

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

heel-topple's thigh in the sinew that shrank-manassed. and jacob-heel-topple lifted up his eyes, and looked, and behold, esau-do came, and with him four hundred men. and he divided children unto leah-tired, and unto rachel-ewe, and unto the two handmaids, and he put the handmaids and their children foremost, and leah-tired and her children after, and rachel-ewe and joseph-add-increase hindmost. and he stopkipped before them, and bowed himself to the ground seven times, until he came near to his brother. and esau-do ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. and he lifted up his eyes, and saw the women and children; and said, who are those with thee? and he said, children which theory hath graciously given thy worker. then the handmaidens came near, they and their children, and they bowed themselves. and leah-tired also with her children came near, and bowed themselves: and after came joseph-add-increase near and rachel-ewe, and they bowed themselves. and he said, what meanest thou by all this drove which i met? and he said, these are to find grace in the sight of my lord. and esau-do said, i have enough, my brother; keep that thou hast unto thyself. and jacob-heel-topple said, nay, i pray thee, if now i have found grace in thy sight, then receive my present at my hand: for therefore i have seen thy face-turnings, as though i had seen the face-turnings of theory, and thou wast pleased with me. take, i pray thee, my knee-pooling that is brought to thee; because theory hath dealt graciously with me, and because i have enough. and he urged him, and he took it. and he said, let us take our journey, and let us go, and i will go before thee. and he said unto him, my lord knoweth that children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. let my lord, i pray thee, stopskip on before his worker: and i will lead on softly, according as the animal that goeth before me and children be able to endure, until i come unto my lord unto seir-hair-style. and esau-do said, let me now leave with thee some of the folk that are with me. and he said, what needeth it? let me find grace in the sight of my lord. so esau-do returned that day on his way unto seir-hair-style. and jacob-heel-topple journeyed to succoth-booths and built-between him an house, and did booths for his animal therefore the name-there of the place is called succoth-booths and jacob-heel-topple came to shalem-whole, a city of shechem-shoulder, which is in the land of canaan-buy when he came from padanaram-redeemed-stack; and pitched his tent before the city. and he bought a parcel of a field, where he had spread his tent, at the hand of child-betweeners of hamor-donkey-serious, shechem-shoulder's father, for an hundred pieces of money. and he erected there an butcher-place, and called it eleloheimmersed-to-theory-israel-theohries-of-immersion. and dinah-discuss-court the daughter-housa of leah-tired, which she bare unto jacob-heel-topple, went out to see the child-betweenas of the land. and when shechem-shoulder betweener of hamor-donkey-serious the hivite-experience, prince of the country, saw her, he took her, and lay with her, and answered her. and his self clave unto dinah-discuss-court the daughter-housa of jacob-heel-topple, and he loved the damsel, and stringed kindly unto the damsel. and shechem-shoulder spake unto his father hamor-donkey-serious, saying, get me this damsel to woman. and jacob-heel-topple heard that he had tama dinah-discuss-court his daughter-housa now his child-betweeners were with his animal in the field: and jacob-heel-topple held his peace until they were come. and hamor-donkey-serious the father of shechem-shoulder went out unto jacob-heel-topple to commune with him. and the child-betweeners of jacob-heel-topple came out of the field when they heard it: and the men were grieved, and they were very wrath, be-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ficers of child-betweeners of immersed-to-theory-israel did see that they were in visual case, after it was said, ye will not minish ought from your bricks of your daily task. and they met mose-draw-out and aaron-box, who stood in the way, as they came forth from pharaoh-big-house and they said unto them, vowelmovement-io-yeah look upon you, and criterion-lip; because ye have made our savor to be abhorred in the eyes of pharaoh-big-house and in the eyes of his workers, to put a sword in their hand to slay us. and mose-draw-out returned unto vowelmovement-io-yeah, and said, my lord, wherefore hast thou so visual entreated this with-mum? why is it that thou hast sent me? for since i came to pharaoh-big-house to speak in thy name-there he hath done visual to this with-mum; neither hast thou delivered thy with-mum at all. then vowelmovement-io-yeah said unto mose-draw-out, now will thou see what i will do to pharaoh-big-house for with a strong hand will he send them, and with a strong hand will he drive them out of his land. and theory stringed unto mose-draw-out, and said unto him, i am vowelmovement-io-yeah: and i appeared unto abraham-their-wing-organ, unto isaac-laugh, and unto jacob-heel-topple, by the name-there of theory almighty, but by my name-there vowelmovement-io-yeah was i not known to them. and i have also established my covenant with them, to give them the land of canaan-buy the land of their pilgrimage, wherein they were strangers. and i have also heard the groaning of child-betweeners of immersed-to-theory-israel, whom the egypt-narrows-create-mizraimians keep in employment; and i have remembered my covenant. wherefore say unto child-betweeners of immersed-to-theory-israel, i am vowelmovement-io-yeah, and i will bring you out from under the burdens of the egypt-narrows-create-mizraimians, and i will rid you out of their employment, and i will redeem you with a stretched out arm, and with great judgments: and i will take you to me for a with-mum, and i will be to you a theory: and ye will know that i am vowelmovement-io-yeah your theory, which bringeth you out from under the burdens of the egypt-narrows-create-mizraimians. and i will bring you in unto the land, concerning the which i did swear to give it to abraham-their-wing-organ, to isaac-laugh, and to jacob-heel-topple; and i will give it you for an heritage: i am vowelmovement-io-yeah. and mose-draw-out stringed so unto child-betweeners of immersed-to-theory-israel: but they hearkened not unto mose-draw-out for anguish of breath, and for cruel employment. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, go in, speak unto pharaoh-big-house king of egypt-narrows-create-mizraim, that he send child-betweeners of immersed-to-theory-israel out of his land. and mose-draw-out stringed before vowelmovement-io-yeah, saying, behold, child-betweeners of immersed-to-theory-israel have not hearkened unto me; how then will pharaoh-big-house hear me, who am of foreskinned lips? and vowelmovement-io-yeah stringed unto mose-draw-out and unto aaron-box, and gave them a charge unto child-betweeners of immersed-to-theory-israel, and unto pharaoh-big-house king of egypt-narrows-create-mizraim, to bring child-betweeners of immersed-to-theory-israel out of the land of egypt-narrows-create-mizraim. these be the heads of their fathers' houses: the child-betweeners of reuben-see-child the firstborn of immersed-to-theory-israel; hanoah-init-train, and pallu-wonder, hezron-courttyard, and carmi-my-wineyard: these be the families of reuben-see-child. and the child-betweeners of simon-hear-home; theory-his-sea, and jamin-right-hand, and ohad-one, and jachin-prepare, and zohar-bleach, and shaul-lent-betweener of a cana-buyanitish woman: these are the families of simon-hear-home. and these are the names of the child-betweeners of levi-join according to their generations; ger-

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

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

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

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

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

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

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

his legs, and with the purtenance thereof. and ye will let nothing of it remain until the morning; and that which remaineth of it until the morning ye will burn with fire. and thus will ye eat it; with your loins girded, your shoes on your feet-genitalia, and your staff in your hand; and ye will eat it in haste: it is vowelmovement-io-yeah's stopskip. for i will pass through the land of egypt-narrows-create-mizraim this night, and will hit all the firstborn in the land of egypt-narrows-create-mizraim, both man and beast; and against all the theory of egypt-narrows-create-mizraim i will execute judgment: i am vowelmovement-io-yeah. and the blood will be to you for a token upon the houses where ye are: and when i see the blood, i will stopskip on you, and the plague will not be upon you to destroy you, when i hit the land of egypt-narrows-create-mizraim. and this day will be unto you for a memorial; and ye will do it a feast to vowelmovement-io-yeah throughout your generations; ye will do it a feast by an ordinance world. seven days will ye eat lit-mazat; even the first day ye will put away leaven out of your houses: for whosoever eateth leaven from the first day until the seventh day, that self will be cut off from immersed-to-theory-israel. and in the first day there will be an perfected convocation, and in the seventh day there will be an perfected convocation to you; no manner of work will be done in them, secure that which every man must eat, that only may be done of you. and ye will keep the feast of lit-mazat; for in this selfsame day have i brought your troops out of the land of egypt-narrows-create-mizraim: therefore will ye keep this day in your generations by an ordinance world. in the first month, on the fourteenth day of the month at even, ye will eat lit-mazat, until the one and twentieth day of the month at even. seven days will there be no leaven found in your houses: for whosoever eateth that which is leavened, even that self will be cut off from the witness-until of immersed-to-theory-israel, whether he be a stranger, or born in the land. ye will eat nothing leavened; in all your habitations will ye eat lit-mazat. then mose-draw-out called for all the elders of immersed-to-theory-israel, and said unto them, draw out and take you a lamb according to your families, and kill the stopskip. and ye will take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you will go out at the opening of his house until the morning. for vowelmovement-io-yeah will pass through to hit the egypt-narrows-create-mizraimians; and when he seeth the blood upon the lintel, and on the two side posts, vowelmovement-io-yeah will stopskip on the opening, and will not suffer the destroyer to come in unto your houses to hit you. and ye will keep this thing for an ordinance to thee and to thy child-betweeners world. and it will come to pass, when ye be come to the land which vowelmovement-io-yeah will give you, according as he hath promised, that ye will keep this work. and it will come to pass, when your child-betweeners will say unto you, what mean ye by this work? that ye will say, it is the butcher of vowelmovement-io-yeah's stopskip, who stopskipped the houses of child-betweeners of immersed-to-theory-israel in egypt-narrows-create-mizraim, when he smote the egypt-narrows-create-mizraimians, and delivered our houses. and the with-mum bowed the head and partook. and child-betweeners of immersed-to-theory-israel went away, and did as vowelmovement-io-yeah had directed mose-draw-out and aaron-box, so did they. and it came to pass, that at midnight vowelmovement-io-yeah smote all the firstborn in the land of egypt-narrows-create-mizraim, from the firstborn of pharaoh-big-house that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of animal and pharaoh-big-house rose up in the night, he, and all his workers, and

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

row-waspishness in the skin of his flesh-immersed, and the darkener-server will stained him, and will not shut him up: for he is stained. and if a narrow-waspishness break out abroad in the skin, and the narrow-waspishness cover all the skin of him that hath the touch from his head even to his foot-genital, wheresoever the darkener-server looketh; then the darkener-server will consider: and, behold, if the narrow-waspishness have covered all his flesh-immersed, he will pronounce him clean that hath the touch: it is all turned white: he is clean. but when raw flesh-immersed appeareth in him, he will be stained. and the darkener-server will see the raw flesh-immersed, and pronounce him to be stained: for the raw flesh-immersed is stained: it is a narrow-waspishness, or if the raw flesh-immersed turn again, and be changed unto white, he will come unto the darkener-server and the darkener-server will see him: and, behold, if the touch be turned into white; then the darkener-server will pronounce him clean that hath the touch: he is clean. the flesh-immersed also, in which, in the skin thereof, was a boil, and is healed, and in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the darkener-server and if, when the darkener-server seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the darkener-server will stained him: it is a touch of narrow-waspishness broken out of the boil. but if the darkener-server look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the darkener-server will shut him up seven days: and if it spread much abroad in the skin, then the darkener-server will stained him: it is a touch. but if below stand-up the bright not spread a burning swimmer it and climaxe him the darkener-server, it is a burning boil; and the darkener-server will pronounce him clean. or if there be any flesh-immersed, in the skin whereof there is a hot burning, and the quick flesh-immersed that burneth have a white bright spot, somewhat reddish, or white; then the darkener-server will look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a narrow-waspishness broken out of the burning: wherefore the darkener-server will stained him: it is the touch of narrow-waspishness. but if the darkener-server look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the darkener-server will shut him up seven days: and the darkener-server will look upon him the seventh day: and if it be spread much abroad in the skin, then the darkener-server will stained him: it is the touch of narrow-waspishness. and if below stand-up the bright not spread a burning swimmer it and climaxe him the darkener-server in the skin, but it be somewhat dark; it is a rising of the burning, and the darkener-server will pronounce him clean: for it is an inflammation of the burning. if a man or woman have a touch upon the head or the beard; then the darkener-server will see the touch: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the darkener-server will stained him: it is a dry scall, even a narrow-waspishness upon the head or beard. and if the darkener-server look on the touch of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the darkener-server will shut up him that hath the touch of the scall seven days: and in the seventh day the darkener-server will look on the touch: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin; he will be shaven, but the scall will he not shave; and the darkener-server will shut up him that hath the scall seven days more: and in the seventh day the darkener-server will look on the scall: and, behold, if the scall be not spread in the skin, nor be in

sight deeper than the skin; then the darkener-server will pronounce him clean: and he will wash his clothes, and be clean. but if the scall spread much in the skin after his cleansing; then the darkener-server will look on him: and, behold, if the scall be spread in the skin, the darkener-server will not seek for yellow hair; he is stained. but if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the darkener-server will pronounce him clean. if a man also or a woman have in the skin of their flesh-immersed bright spots, even white bright spots; then the darkener-server will look: and, behold, if the bright spots in the skin of their flesh-immersed be darkish white; it is a freckled spot that groweth in the skin; he is clean. and the man whose hair is fallen off his head, he is bald; yet is he clean. and he that hath his hair fallen off from the part of his head toward his face-turnings, he is forehead bald; yet is he clean. and if there be in the baldness, or thigh, a white reddish touch; it is a narrow-waspishness sprung up in his baldness, or his thigh. then the darkener-server will look upon it: and, behold, if the rising of the touch be white reddish in his baldness, or in his thigh, as the narrow-waspishness appeareth in the skin of the flesh-immersed; he is a narrow-waspish man, he is stained: the darkener-server will pronounce him utterly stained; his touch is in his head. and the narrow-waspish in whom the touch is, his clothes will be rent, and his head bare, and he will put a covering upon his upper lip, and will cry, stained, stained. all the days wherein the touch will be in him he will be ceased; he is stained: he will dwell alone; without the camp will his habitation be. the garment also that the touch of narrow-waspishness is in, whether it be a woollen garment, or a linen garment; whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; and if the touch be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any item of skin; it is a touch of narrow-waspishness, and will be showed unto the darkener-server and the darkener-server will look upon the touch, and shut up it that hath the touch seven days: and he will look on the touch on the seventh day: if the touch be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is did of skin; the touch is a fretting narrow-waspishness; it is stained. he will therefore burn that garment, whether warp or woof, in woollen or in linen, or any item of skin, wherein the touch is: for it is a fretting narrow-waspishness; it will be burnt in the fire. and if the darkener-server will look, and, behold, the touch be not spread in the garment, either in the warp, or in the woof, or in any item of skin; then the darkener-server will direct that they wash the thing wherein the touch is, and he will shut it up seven days more: and the darkener-server will look on the touch, after that it is washed: and, behold, if the touch have not changed his color, and the touch be not spread; it is stained; thou wilt burn it in the fire; it is fret inward, whether it be bare within or without. and if the darkener-server look, and, behold, the touch be somewhat dark after the washing of it; then he will rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: and if it appear still in the garment, either in the warp, or in the woof, or in any item of skin; it is a spreading touch: thou wilt burn that wherein the touch is with fire. and the garment, either warp, or woof, or whatsoever item of skin it be, which thou wilt wash, if the touch be departed from them, then it will be washed the second time, and will be clean. this is the law of the touch of narrow-waspishness in a garment of woollen or linen, either in the warp, or woof, or any item of skins, to pronounce it clean, or to pronounce it stained. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, this will be the law of the narrow-waspish in the day of his cleansing:

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

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

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

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

of the blood with his finger seven times. then will he kill the goat of the misser, that is for the with-mum, and bring his blood within the breaker, and do with that blood as he did with the blood of the bull, and sprinkle it upon the out-of-townment, and before the out-of-townment: and he will out-of for the perfected place, because of the stainedness of child-betweeners of immersed-to-theory-israel, and because of their crimes in all their misses: and so will he do for the proto-sinaitics-script-witness-until-due-tent, that remaineth among them in the midst of their stainedness. and there will be no man in the proto-sinaitics-script-witness-until-due-tent when he goeth in to out-of in the perfected place, until he come out, and have made an out-of for himself, and for his household, and for all the witness-until of immersed-to-theory-israel. and he will go out unto the butcher-place that is before vowelmovement-io-yeah, and out-of for it; and will take of the blood of the bull, and of the blood of the goat, and put it upon the ray-horns of the butcher-place round about. and he will sprinkle of the blood upon it with his finger seven times, and cleanse it, and perfect it from the stainedness of child-betweeners of immersed-to-theory-israel. and when he hath made an end of out-of-towning the perfected place, and the proto-sinaitics-script-witness-until-due-tent, and the butcher-place, he will nearin the live goat: and aaron-box will lay both his hands upon the head of the live goat, and confess over him all the seasons of child-betweeners of immersed-to-theory-israel, and all their crimes in all their misses, putting them upon the head of the goat, and will send him away by the hand of a fit man into the place-of-word-desert: and the goat will bear upon him all their seasons unto cut-off land: and he will send the goat in the place-of-word-desert. and aaron-box will come into the proto-sinaitics-script-witness-until-due-tent, and will put off the linen garments, which he put on when he went into the perfected place, and will leave them there: and he will wash his flesh-immersed with water in the perfected place, and put on his garments, and come forth, and up-on his up-on, and the up-on of the with-mum, and out-of for himself, and for the with-mum. and the fat of the misser will he burn upon the butcher-place. and he that send the goat for the scapegoat-azazel will wash his clothes, and bath-aged-daughtere his flesh-immersed in water, and afterward come into the camp. and the bull for the misser, and the goat for the misser, whose blood was brought in to make out-of in the perfected place, will one carry forth without the camp; and they will burn in the fire their skins, and their flesh-immersed, and their dung. and he that burneth them will wash his clothes, and bath-aged-daughtere his flesh-immersed in water, and afterward he will come into the camp. and this will be a statute world unto you: that in the seventh month, on the tenth day of the month, ye will pauper your selves, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day will the darkener-server out-of for you, to cleanse you, that ye may be clean from all your misses before vowelmovement-io-yeah. it will be a seventh of rest unto you, and ye will pauper your selves, by a statute world. and the darkener-server whom he will use-anoint, and whom he will fill to darkener-server in his father's stead, will make the out-of, and will put on the linen clothes, even the perfected garments: and he will out-of for the perfected perfected, and he will out-of for the proto-sinaitics-script-witness-until-due-tent, and for the butcher-place, and he will out-of for the darkener-server, and for all the with-mum of the witness-until. and this will be a world statute unto you, to out-of for child-betweeners of immersed-to-theory-israel for all their misses once a year. and he did as vowelmovement-io-yeah directed mose-draw-out. and vow-

elmovement-io-yeah stringed unto mose-draw-out, saying, speak unto aaron-box, and unto his child-betweeners, and unto all child-betweeners of immersed-to-theory-israel, and say unto them; this is the thing which vowelmovement-io-yeah hath directed, saying, what man soever there be of the house of immersed-to-theory-israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the opening of the proto-sinaitics-script-witness-until-due-tent, to narin a narin unto vowelmovement-io-yeah before the dwelling of vowelmovement-io-yeah; blood will be imputed unto that man; he hath shed blood; and that man will be cut off from his with-mum: to the end that child-betweeners of immersed-to-theory-israel may bring their butchers, which they cbhoffer in the open field, even that they may bring them unto vowelmovement-io-yeah, unto the opening of the proto-sinaitics-script-witness-until-due-tent, unto the darkener-server and cbhoffer them for butchered complete unto vowelmovement-io-yeah. and the darkener-server will sprinkle the blood upon the butcher-place of vowelmovement-io-yeah at the opening of the proto-sinaitics-script-witness-until-due-tent, and burn the fat for a smell fragrance unto vowelmovement-io-yeah. and they will no more cbhoffer their butchers unto devils, after whom they have gone a feeding-whoring. this will be a statute world unto them throughout their generations. and thou will say unto them, whatsoever man there be of the house of immersed-to-theory-israel, or of the strangers which sojourn among you, that up-oneth a up-on or butcher, and bringeth it not unto the opening of the proto-sinaitics-script-witness-until-due-tent, to do it unto vowelmovement-io-yeah; even that man will be cut off from his with-mum. and whatsoever man there be of the house of immersed-to-theory-israel, or of the strangers that sojourn narin you, that eateth any manner of blood; i will even set my face-turnings against that self that eateth blood, and will cut him off from narin his with-mum. for the life of the flesh-immersed is in the blood: and i have given it to you upon the butcher-place to out-of for your selfs: for it is the blood that maketh an out-of for the self. therefore i said unto child-betweeners of immersed-to-theory-israel, no self of you will eat blood, neither will any stranger that sojourneth among you eat blood. and whatsoever man there be of child-betweeners of immersed-to-theory-israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he will even pour out the blood thereof, and cover it with dust. for it is the life of all flesh-immersed; the blood of it is for the life thereof: therefore i said unto child-betweeners of immersed-to-theory-israel, ye will eat the blood of no manner of flesh-immersed: for the life of all flesh-immersed is the blood thereof: whosoever eateth it will be cut off. and every self that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he will both wash his clothes, and bath-aged-daughtere himself in water, and be stained until the even: then will he be clean. but if he wash them not, nor bath-aged-daughtere his flesh-immersed; then he will bear his torment. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, i am vowelmovement-io-yeah your theory. after the doings of the land of egypt-narrows-create-mizraim, wherein ye dwelt, will ye not do: and after the doings of the land of canaan-buy whither i bring you, will ye not do: neither will ye walk in their ordinances. ye will do my crisis-lippings, and keep mine ordinances, to walk therein: i am vowelmovement-io-yeah your theory. ye will therefore keep my statutes, and my crisis-lippings: which if a man do, he will live in them: i am vowelmovement-io-yeah. none of you will approach to

any that is near of kin to him, to uncover their nakedness: i am vowelmovement-io-yeah. the nakedness of thy father, or the nakedness of thy mother, will thou not uncover: she is thy mother; no uncover her nakedness. the nakedness of thy father's woman will thou not uncover: it is thy father's nakedness. the nakedness of thy sister, the daughter-housa of thy father, or daughter-housa of thy mother, whether she be born at home, or born abroad, even their nakedness no uncover. the nakedness of thy son's daughter-housa or of thy daughter's daughter-housa even their nakedness no uncover: for theirs is thine own nakedness. the nakedness of thy father's woman's daughter-housa begotten of thy father, she is thy sister, no uncover her nakedness. no uncover the nakedness of thy father's sister: she is thy father's near kinswoman. no uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. no uncover the nakedness of thy father's brother, no approach to his woman: she is thine aunt. no uncover the nakedness of thy daughter in law: she is thy son's woman; no uncover her nakedness. no uncover the nakedness of thy brother's woman: it is thy brother's nakedness. no uncover the nakedness of a woman and her daughter-housa neither will thou take her son's daughter-housa or her daughter's daughter-housa to uncover her nakedness; for they are her near kinswomen: it is wickedness. neither will thou take a woman to her sister, to vex her, to uncover her nakedness, beside the other in her life time. also no approach unto a woman to uncover her nakedness, as long as she is put apart for her stainedness. moreover no lie carnally with thy neighbor's woman, to cease thyself with her. and no let any of thy seed pass through the fire to molech-king, neither will thou profane the name-there of thy theory: i am vowelmovement-io-yeah. no lie with mankind, as with womankind: it is abomination. neither will thou lie with any beast to cease thyself therewith: neither will any woman stand before a beast to lie down thereto: it is confusion. cease not ye yourselves in any of these things: for in all these the nations are ceased which i cast out before you: and the land is ceased: therefore i do visit the torment thereof upon it, and the land itself vomiteth out her inhabitants. ye will therefore keep my statutes and my crisis-lippings, and will not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: (for all these abominations have the men of the land done, which were before you, and the land is ceased;) that the land spue not you out also, when ye cease it, as it spued out the nations that were before you. for whosoever will commit any of these abominations, even the selfs that commit them will be cut off from narin their with-mum. therefore will ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye cease not yourselves therein: i am vowelmovement-io-yeah your theory. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, speak unto all the witness-until of child-betweeners of immersed-to-theory-israel, and say unto them, ye will be perfected: for i vowelmovement-io-yeah your theory am perfected. ye will fear every man his mother, and his father, and keep my seventh: i am vowelmovement-io-yeah your theory. turn ye not unto ideal-bullshit-idols, nor do to yourselves molten theory: i am vowelmovement-io-yeah your theory. and if ye cbhoffer a butcher of completes unto vowelmovement-io-yeah, ye will offer it at your own will. it will be eaten the same day ye cbhoffer it, and on the morrow: and if ought remain until the third day, it will be burnt in the fire. and if it be eaten at all on the third day, it is abominable; it will not be accepted. therefore every one that eateth it will bear his torment, because he hath profaned the perfected thing of vowelmovement-io-yeah: and that self will be cut off from his with-mum. and when ye reap

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

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

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

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

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

ener-server and ye will proclaim on the selfsame day, that it may be an perfected convocation unto you: ye will do no servile work therein: it will be a statute world in all your dwellings throughout your generations. and when ye reap the harvest of your land, no make clean riddance of the corners of thy field when thou reapest, neither will thou gather any gleaning of thy harvest: thou will leave them unto the poor, and to the stranger: i am vowelmovement-io-yeah your theory. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, speak unto child-betweeners of immersed-to-theory-israel, saying, in the seventh month, in the first day of the month, will ye have a seventh, a memorial of blowing of trumpets, an perfected convocation. ye will do no servile work therein: but ye will nearin a firy unto vowelmovement-io-yeah. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, also on the tenth day of this seventh month there will be a day of out-of: it will be an perfected convocation unto you; and ye will pauper your selfs, and nearin a firy unto vowelmovement-io-yeah. and ye will do no work in that same day: for it is a day of out-of, to out-of for you before vowelmovement-io-yeah your theory. for whatsoever self it be that will not be afflicted in that same day, he will be cut off from his with-mum. and whatsoever self it be that doeth any work in that same day, the same self will i destroy from nearin his with-mum. ye will do no manner of work: it will be a statute world throughout your generations in all your dwellings. it will be unto you a seventh of rest, and ye will pauper your selfs: in the ninth day of the month at even, from even unto even, will ye celebrate your seventh. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, speak unto child-betweeners of immersed-to-theory-israel, saying, the fifteenth day of this seventh month will be the feast of booths for seven days unto vowelmovement-io-yeah. on the first day will be an perfected convocation: ye will do no servile work therein. seven days ye will nearin a firy unto vowelmovement-io-yeah: on the eighth day will be an perfected convocation unto you; and ye will nearin a firy unto vowelmovement-io-yeah: it is a solemn assembly; and ye will do no servile work therein. these are the feasts of vowelmovement-io-yeah, which ye will proclaim to be perfected convocations, to nearin a firy unto vowelmovement-io-yeah, a up-on, and a rest-absorber, a butcher, and pourings, every thing upon his day: beside the sevenths of vowelmovement-io-yeah, and beside your gifts, and beside all your vows, and beside all your volunteers, which ye give unto vowelmovement-io-yeah. also in the fifteenth day of the seventh month, when ye have added in the fruit of the land, ye will keep a feast unto vowelmovement-io-yeah seven days: on the first day will be a seventh, and on the eighth day will be a seventh. and ye will take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye will rejoice before vowelmovement-io-yeah your theory seven days. and ye will do it a feast unto vowelmovement-io-yeah seven days in the year. it will be a statute world in your generations: ye will celebrate it in the seventh month. ye will dwell in booths seven days; all that are immersed-to-theory-immersed-to-theory-israelites born will dwell in booths: that your generations may know that i made child-betweeners of immersed-to-theory-israel to dwell in booths, when i brought them out of the land of egypt-narrows-create-mizraim: i am vowelmovement-io-yeah your theory. and mose-draw-out declared unto child-betweeners of immersed-to-theory-israel the feasts of vowelmovement-io-yeah. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, direct child-betweeners of immersed-to-theory-israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually. without the breaker of the wit-

ness, in the proto-sinaitics-script-witness-until-due-tent, will aaron-box order it from the evening unto the morning before vowelmovement-io-yeah continually: it will be a statute world in your generations. he will order the lamps upon the pure stream-candle-light before vowelmovement-io-yeah continually. and thou will take fine flour, and bake twelve cakes thereof: two tenth deals will be in one cake. and thou will set them in two rows, six on a row, upon the pure oravy-send-table before vowelmovement-io-yeah. and thou will put pure white-frankincense upon each row, that it may be on the bread for a memorial, even a firy unto vowelmovement-io-yeah. every seventh he will set it in order before vowelmovement-io-yeah continually, being taken from child-betweeners of immersed-to-theory-israel by a world covenant. and it will be aaron-box's and his child-betweeners'; and they will eat it in the perfected place: for it is most perfected unto him of firies vowelmovement-io-yeah by a perpetual statute. and betweener of an immersed-to-theory-israelitish woman, whose father was an egypt-narrows-create-mizraimian, went out among child-betweeners of immersed-to-theory-israel: and this child-betweener of the immersed-to-theory-israelitish woman and a man of immersed-to-theory-israel strove together in the camp; and the immersed-to-theory-israelitish woman's child-betweener blasphemed the name-there of the lord, and cursed. and they brought him unto mose-draw-out: (and his mother's name-there was sheolmi-my-complection, the daughter-housa of dibri, of the branch of dan-discuss-court and they put him in ward, that the mind of vowelmovement-io-yeah might be showed them. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the witness-until stone him. and thou will speak unto child-betweeners of immersed-to-theory-israel, saying, whosoever curseth his theory will bear his miss and he that blasphemeth the name-there of vowelmovement-io-yeah, he will surely be put to death, and all the witness-until will certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name-there of the lord, will be put to death. and he that killeth any man will surely be put to death. and he that killeth a beast will make it good; beast for beast. and if a man cause a blemish in his neighbor; as he hath done, so will it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so will it be done to him again. and he that killeth a beast, he will restore it: and he that killeth a man, he will be put to death. ye will have one manner of law, as well for the stranger, as for one of your own country: for i am vowelmovement-io-yeah your theory. and mose-draw-out stringed to child-betweeners of immersed-to-theory-israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. and child-betweeners of immersed-to-theory-israel did as vowelmovement-io-yeah directed mose-draw-out. and vowelmovement-io-yeah stringed unto mose-draw-out in mount sinai-bush, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, when ye come into the land which i give you, then will the land keep a seventh unto vowelmovement-io-yeah. six years thou will sow thy field, and six years thou will prune thy vineyard, and gather in the fruit thereof; but in the seventh year will be a seventh of rest unto the land, a seventh for vowelmovement-io-yeah: thou will neither sow thy field, nor prune thy vineyard. that which growth of its own accord of thy harvest no reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. and the seventh of the land will be meat for you; for thee, and for thy worker, and for thy maid, and for thy hired worker, and for thy stranger that sojourneth

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

will relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. take thou no usury of him, or increase: but fear thy theory; that thy brother may live with thee. no give him thy money upon usury, nor lend him thy victuals for increase. i am vowelmovement-io-yeah your theory, which brought you forth out of the land of egypt-narrows-create-mizraim, to give you the land of canaan-buy and to be your theory. and if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; no compel him to work for as a bondservant: but as an hired worker, and as a sojourner, he will be with thee, and will work for thee unto the year of river-jubilee. and then will he depart from thee, both he and his child-betweeners with him, and will return unto his own family, and unto the possession of his fathers will he return. for they are my workers, which i brought forth out of the land of egypt-narrows-create-mizraim: they will not be sold as workers. no rule over him with rigor; but will fear thy theory. both thy workers, and thy bondmaids, which thou wilt have, will be of the nations that are round about you; of them will ye buy workers and bondmaids. moreover of child-betweeners of the strangers that do sojourn among you, of them will ye buy, and of their families that are with you, which they begat in your land: and they will be your possession. and ye will take them as an inheritance for your child-betweeners after you, to inherit them for a possession; they will be your workers to world: but over your brethren child-betweeners of immersed-to-theory-israel, ye will not rule one over another with rigor. and if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him: either his uncle, or his uncle's child-betweener may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. and he will reckon with him that bought him from the year that he was sold to him unto the year of river-jubilee: and the price of his sale will be according unto the number of years, according to the time of an hired servant will it be with him. if there be yet many years behind, according unto them he will give again the price of his redemption out of the money that he was bought for. and if there remain but few years unto the year of river-jubilee, then he will count with him, and according unto his years will he give him again the price of his redemption. and as a yearly hired servant will he be with him: and the other will not rule with rigor over him in thy sight. and if he be not redeemed in these years, then he will go out in the year of river-jubilee, both he, and his child-betweeners with him. for unto me child-betweeners of immersed-to-theory-israel are workers; they are my workers whom i brought forth out of the land of egypt-narrows-create-mizraim: i am vowelmovement-io-yeah your theory. ye will do you no ideal-bullshit-idols nor graven image, neither rear you up a standing image, neither will ye set up any image of stone in your land, to partake in it: for i am vowelmovement-io-yeah your theory. ye will keep my sevenths, and reverence my perfected: i am vowelmovement-io-yeah. if ye walk in my statutes, and keep my directives, and do them; then i will give you rain in due season, and the land will yield her increase, and the trees of the field will yield their fruit. and your threshing will reach unto the vintage, and the vintage will reach unto the sowing time: and ye will eat your bread to the full, and dwell in your land safely. and i will give complete in the land, and ye will lie down, and none will make you afraid: and i will rid visual beasts out of the land, neither will the sword go through your land. and ye will chase your enemies, and they will fall before you by the sword. and five of you will chase an

hundred, and an hundred of you will put ten thousand to flight: and your enemies will fall before you by the sword. for i will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. and ye will eat old store, and bring forth the old because of the new. and i set my dwelling among you: and my self will not abhor you. and i will walk among you, and will be your theory, and ye will be my with-mum. i am vowelmovement-io-yeah your theory, which brought you forth out of the land of egypt-narrows-create-mizraim, that ye should not be their workers; and i have broken the bands of your yoke, and made you go upright. but if ye will not hearken unto me, and will not do all these directives; and if ye will despise my statutes, or if your self abhor my crisis-lippings, so that ye will not do all my directives, but that ye break my covenant: i also will do this unto you; i will even appoint over you terror, consumption, and the burning ague, that will consume the eyes, and cause sorrow of heart: and ye will sow your seed in vain, for your enemies will eat it. and i will set my face-turnings against you, and ye will be slain before your enemies: they that hate you will king over you; and ye will flee when none pursueth you. and if ye will not yet for all this hearken unto me, then i will punish you seven times more for your misses. and i will break the pride of your power; and i will make your namespaces as iron, and your land as brass: and your strength will be spent in vain: for your land will not yield her increase, neither will the trees of the land yield their fruits. and if ye walk contrary unto me, and will not hearken unto me; i will bring seven times more plagues upon you according to your misses. i will also send wild beasts among you, which will rob you of your children, and destroy your animal and make you few in number; and your high ways will be desolate. and if ye will not be reformed by me by these things, but will walk contrary unto me; then will i also walk contrary unto you, and will punish you yet seven times for your misses. and i will bring a sword upon you, that will avenge the quarrel of my covenant: and when ye are added together within your cities, i will send the pestilence among you; and ye will be delivered into the hand of the enemy. and when i have broken the staff of your bread, ten women will bake your bread in one oven, and they will deliver you your bread again by weight: and ye will eat, and not be satisfied. and if ye will not for all this hearken unto me, but walk contrary unto me; then i will walk contrary unto you also in fury; and i, even i, will chastise you seven times for your misses. and ye will eat the flesh-immersed of your child-betweeners, and the flesh-immersed of your daughters will ye eat. and i will destroy your high-places-death-stages, and cut down your images, and cast your carcasses upon the carcasses of your ideal-bullshit-idols, and my self will abhor you. and i will make your cities waste, and bring your perfecteds unto desolation, and i will not smell the savor of your sweet odors. and i will bring the land into desolation: and your enemies which dwell therein will be astonished at it. and i will scatter you among the nations, and will draw out a sword after you: and your land will be desolate, and your cities waste. then will the land enjoy her sevenths, as long as it lieth desolate, and ye be in your enemies' land; even then will the land rest, and enjoy her sevenths. as long as it lieth desolate it will rest; because it did not rest in your sevenths, when ye dwelt upon it. and upon them that are left alive of you i will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf will chase them; and they will flee, as fleeing from a sword; and they will fall when none pursueth. and they will fall one upon another, as it were before a sword, when none pursueth: and ye will have no power to stand before your enemies. and ye will perish among the nations, and the land of your enemies will eat you up.

and they that are left of you will pine away in their torment in your enemies' lands; and also in the seasons of their fathers will they pine away with them. if they will confess their torment, and the torment of their fathers, with their name-fire which they name-fired against me, and that also they have walked contrary unto me; and that i also have walked contrary unto them, and have brought them into the land of their enemies; if then their foreskinned hearts be humbled, and they then accept of the punishment of their torment: then will i remember my covenant with jacob-heel-topple, and also my covenant with isaac-laugh, and also my covenant with abraham-their-wing-organ will i remember; and i will remember the land. the land also will be left of them, and will enjoy her sevenths, while she lieth desolate without them: and they will accept of the punishment of their torment: because, even because they despised my crisis-lippings, and because their self abhorred my statutes. and yet for all that, when they be in the land of their enemies, i will not cast them away, neither will i abhor them, to destroy them utterly, and to break my covenant with them: for i am vowelmovement-io-yeah their theory. but i will for their sakes remember the covenant of their ancestors, whom i brought forth out of the land of egypt-narrows-create-mizraim in the sight of the nations, that i might be their theory: i am vowel-movement-io-yeah. these are the statutes and crisis-lippings and laws, which vowelmovement-io-yeah made between him and child-betweeners of immersed-to-theory-israel in mount sinai-bush by the hand of mose-draw-out. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, when a man will make a singular vow, the persons will be for vowelmovement-io-yeah by thy estimation. and thy estimation will be of the male-rememberer from twenty years old even unto sixty years old, even thy estimation will be fifty shekel-lights of silver, after the shekel-light of the perfected. and if it be a female-pierced, then thy estimation will be thirty shekel-lights. and if it be from five years old even unto twenty years old, then thy estimation will be of the male-rememberer twenty shekel-lights, and for the female-pierced ten shekel-lights. and if it be from a month old even unto five years old, then thy estimation will be of the male-rememberer five shekel-lights of silver, and for the female-pierced thy estimation will be three shekel-lights of silver. and if it be from sixty years old and above; if it be a male-rememberer, then thy estimation will be fifteen shekel-lights, and for the female-pierced ten shekel-lights. but if he be poorer than thy estimation, then he will present himself before the darkener-server and the darkener-server will value him; according to his ability that vowed will the darkener-server value him. and if it be a beast, whereof men bring a nearin unto vowelmovement-io-yeah, all that any man giveth of such unto vowelmovement-io-yeah will be perfected. he will not alter it, nor change it, a good for a visual or a visual for a good: and if he will at all change beast for beast, then it and the exchange thereof will be perfected. and if it be any stained beast, of which they do not nearin a butcher unto vowelmovement-io-yeah, then he will present the beast before the darkener-server and the darkener-server will value it, whether it be good or visual as thou valuest it, who art the darkener-server so will it be. but if he will at all redeem it, then he will add a fifth part thereof unto thy estimation. and when a man will perfect his house to be perfected unto vowelmovement-io-yeah, then the darkener-server will estimate it, whether it be good or visual as the darkener-server will estimate it, so will it stand. and if he that perfected it will redeem his house, then he will add the fifth part of the money of thy estimation unto it, and it will be his. and if a man will perfect unto vowelmovement-io-yeah some part of a field

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

child-betweeners of immersed-to-theory-israel, unto the place-of-word-desert of paran-magnificence, to kadesh-perfect and brought back string unto them, and unto all the witness-until, and showed them the fruit of the land. and they told him, and said, we came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. nevertheless the with-mum be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the natives of anak-giant there. the amalek-labour-kingites dwell in the land of the south: and the hittites-tusk, and the jebusite-trampers, and the amorite-talkers, dwell in the mountains: and the canaanite-buys dwell by the sea, and by the coast of jordan-its-going-down. and caleb-dog-as-heart stilled the with-mum before mose-draw-out, and said, let us go up at once, and possess it; for we are well able to overcome it. but the men that went up with him said, we be not able to go up against the with-mum; for they are stronger than we. and they brought up an visual report of the land which they had searched unto child-betweeners of immersed-to-theory-israel, saying, the land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the with-mum that we saw in it are men of a great stature. and there we saw the giant-let-to-weak, the child-betweeners of anak-giant, which come of the giant-let-to-weak: and we were in our own sight as grasshoppers, and so we were in their sight. and all the witness-until lifted up their voice, and cried; and the with-mum wept that night. and all child-betweeners of immersed-to-theory-israel murmured against mose-draw-out and against aaron-box: and the whole witness-until said unto them, would theory that we had died in the land of egypt-narrows-create-mizraim! or would theory we had died in this place-of-word-desert and wherefore hath vowelmovement-io-yeah brought us unto this land, to fall by the sword, that our women and our children should be a prey? were it not better for us to return into egypt-narrows-create-mizraim? and they said one to another, let us make a captain, and let us return into egypt-narrows-create-mizraim. then mose-draw-out and aaron-box fell on their face-turnings before all the assembly of the witness-until of child-betweeners of immersed-to-theory-israel. and jesua-yeah-secure betweener of nun-fish, and caleb-dog-as-heart betweener of jephuneh-turn, which were of them that searched the land, rent their clothes: and they spake unto all the company of child-betweeners of immersed-to-theory-israel, saying, the land, which we passed through to search it, is an exceeding good land. if vowelmovement-io-yeah delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. only rebel not ye against vowelmovement-io-yeah, neither fear ye the with-mum of the land; for they are bread for us: their defense is departed from them, and vowelmovement-io-yeah is with us: fear them not. but all the witness-until bade stone them with stones, and the weight of vowelmovement-io-yeah appeared in the proto-sinaitics-script-witness-until-due-tent before all child-betweeners of immersed-to-theory-israel. and vowelmovement-io-yeah said unto mose-draw-out, how long will this with-mum provoke me? and how long will it be ere they stick with me, for all the signs which i have showed nerein them? i will hit them with the pestilence, and disinherit them, and will do of thee a greater nation and mightier than they. and mose-draw-out said unto vowelmovement-io-yeah, then the egypt-narrows-create-mizraimians will hear it, (for thou broughtest up this with-mum in thy might from nerein them); and they will tell it to the inhabitants of this land: for they have heard that thou vowelmovement-io-yeah art nerein this with-mum, that thou vowelmovement-io-yeah art seen face-turnings to face-turnings, and that thy cloud

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

tain, saying, lo, we be here, and will go up unto the place-stand-up which vowelmovement-io-yeah hath promised: for we have missed. and mose-draw-out said, wherefore now do ye transgress the saying of vowelmovement-io-yeah? but it will not prosper. go not up, for vowelmovement-io-yeah is not nerein you; that ye be not smitten before your enemies. for the amalek-labour-kingites and the canaanite-buys are there before you, and ye will fall by the sword: because ye are turned away from vowelmovement-io-yeah, therefore vowelmovement-io-yeah will not be with you. but they presumed to go up unto the hill top: nevertheless the gather-box of the covenant of vowelmovement-io-yeah, and mose-draw-out, departed not out of the camp. then the amalek-labour-kingites came down, and the canaanite-buys which dwelt in that hill, and smote them, and discomfited them, even unto hormah-fishing-net. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, when ye be come into the land of your habitations, which i give unto you, and will do an fiery unto vowelmovement-io-yeah, a up-on, or a butcher in performing a vow, or in a volunteer, or in your solemn feasts, to do a smell fragrance unto vowelmovement-io-yeah, of the cattle or of the flock: then will he that nereineth his nerein unto vowelmovement-io-yeah nerein a rest-absorber of a tenth deal of flour mixed with the fourth part of an here-hin of oil. and the fourth part of an here-hin of wine for a pouring will thou prepare with the up-on or butcher, for one lamb. or for a ram, thou will prepare for a rest-absorber two tenth deals of flour mixed with the third part of an here-hin of oil. and for a pouring thou will nerein the third part of an here-hin of wine, for a smell fragrance unto vowelmovement-io-yeah. and when thou preparest a bull for a up-on, or for a butcher in performing a vow, or completes unto vowelmovement-io-yeah: then will he nerein with a bull a rest-absorber of three tenth deals of flour mixed with half an here-hin of oil. and thou will nerein for a pouring half an here-hin of wine, for a ash, of a smell fragrance unto vowelmovement-io-yeah. thus will it be done for one bull, or for one ram, or for a lamb, or a kid. according to the number that ye will prepare, so will ye do to every one according to their number. all that are born of the country will do these things after this manner, in nerein a ash, of a smell fragrance unto vowelmovement-io-yeah. and if a stranger sojourn with you, or whosoever be among you in your generations, and will do a ash, of a smell fragrance unto vowelmovement-io-yeah; as ye do, so he will do. one ordinance will be both for you of the witness-until, and also for the stranger that sojourneth with you, an ordinance world in your generations: as ye are, so will the stranger be before vowelmovement-io-yeah. one drops-of-teaching and one manner will be for you, and for the stranger that sojourneth with you. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, when ye come into the land whither i bring you, then it will be, that, when ye eat of the bread of the land, ye will high an high unto vowelmovement-io-yeah. ye will up-on a cake of the first of your dough for an high: as ye do the high of the threshingfloor, so will ye high it. of the first of your dough ye will give unto vowelmovement-io-yeah an high in your generations. and if ye have erred, and not observed all these directives, which vowelmovement-io-yeah hath stringed unto mose-draw-out, even all that vowelmovement-io-yeah hath directed you by the hand of mose-draw-out, from the day that vowelmovement-io-yeah directed mose-draw-out, and henceforward among your generations; then it will be, if ought be committed by unaware without the knowledge of the witness-until, that

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

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

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

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

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

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

that toucheth the water of separation will be stained until even. and whatsoever the stained person toucheth will be stained; and the self that toucheth it will be stained until even. then came child-betweeners of immersed-to-theory-israel, even the whole witness-until, into the place-of-word-desert of zin-briar in the first month: and the with-mum abode in kadesh-perfect and miriam-bitter-merry died there, and was buried there. and there was no water for the witness-until: and they gathered themselves together against mose-draw-out and against aaron-box. and the with-mum chode with mose-draw-out, and spake, saying, would theory that we had died when our brethren died before vowelmovement-io-yeah! and why have ye brought up the witness-until of vowelmovement-io-yeah into this place-of-word-desert, that we and our animal should die there? and wherefore have ye made us to come up out of egypt-narrows-create-mizraim, to bring us in unto this visual place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. and mose-draw-out and aaron-box went from the presence of the assembly unto the opening of the proto-sinaitics-script-witness-until-due-tent, and they fell upon their face-turnings: and the weight of vowelmovement-io-yeah appeared unto them. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, take the rod, and gather thou the assembly together, thou, and aaron-box thy brother, and speak ye unto the rock before their eyes; and it will give forth his water, and thou will bring forth to them water out of the rock: so thou will give the witness-until and their beasts drink. and mose-draw-out took the rod from before vowelmovement-io-yeah, as he directed him. and mose-draw-out and aaron-box gathered the witness-until together before the rock, and he said unto them, hear now, ye rebels; must we fetch you water out of this rock? and mose-draw-out lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the witness-until drank, and their beasts also. and vowelmovement-io-yeah spake unto mose-draw-out and aaron-box, because ye stuck with me not, to perfect me in the eyes of child-betweeners of immersed-to-theory-israel, therefore ye will not bring this witness-until into the land which i have given them. this is the water of meribah-jam; because child-betweeners of immersed-to-theory-israel strove with vowelmovement-io-yeah, and he was perfected in them. and mose-draw-out sent messengers from kadesh-perfect unto the king of edom-man-red, thus saith thy brother immersed-to-theory-israel, thou knowest all the travail that hath befallen us: how our fathers went down into egypt-narrows-create-mizraim, and we have dwelt in egypt-narrows-create-mizraim a long time; and the egypt-narrows-create-mizraimians vexed us, and our fathers: and when we cried unto vowelmovement-io-yeah, he heard our voice, and sent an messenger, and hath brought us forth out of egypt-narrows-create-mizraim: and, behold, we are in kadesh-perfect a city in the uttermost of thy border: let us pass, i pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders. and edom-man-red said unto him, no pass by me, lest i come out against thee with the sword. and child-betweeners of immersed-to-theory-israel said unto him, we will go by the high way: and if i and my animal drink of thy water, then i will pay for it: i will only, without doing anything else, go through on my feet-genitalia. and he said, no go through, and edom-man-red came out against him with much with-mum, and with a strong hand. thus edom-man-red refused to give immersed-to-theory-israel passage through his border: wherefore immersed-to-theory-israel turned away from

him. and child-betweeners of immersed-to-theory-israel, even the whole witness-until, journeyed from kadesh-perfect and came unto mount hor-mount and vowelmovement-io-yeah spake unto mose-draw-out and aaron-box in mount hor-mount by the coast of the land of edom-man-red, saying, aaron-box will be added unto his with-mum: for he will not enter into the land which i have given unto child-betweeners of immersed-to-theory-israel, because ye rebelled against my string at the water of meribah-jam. take aaron-box and eleazar-theory-stop his child-betweener and bring them up unto mount hor-mount and strip aaron-box of his garments, and put them upon eleazar-theory-stop his child-betweener and aaron-box will be added unto his people, and will die there. and mose-draw-out did as vowelmovement-io-yeah directed: and they went up into mount hor-mount in the sight of all the witness-until. and mose-draw-out stripped aaron-box of his garments, and put them upon eleazar-theory-stop his child-betweener and aaron-box died there in the head of the mount: and mose-draw-out and eleazar-theory-stop came down from the mount. and when all the witness-until saw that aaron-box was dead, they mourned for aaron-box thirty days, even all the house of immersed-to-theory-israel. and when king arad-bronze the canaanite-buy, which dwelt in the south, heard tell that immersed-to-theory-israel came by the way of the spies; then he fought against immersed-to-theory-israel, and took some of them prisoners, and immersed-to-theory-israel vowed a vow unto vowelmovement-io-yeah, and said, if thou wilt indeed deliver this with-mum into my hand, then i will fishing-net-destroy their cities. and vowelmovement-io-yeah hearkened to the voice of immersed-to-theory-israel, and delivered up the canaanite-buys; and they fishing-net-destroyed them and their cities: and he called the name-there of the place hormah-fishing-net. and they journeyed from mount hor-mount by the way of the end sea, to compass the land of edom-man-red: and the self of the with-mum was much discouraged because of the way. and the with-mum stringed against theory, and against mose-draw-out, wherefore have ye brought us up out of egypt-narrows-create-mizraim to die in the place-of-word-desert? for there is no bread, neither is there any water; and our self loatheth this light bread. and vowelmovement-io-yeah sent fiery serpents among the with-mum, and they bit the with-mum; and much with-mum of immersed-to-theory-israel died. therefore the with-mum came to mose-draw-out, and said, we have missed, for we have stringed to vowelmovement-io-yeah, and against thee; pray unto vowelmovement-io-yeah, that he take away the serpents from us. and mose-draw-out prayed for the with-mum. and vowelmovement-io-yeah said unto mose-draw-out, do thee a fiery serpent, and set it upon a pole: and it will come to pass, that every one that is bitten, when he looketh upon it, will live. and mose-draw-out did a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. and child-betweeners of immersed-to-theory-israel set forward, and pitched in oboth-thick. and they journeyed from oboth-thick, and pitched at ijeabarim-heaps-crossings, in the place-of-word-desert which is before moab-from-father, toward the sunrise. from thence they removed, and pitched in the valley of zared-twigg. from thence they removed, and pitched on the other side of arnon-pine, which is in the place-of-word-desert that cometh out of the coasts of the amorite-talkers: for arnon-pine is the border of moab-from-father, between moab-from-father and the amorite-talkers. wherefore it is said in the book of the wars of vowelmovement-io-yeah, what he did in the end sea, and in the brooks of arnon-pine, and at the stream of the brooks that goeth down to the dwelling of ar-awake and lieth

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

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

ther to the right hand or to the left. and when the ass saw the messenger of vowelmovement-io-yeah, she fell down under baalam-swallow: and baalam-swallow's anger was kindled, and he smote the ass with a staff. and vowelmovement-io-yeah opened the mouth of the ass, and she said unto baalam-swallow, what have i done unto thee, that thou hast smitten me these three times? and baalam-swallow said unto the ass, because thou hast mocked me: i would there were a sword in mine hand, for now would i kill thee. and the ass said unto baalam-swallow, am not i thine ass, upon which thou hast ridden ever since i was thine unto this day? was i ever wont to do so unto thee? and he said, nay. then vowelmovement-io-yeah opened the eyes of baalam-swallow, and he saw the messenger of vowelmovement-io-yeah standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face-turnings. and the messenger of vowelmovement-io-yeah said unto him, wherefore hast thou smitten thine ass these three times? behold, i went out to withstand-satan thee, because thy way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also i had slain thee, and secured her alive. and baalam-swallow said unto the messenger of vowelmovement-io-yeah, i have missed; for i knew not that thou stoodest in the way against me: now therefore, if it is visual in you eyes, i will get me back again. and the messenger of vowelmovement-io-yeah said unto baalam-swallow, go with the men: but only the string that i will speak unto thee, that thou wilt speak. so baalam-swallow went with the princes of balak-beat. and when balak-beat heard that baalam-swallow was come, he went out to meet him unto a city of moab-from-father, which is in the border of arnon-pine, which is in the utmost coast. and balak-beat said unto baalam-swallow, did i not earnestly send unto thee to call thee? wherefore camest thou not unto me? am i not able indeed to promote thee to honor? and baalam-swallow said unto balak-beat, lo, i am come unto thee: have i now any power at all to say any thing? the string that theory putteth in my mouth, that will i speak. and baalam-swallow went with balak-beat, and they came unto kirjathuzot-district-of-midnight. and balak-beat butchered oxen and flock, and sent to baalam-swallow, and to the princes that were with him. and it came to pass on the morrow, that balak-beat took baalam-swallow, and brought him up into the high-places-death-stages of lord-possess-goods that thence he might see the utmost part of the with-mum. and baalam-swallow said unto balak-beat, build-between me here seven butcher-places, and prepare me here seven bulls and seven rams. and balak-beat did as baalam-swallow had stringed; and balak-beat and baalam-swallow up-oned on every butcher-place a bull and a ram. and baalam-swallow said unto balak-beat, stand by thy up-on, and i will go: peradventure vowelmovement-io-yeah will come to meet me: and whatsoever he sheweth me i will tell thee. and he went to an high place. and theory met baalam-swallow: and he said unto him, i have prepared seven butcher-places, and i have up-oned upon every butcher-place a bull and a ram. and vowelmovement-io-yeah put a string in baalam-swallow's mouth, and said, return unto balak-beat, and thus thou wilt speak. and he returned unto him, and, lo, he stood by his up-on, he, and all the princes of moab-from-father. and he took up his parable, and said, balak-beat the king of moab-from-father hath brought me from syria-high-aram, out of the mountains of the east, saying, come, curse me jacob-heel-topple, and come, defy immersed-to-theory-israel. how will i curse, whom theory hath not cursed? or how will i defy, whom vowelmovement-io-yeah hath not defied? for from the top of the rocks i see him, and from the hills i behold him: lo, the with-mum will dwell alone, and will

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

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

brethren a midian-discuss-courtish woman in the sight of mose-draw-out, and in the sight of all the witness-until of child-betweeners of immersed-to-theory-israel, who were weeping before the opening of the proto-sinaitics-script-witness-until-due-tent. and when pinehas-mouth-attempt, betweener of eleazar-theory-stop, betweener of aaron-box the darkener-server saw it, he rose up from among the witness-until, and took a javelin in his hand; and he went after the man of immersed-to-theory-israel into the tent, and thrust both of them through, the man of immersed-to-theory-israel, and the woman through her belly. so the plague was stayed from child-betweeners of immersed-to-theory-israel. and those that died in the plague were twenty and four thousand. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, pinehas-mouth-attempt, betweener of eleazar-theory-stop, betweener of aaron-box the darkener-server hath turned my wrath away from child-betweeners of immersed-to-theory-israel, while he was zealous for my sake among them, that i consumed not child-betweeners of immersed-to-theory-israel in my jealousy. wherefore say, behold, i give unto him my covenant of complete: and he will have it, and his seed after him, even the covenant of a world darkener-serverhood; because he was zealous for his theory, and made an out-of for child-betweeners of immersed-to-theory-israel. now the name-there of the immersed-to-theory-immersed-to-theory-israelite that was slain, even that was slain with the midian-discuss-courtish woman, was zimri-my-songster, betweener of salubasket-rock a leader of a chief house among the simeon-hear-homeites. and the name-there of the midian-discuss-courtish woman that was slain was cozbi-false, the daughter-housa of zur-rock; he was head over a people, and of a chief house in midian-discuss-court. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, vex the midian-discuss-courtites, and hit them: for they vex you with their wives, wherewith they have beguiled you in the matter of peor, and in the matter of cozbi-false, the daughter-housa of a prince of midian-discuss-court, their sister, which was slain in the day of the plague for peor's sake. and it came to pass after the plague, that vowelmovement-io-yeah spake unto mose-draw-out and unto eleazar-theory-stop betweener of aaron-box the darkener-server saying, take the sum of all the witness-until of child-betweeners of immersed-to-theory-israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to troop in immersed-to-theory-israel. and mose-draw-out and eleazar-theory-stop the darkener-server stringed with them in the plains of moab-from-father by jordan-its-going-down near jericho-moon-smell, saying, take the sum of the people, from twenty years old and upward; as vowelmovement-io-yeah directed mose-draw-out and child-betweeners of immersed-to-theory-israel, which went forth out of the land of egypt-narrows-create-mizraim. reuben-see-child, the eldest child-betweener of immersed-to-theory-israel: child-betweeners of reuben-see-child; hanoch-init-train, of whom cometh the family of the hanoch-init-trainites: of pallu-wonder, the family of the pallu-wonderites: of hezron-courtyard, the family of the hezron-courtyardites: of carmi-my-wineyard, the family of the carmi-my-wineyardites. these are the families of the reuben-see-childites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. and the child-betweeners of pallu-wonder; eliab-my-theory-dad. and the child-betweeners of eliab-my-theory-dad; nemuel-sleep-unto, and dathan-their-faith, and abiram-my-father-high. this is that dathan-their-faith and abiram-my-father-high, which were famous in the witness-until, who strove against mose-draw-out and against aaron-box in the company of korah-bald-ice, when they strove

against vowelmovement-io-yeah: and the land opened her mouth, and swallowed them up together with korah-bald-ice, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. notwithstanding child-betweeners of korah-bald-ice died not. the child-betweeners of simeon-hear-home after their families: of nemuel-sleep-unto, the family of the nemuel-sleep-untoites: of jamin-righthand, the family of the jamin-righthandites: of jachin-prepare, the family of the jachin-prepareites: of zerah-shine, the family of the zarhites-shine: of shaul-lent, the family of the shaul-lentites. these are the families of the simeon-hear-homeites, twenty and two thousand and two hundred. child-betweeners of gad-tell-luck after their families: of zepho-expect-floatn, the family of the zepho-expect-floatnites: of haggi-my-holiday, the family of the haggi-my-holidaytes: of shuni-my-difference, the family of the shuni-my-differencetes: of ozni-my-balance, the family of the ozni-my-balanecetes: of eri-cities, the family of the eri-cities: of arod-bronze, the family of the arodi-my-bronzetes: of areli-my-light-up-unto, the family of the areli-my-light-up-untoites. these are the families of child-betweeners of gad-tell-luck according to numbered of them-those that were order, forty thousand and five hundred. the child-betweeners of judah-know-hand were er-awake and onan-trouble-vigor: and er-awake and onan-trouble-vigor died in the land of canaan-buy and the child-betweeners of judah-know-hand after their families were; of shelah-pulled-out, the family of the shelanites-pulled-out: of pharez-break, the family of the pharizites-breach: of zerah-shine, the family of the zarhites-shine, and the child-betweeners of pharez-break were; of hezron-courtyard, the family of the hezron-courtyardites: of hamul-compassion, the family of the hamul-compassionites. these are the families of judah-know-hand according to numbered of them-those that were order, threescore and sixteen thousand and five hundred. of the child-betweeners of issachar-hire-wage after their families: of tola-red-worm, the family of the tola-red-wormites: of pua-beauty, the family of the punites-face: of jashub-return, the family of the jashub-returnites: of shimron-name-joy, the family of the shimron-name-joyites. these are the families of issachar-hire-wage according to numbered of them-those that were order, threescore and four thousand and three hundred. of the child-betweeners of zebulun-garbage-fertile after their families: of sered-survive, the family of the sardites-survive: of elon-tree the family of the elonites: of jahleel-begin-unto, the family of the jahleel-begin-untoites. these are the families of the zebulun-garbage-fertileites according to numbered of them-those that were order, threescore thousand and five hundred. the child-betweeners of joseph-add-increase after their families were manasseh-sleep-forget and ephraim-gray-fruitful. of the child-betweeners of manasseh-sleep-forget: of machir-recognize, the family of the machir-recognizeites: and machir-recognize begat gilead-roll-until: of gilead-roll-until come the family of the gilead-roll-untilites. these are the child-betweeners of gilead-roll-until: of jeezer-help, the family of the jeezer-helpites: of helek-part, the family of the helek-partites: and of asriel-theory-my-happy, the family of the asriel-theory-my-happyites: and of shechem-shoulder, the family of the shechem-shoulderites: and of shemida-know-my-name, the family of the shemida-know-my-nameites: and of hepher-dig-spy, the family of the hepher-dig-spyites. and zelophehad-whip-sharp betweener of hepher-dig-spy had no child-betweeners, but child-betweenas: and the names of the child-betweenas of zelophehad-whip-sharp were mahlah-illness, and noah-rest, hoglah-partridge, milcah-queen, and tirzah-want-placate-solve. these are the families of manasseh-sleep-

forget, and numbered of them-those that were order, fifty and two thousand and seven hundred. these are the child-betweeners of ephraim-gray-fruitful after their families: of shuthelah-damp-fresh, the family of the shuthalhites: of becher-young-male-camel, the family of the bachrites: of tahan-plead-station, the family of the tahan-plead-stationites. and these are the child-betweeners of shuthelah-damp-fresh: of eran-active, the family of the eran-activeites. these are the families of the child-betweeners of ephraim-gray-fruitful according to numbered of them-those that were order, thirty and two thousand and five hundred. these are the child-betweeners of joseph-add-increase after their families. the child-betweeners of benjamin-righthand-child after their families: of bela-swallow, the family of the bela-swallowites: of ashbel-fire-not, the family of the ashbel-fire-notices: of ahira-my-brother-visible-ram, the family of the ahira-my-brother-visible-ramites: of shupham, the family of the shuphamites: of hupham, the family of the huphamites. and the child-betweeners of bela-swallow were ard-descending-bronze and naaman-with-them: of ard-descending-bronze, the family of the ard-descending-bronzeites: and of naaman-with-them, the family of the naam-please-singites. these are the child-betweeners of benjamin-righthand-child after their families: and they that were numbered of them were forty and five thousand and six hundred. these are the child-betweeners of dan-discuss-court after their families: of shuham-granite, the family of the shuham-graniteites. these are the families of dan-discuss-court after their families. all the families of the shuham-graniteites, according to numbered of them-those that were order, were threescore and four thousand and four hundred. of child-betweeners of asher-happy-confirm after their families: of jimna-count-appoint, the family of the jimnites-count-appoint: of jesui-secure, the family of the jesui-securetes: of beriah-grazing, the family of the beriites-grazing. of the child-betweeners of beriah-grazing: of heber-friend, the family of the heber-friendites: of malchiel-my-king-unto, the family of the malchiel-my-king-untoites, and the name-there of the daughter-housa of asher-happy-confirm was sarah-her-immersedness. these are the families of the child-betweeners of asher-happy-confirm according to numbered of them-those that were order; who were fifty and three thousand and four hundred. of the child-betweeners of naphtali-cunning-twist after their families: of jakhzel-press-onto, the family of the jakhzel-press-ontoites: of guni-my-tint, the family of the guni-my-tinttes: of jezer-my-creative-instinct, the family of the jezer-my-creative-instinctites: of shilem-whole-peace, the family of the shilem-whole-peaceites. these are the families of naphtali-cunning-twist according to their families: and they that were numbered of them were forty and five thousand and four hundred. these were the numbered of child-betweeners of immersed-to-theory-israel, six hundred thousand and a thousand seven hundred and thirty. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, unto these the land will be divided for an inheritance according to the number of names. to many thou will give the more inheritance, and to few thou will give the less inheritance: to every one will his inheritance be given according to those that were numbered of him. notwithstanding the land will be divided by lot: according to the names of the branches of their fathers they will inherit. according to the lot will the possession thereof be divided between many and few. and these are they that were numbered of the levite-joins after their families: of gershon-stranger, the family of the gershon-strangerites: of kohath-obedient-hope, the family of the kohath-obedient-hopeites: of merari-bitter, the family of the merari-bittertes. these are the families of the levite-joins: the family of the libni-to-build-my-whitetes, the family of the

hebron-friend-joyites, the family of the mahlites-disease-forgive, the family of the mushi-my-drawtes, the family of the korathites-bald-ice. and kohath-obedient-hope begat amram-people-high. and the name-there of amram-people-high's woman was jochebed-made-weighty, the daughter-housa of levi-join whom her mother bare to levi-join in egypt-narrows-create-mizraim: and she bare unto amram-people-high aaron-box and mose-draw-out, and miriam-bitter-merry their sister. and unto aaron-box was born nadab-volunteer, and abihu-he-my-pa, eleazar-theory-stop, and itamar-with-palm. and nadab-volunteer and abihu-he-my-pa died, when they nearined strange-substantial fire before vowelmovement-io-yeah. and numbered of them-those that were order were twenty and three thousand, all male-rememberers from a month old and upward: for they were not numbered among child-betweeners of immersed-to-theory-israel, because there was no inheritance given them among child-betweeners of immersed-to-theory-israel. these are they that were numbered by mose-draw-out and eleazar-theory-stop the darkener-server who numbered child-betweeners of immersed-to-theory-israel in the plains of moab-from-father by jordan-its-going-down near jericho-moon-smell. but among these there was not a man of them whom mose-draw-out and aaron-box the darkener-server numbered, when they numbered child-betweeners of immersed-to-theory-israel in the place-of-word-desert of sinai-bush. for vowelmovement-io-yeah had said of them, they will surely die in the place-of-word-desert. and there was not left a man of them, secure caleb-dog-as-heart betweener of jephuneh-turn, and jesua-yeah-secure betweener of nun-fish. then came the child-betweeners of zelophehad-whip-sharp, betweener of hepher-dig-spy, betweener of gilead-roll-until, betweener of machir-recognize, betweener of manasseh-sleep-forget, of the families of manasseh-sleep-forget betweener of joseph-add-increase: and these are the names of his child-betweenas; mahlah-illness, noah-rest, and hoglah-partridge, and milcah-queen, and tizrah-want-placate-solve. and they stood before mose-draw-out, and before eleazar-theory-stop the darkener-server and before the princes and all the witness-until, by the opening of the proto-sinaitics-script-witness-until-due-tent, saying, our father died in the place-of-word-desert, and he was not in the company of them that gathered themselves together against vowelmovement-io-yeah in the company of korah-bald-ice; but died in his own miss and had no child-betweeners. why should the name-there of our father be done away from among his family, because he hath no child-betweener give unto us therefore a possession among the brethren of our father. and mose-draw-out brought their cause before vowelmovement-io-yeah. and vowelmovement-io-yeah spake unto mose-draw-out, saying, the child-betweenas of zelophehad-whip-sharp speak right: thou will surely give them a possession of an inheritance among their father's brethren; and thou will cause the inheritance of their father to pass unto them. and thou will speak unto child-betweeners of immersed-to-theory-israel, saying, if a man die, and have no child-betweener then ye will cause his inheritance to pass unto his daughter-housa and if he have no daughter-housa then ye will give his inheritance unto his brethren. and if he have no brethren, then ye will give his inheritance unto his father's brethren. and if his father have no brethren, then ye will give his inheritance unto his kinsman that is next to him of his family, and he will possess it: and it will be unto child-betweeners of immersed-to-theory-israel a statute of crisis-lipping as vowelmovement-io-yeah directed mose-draw-out. and vowelmovement-io-yeah said unto mose-draw-out, get thee up into this mount abarim-crossings-over, and see the land which i have given unto child-betweeners

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

io-yeah will be done, beside the continual up-on, and his pouring. and in the fourteenth day of the first month is the stopskip of vowelmovement-io-yeah. and in the fifteenth day of this month is the feast: seven days will lit-mazat be eaten. in the first day will be an perfected convocation; ye will do no manner of servile work therein: but ye will nearin a butcher made by fire for a up-on unto vowelmovement-io-yeah; two bull child of visit-cattles, and one ram, and seven lambs of the first year: they will be unto you impeccable: and their rest-absorber will be of flour mixed with oil: three tenth deals will ye do for a bull, and two tenth deals for a ram; a several tenth deal will thou do foreverly lamb, throughout the seven lambs: and one goat for a misser, to out-of for you. ye will do these beside the up-on in the morning, which is for a continual up-on. after this manner ye will do daily, throughout the seven days, the meat of the butcher did by fire, of a smell fragrance unto vowelmovement-io-yeah: it will be done beside the continual up-on, and his pouring. and on the seventh day ye will have an perfected convocation; ye will do no servile work. also in the day of the firstfruits, when ye bring a new rest-absorber unto vowelmovement-io-yeah, after your weeks be out, ye will have an perfected convocation; ye will do no servile work: but ye will nearin the up-on for a smell fragrance unto vowelmovement-io-yeah; two bull child of visit-cattles, one ram, seven lambs of the first year; and their rest-absorber of flour mixed with oil, three tenth deals unto one bull, two tenth deals unto one ram, a several tenth deal unto one lamb, throughout the seven lambs; and one kid of the goats, to out-of for you. ye will do them beside the continual up-on, and his rest-absorber, (they will be unto you impeccable) and their pourings. and in the seventh month, on the first day of the month, ye will have an perfected convocation; ye will do no servile work: it is a day of blowing the trumpets unto you. and ye will do a up-on for a smell fragrance unto vowelmovement-io-yeah; one bull child of visit-cattle, one ram, and seven lambs of the first year impeccable: and their rest-absorber will be of flour mixed with oil, three tenth deals for a bull, and two tenth deals for a ram, and one tenth deal for one lamb, throughout the seven lambs: and one kid of the goats for a misser, to out-of for you: beside the up-on of the month, and his rest-absorber, and the daily up-on, and his rest-absorber, and their pourings, according unto their manner, for a smell fragrance, a butcher made by fire unto vowelmovement-io-yeah. and ye will have on the tenth day of this seventh month an perfected convocation; and ye will pauper your selfs: ye will not do any work therein: but ye will nearin a up-on unto vowelmovement-io-yeah for a smell fragrance; one bull child of visit-cattle, one ram, and seven lambs of the first year; they will be unto you impeccable: and their rest-absorber will be of flour mixed with oil, three tenth deals to a bull, and two tenth deals to one ram, a several tenth deal for one lamb, throughout the seven lambs: one kid of the goats for a misser; beside the misser of out-of, and the continual up-on, and the rest-absorber of it, and their pourings. and on the fifteenth day of the seventh month ye will have an perfected convocation; ye will do no servile work, and ye will keep a feast unto vowelmovement-io-yeah seven days: and ye will nearin a up-on, a butcher did by fire, of a smell fragrance unto vowelmovement-io-yeah; thirteen bull child of visit-cattles, two rams, and fourteen lambs of the first year; they will be impeccable: and their rest-absorber will be of flour mixed with oil, three tenth deals unto every bull of the thirteen bulls, two tenth deals to each ram of the two rams, and a several tenth deal to each lamb of the fourteen lambs: and one kid of the goats for a misser; beside the continual up-on, his rest-absorber, and his pouring. and on the second day twelve bull child of visit-cattles, two rams, fourteen lambs of the first year without spot: and their rest-

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

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

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

of vowelmovement-io-yeah; as vowelmovement-io-yeah directed mose-draw-out. and the officers which were over thousands of the troop, the prince-immerseds of thousands, and prince-immerseds of hundreds, came near unto mose-draw-out: and they said unto mose-draw-out, thy workers have taken the sum of the men of war which are under our charge, and there lacketh not one man of us. we have therefore brought an nearin for vowelmovement-io-yeah, what every man hath gotten, of items of gold, chains, and bracelets, rings, earrings, and tablets, to out-of for our selfs before vowelmovement-io-yeah. and mose-draw-out and eleazar-theory-stop the darkener-server took the gold of them, even all wrought items. and all the gold of the high that they highed up to vowelmovement-io-yeah, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekel-lights. (for the men of war had taken spoil, every man for himself.) and mose-draw-out and eleazar-theory-stop the darkener-server took the gold of the captains of thousands and of hundreds, and brought it into the proto-sinaitics-script-witness-until-due-tent, for a memorial for child-betweeners of immersed-to-theory-israel before vowelmovement-io-yeah. now child-betweeners of reuben-see-child and child-betweeners of gad-tell-luck had a very great multitude of animal and when they saw the land of jazer-help, and the land of gilead-roll-until, that, behold, the place was a place for animal child-betweeners of gad-tell-luck and child-betweeners of reuben-see-child came and spake unto mose-draw-out, and to eleazar-theory-stop the darkener-server and unto the princes of the witness-until, saying, atarat-decorate-crown, and dibon-slander, and jazer-help, and nimrah, and heshbon-score-supposition, and eleale-top-to-no, and sheba-coming, and nebo-at-him, and beon, even the country which vowelmovement-io-yeah smote before the witness-until of immersed-to-theory-israel, is a land for animal and thy workers have animal wherefore, said they, if we have found grace in thy sight, let this land be given unto thy workers for a possession, and bring us not over jordan-its-going-down. and mose-draw-out said unto child-betweeners of gad-tell-luck and to child-betweeners of reuben-see-child, will your brethren go to war, and will ye sit here? and wherefore discourage ye the heart of child-betweeners of immersed-to-theory-israel from going over into the land which vowelmovement-io-yeah hath given them? thus did your fathers, when i sent them from kadeshbarnea-finished-desert-staggering to see the land. for when they went up unto the valley of eschol-fire-all, and saw the land, they discouraged the heart of child-betweeners of immersed-to-theory-israel, that they should not go into the land which vowelmovement-io-yeah had given them. and vowelmovement-io-yeah's anger was kindled the same time, and he sware, saying, surely none of the men that came up out of egypt-narrows-create-mizraim, from twenty years old and upward, will see the earth which i sware unto abraham-their-wing-organ, unto isaac-laugh, and unto jacob-heel-topple; because they have not wholly followed me: secure calebdog-as-heart betweener of jephuneh-turn the kenetize-as-hawk, and jesua-yeah-secure betweener of nun-fish: for they have wholly followed vowelmovement-io-yeah. and vowelmovement-io-yeah's anger was kindled against immersed-to-theory-israel, and he did them wander in the place-of-word-desert forty years, until all the generation, that had done visual in the sight of vowelmovement-io-yeah, was consumed. and, behold, ye are risen up in your fathers' stead, an increase of missing men, to augment yet the fierce anger of vowelmovement-io-yeah toward immersed-to-theory-israel. for if ye turn away from after him, he will yet again leave them in the place-of-word-desert; and ye will destroy all this with-mum.

and they came near unto him, and said, we will build-between sheepfolds here for our animal and cities for our little ones: but we ourselves will go ready armed before child-betweeners of immersed-to-theory-israel, until we have brought them unto their place: and our little ones will dwell in the fenced cities because of the inhabitants of the land. we will not return unto our houses, until child-betweeners of immersed-to-theory-israel have inherited every man his inheritance. for we will not inherit with them on yonder side jordan-its-going-down, or forward; because our inheritance is fallen to us on this side jordan-its-going-down eastward. and mose-draw-out said unto them, if ye will do this thing, if ye will go armed before vowelmovement-io-yeah to war, and will go all of you pioneering over jordan-its-going-down before vowelmovement-io-yeah, until he hath driven out his enemies from before him, and lambded the land be subdued before vowelmovement-io-yeah: then afterward ye will return, and be guiltless before vowelmovement-io-yeah, and before immersed-to-theory-israel; and this land will be your possession before vowelmovement-io-yeah. but if ye will not do so, behold, ye have missed against vowelmovement-io-yeah: and be sure your miss will find you out. build-between you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth. and child-betweeners of gad-tell-luck and child-betweeners of reuben-see-child spake unto mose-draw-out, saying, thy workers will do as my lord directs. our little ones, our women, our flocks, and all our animal will be there in the cities of gilead-roll-until: but thy workers will stopskip on every man armed for war, before the lord to battle, as my lord saith. so concerning them mose-draw-out directed eleazar-theory-stop the darkener-server and jesua-yeah-secure betweener of nun-fish, and the chief fathers of the branches of child-betweeners of immersed-to-theory-israel: and mose-draw-out said unto them, if child-betweeners of gad-tell-luck and child-betweeners of reuben-see-child will pass with you over jordan-its-going-down, every man armed to battle, before vowelmovement-io-yeah, and the land will be subdued before you; then ye will give them the land of gilead-roll-until for a possession: but if they will not stopskip on with you pioneering, they will have possessions among you in the land of canaan-buy and child-betweeners of gad-tell-luck and child-betweeners of reuben-see-child answered, saying, as vowelmovement-io-yeah hath said unto thy workers, so will we do. we will stopskip on pioneering before vowelmovement-io-yeah into the land of canaan-buy that the possession of our inheritance on this side jordan-its-going-down may be ours. and mose-draw-out gave unto them, even to child-betweeners of gad-tell-luck and to child-betweeners of reuben-see-child, and unto half the branch of manasseh-sleep-forget betweener of joseph-add-increase, the kingdom of sihon-curly king of the amomite-talkers, and the kingdom of og-mock king of bashan-at-tooth the land, with the cities thereof in the coasts, even the cities of the country round about. and child-betweeners of gad-tell-luck built-between dibon-slander, and atarot-decorate-crown, and aror-juniper-object, and atrot-decorate-crown, shophan-rabbit, and jaazer-help, and jogbehah-rise, and betnimrah-house-of-leopardess, and betharan-house-of-sing, fenced cities: and folds for sheep. and child-betweeners of reuben-see-child built-between heshbon-score-supposition, and eleale-top-to-no, and towns-kirjatim, and nebo-at-him, and baal-meon-proprietary-residence, (their names being changed,) and shibmah-stage: and gave other names unto the cities which they build-between. and child-betweeners of machir-recognize betweener of manasseh-sleep-forget went to gilead-roll-until, and took it, and dispossessed the amomite-talker which was in it. and

mose-draw-out gave gilead-roll-until unto machir-recognize betweener of manasseh-sleep-forget; and he dwelt therein. and jair-glow betweener of manasseh-sleep-forget went and took the small towns thereof, and called them havotjair-farm-of-glow. and nobah-bark-abuse went and took kenat-elegy, and the villages thereof, and called it nobah-bark-abuse, after his own name-there these are the journeys of child-betweeners of immersed-to-theory-israel, which went forth out of the land of egypt-narrows-create-mizraim with their troops under the hand of mose-draw-out and aaron-box. and mose-draw-out wrote their goings out according to their journeys by the mouth of vowelmovement-io-yeah: and these are their journeys according to their goings out. and they departed from ramses-born-by-ra in the first month, on the fifteenth day of the first month; on the morrow after the stopskip child-betweeners of immersed-to-theory-israel went out with an high hand in the sight of all the egypt-narrows-create-mizraimians. for the egypt-narrows-create-mizraimians buried all their firstborn, which vowelmovement-io-yeah had smitten among them: upon their theory also vowelmovement-io-yeah executed judgments. and child-betweeners of immersed-to-theory-israel removed from ramses-born-by-ra, and pitched in succoth-booths and they departed from succoth-booths and pitched in etam-you, which is in the edge of the place-of-word-desert. and they removed from etam-you, and turned again unto pihahiroth-mouth-of-the-choice, which is before baalzephon-owner-of-cipher: and they pitched before migdol-tower. and they departed from before pihahiroth-mouth-of-the-choice, and passed through the midst of the sea into the place-of-word-desert, and went three days' journey in the place-of-word-desert of etam-you, and pitched in marah-bitter and they removed from marah-bitter and came unto elim-bind and in elim-bind were twelve fountains of water, and threescore and ten palm trees; and they pitched there. and they removed from elim-bind and encamped by the end sea. and they removed from the end sea, and encamped in the place-of-word-desert of miss and they took their journey out of the place-of-word-desert of miss and encamped in dophkah-knock. and they departed from dophkah-knock, and encamped in alush-knead. and they removed from alush-knead, and encamped at rephidim-bed-comforts, where was no water for the with-mum to drink. and they departed from rephidim-bed-comforts, and pitched in the place-of-word-desert of sinai-bush. and they removed from the place-of-word-desert of bush-sinai, and pitched at hatavah-graveyard-of-craving-kibrot. and they departed from hatavah-graveyard-of-craving-kibrot, and encamped at hazerot-gardens. and they departed from hazerot-gardens, and pitched in ritmah-harness. and they departed from ritmah-harness, and pitched at rimon-parez-pomegranate-breach. and they departed from rimon-parez-pomegranate-breach, and pitched in libnah-white-build. and they removed from libnah-white-build, and pitched at risah-her-eyelash. and they journeyed from risah-her-eyelash, and pitched in kelelatah-her-congregation. and they went from kelelatah-her-congregation, and pitched in mount shapher-boost-bull. and they removed from mount shapher-boost-bull, and encamped in haradah-anxiety. and they removed from haradah-anxiety, and pitched in makheloth-of-community. and they removed from makheloth-of-community, and encamped at tahat-under. and they departed from tahat-under, and pitched at tarah-effort. and they removed from tarah-effort, and pitched in mitcah-sweetening. and they went from mitcah-sweetening, and pitched in hashmonah-eight-rain. and they departed from hashmonah-eight-rain, and encamped at moseroth-deliveries. and they departed from moseroth-deliveries.

ies, and pitched in benejaakan-between-children-of-corner. and they removed from benejaakan-between-children-of-corner, and encamped at tickle-the. and they went from tickle-the, and pitched in jobtatah-her-fourth-month. and they removed from jobtatah-her-fourth-month, and encamped at ebronah-pass-traverse. and they departed from ebronah-pass-traverse, and encamped at eziogaber-wood-strong-man. and they removed from eziogaber-wood-strong-man, and pitched in the place-of-word-desert of zin-briar, which is kadesh-perfect and they removed from kadesh-perfect and pitched in mount hor-mount in the edge of the land of edom-man-red. and aaron-box the darkener-server went up into mount hor-mount at the mouth of vowelmovement-io-yeah, and died there, in the fortieth year after child-betweeners of immersed-to-theory-israel were come out of the land of egypt-narrows-create-mizraim, in the first day of the fifth month. and aaron-box was an hundred and twenty and three years old when he died in mount hor-mount and king arad-bronze the canaanite-buy, which dwelt in the south in the land of canaan-buy heard of the coming of child-betweeners of immersed-to-theory-israel. and they departed from mount hor-mount and pitched in zalmonah-image-idol. and they departed from zalmonah-image-idol, and pitched in punon-found. and they departed from punon-found, and pitched in oboth-thick. and they departed from oboth-thick, and pitched in ijeabarim-heaps-crossings, in the border of moab-from-father. and they departed from iim-islands, and pitched in dibon-slandergad. and they removed from dibon-slandergad, and encamped in almon-diblataim-the-hidden-fig-cakes, and they removed from almon-diblataim-the-hidden-fig-cakes, and pitched in the mountains of abarim-crossings-over, before nebo-at-him. and they departed from the mountains of abarim-crossings-over, and pitched in the plains of moab-from-father by jordan-its-going-down near jericho-moon-smell. and they pitched by jordan-its-going-down, from betjesimot-desolate-house even unto abelshittim in the plains of moab-from-father. and vowelmovement-io-yeah stringed unto mose-draw-out in the plains of moab-from-father by jordan-its-going-down near jericho-moon-smell, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, when ye are stopskipped jordan-its-going-down into the land of canaan-buy then ye will drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their images, and quite pluck down all their high-places-death-stages: and ye will dispossess the inhabitants of the land, and dwell therein: for i have given you the land to possess it. and ye will divide the land by lot for an inheritance among your families: and to the more ye will give the more inheritance, and to the fewer ye will give the less inheritance: every man's inheritance will be in the place where his lot-cover falleth; according to the branches of your fathers ye will inherit. but if ye will not drive out the inhabitants of the land from before you; then it will come to pass, that those which ye let remain of them will be pricks in your eyes, and thorns in your sides, and will vex you in the land wherein ye dwell. moreover it will come to pass, that i will do unto you, as i thought to do unto them. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, direct child-betweeners of immersed-to-theory-israel, and say unto them, when ye come into the land of canaan-buy (this is the land that will fall unto you for an inheritance, even the land of canaan-buy with the coasts thereof): then your south quarter will be from the place-of-word-desert of zin-briar along by the coast of edom-man-red, and your south border will be the outmost coast of the salt sea eastward: and your border will turn from the south to the ascent of akrabim-scorpions, and

pass on to zin-briar: and the going forth thereof will be from the south to kadeshbarna-finished-desert-staggering, and will go on to adar-garden-maple-hazar, and pass on to amzon-skeleton: and the border will fetch a compass from amzon-skeleton unto the river of egypt-narrows-create-mizraim, and the goings out of it will be at the sea. and as for the western border, ye will even have the great sea for a border: this will be your west border. and this will be your north border: from the great sea ye will point out for you mount hor-mount from mount hor-mount ye will point out your border unto the entrance of hamath-gourd-vessel; and the goings forth of the border will be to zedad-flank: and the border will go on to ziphron-sweet-smell, and the goings out of it will be at hazarenan-garden-eye: this will be your north border. and ye will point out your east border from hazarenan-garden-eye to shepham-moustache: and the coast will go down from shepham-moustache to riblah-fight, on the east side of ain-eye; and the border will descend, and will reach unto the side of the sea of kineret-like-candle eastward: and the border will go down to jordan-its-going-down, and the goings out of it will be at the salt sea: this will be your land with the coasts thereof round about. and mose-draw-out directed child-betweeners of immersed-to-theory-israel, saying, this is the land which ye will inherit by lot, which vowelmovement-io-yeah directed to give unto the nine branches, and to the half branch: for the branch of child-betweeners of reuben-see-child according to the house of their fathers, and the branch of child-betweeners of gad-tell-luck according to the house of their fathers, have received their inheritance; and half the branch of manasseh-sleep-forget have received their inheritance: the two branches and the half branch have received their inheritance on this side jordan-its-going-down near jericho-moon-smell eastward, toward the sun-rising. and vowelmovement-io-yeah stringed unto mose-draw-out, saying, these are the names of the men which will divide the land unto you: eleazar-theory-stop the darkener-server and jesua-yeah-secure-between-ner of nun-fish. and ye will take one prince of every branch, to divide the land by inheritance. and the names of the men are these: of the branch of judah-know-hand, calebdog-as-heart between-ner of jephuneh-turn. and of the branch of child-betweeners of simeon-hear-home, she-muel-name-onto between-ner of amihud-with-my-glory. of the branch of benjamin-right-hand-child, elidad-my-theory-breast between-ner of chislon-fool-basket. and the branch of child-betweeners of dan-discuss-court buki-skilled between-ner of jogli-my-roll. the prince of child-betweeners of joseph-add-increase, for the branch of child-betweeners of manasseh-sleep-forget, haniel-grace-onto between-ner of ephod-cash-in. and the branch of child-betweeners of ephraim-gray-fruitful, kemuel-get-up-onto between-ner of shipthan-lip. and the branch of child-betweeners of zebulun-garbage-fertile, elizaphan-theory-bring between-ner of parnach-bull. and the branch of child-betweeners of issachar-hire-wage, palti-emitel between-ner of azan-goat-courage. and the branch of child-betweeners of asher-happy-confirm, ahuid between-ner of sheolmi-my-completion. and the branch of child-betweeners of naphtali-cunning-twist, pedahel-redemption-onto between-ner of amihud-with-my-glory. these are they whom vowelmovement-io-yeah directed to divide the inheritance unto child-betweeners of immersed-to-theory-israel in the land of canaan-buy and vowelmovement-io-yeah stringed unto mose-draw-out in the plains of moab-from-father by jordan-its-going-down near jericho-moon-smell, saying, direct child-betweeners of immersed-to-theory-israel, that they give unto the levite-joins of the inheritance of their possession cities to dwell in; and ye will give also unto the levite-joins plots for the

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

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

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

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

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

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

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

mum. for what nation is there so great, who hath theory so nigh unto them, as vowelmovement-io-yearh theory is in all things that we call upon him for? and what nation is there so great, that hath statutes and crisis-lippings so right as all this drops-of-teaching which i set before you this day? only take heed to thyself, and keep thyself diligently, lest thou forget the strings which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy child-betweeners, and thy child-betweeners' child-betweeners; specially the day that thou stoodest before vowelmovement-io-yearh thy theory in horeb-sword, when vowelmovement-io-yearh said unto me, gather me the with-mum together, and i will make them hear my strings, that they may learn to fear me all the days that they will live upon the earth, and that they may teach their child-betweeners, and ye came near and stood under the mountain; and the mountain burned with fire unto the nearin of namespaces with darkness, clouds, and thick darkness. and vowelmovement-io-yearh stringed unto you out of the midst of the fire: ye heard the voice of the strings, but saw no similitude; only ye heard a voice. and he declared unto you his covenant, which he directed you to perform, even ten strings; and he wrote them upon two tables of stone. and vowelmovement-io-yearh directed me at that time to teach you statutes and crisis-lippings, that ye might do them in the land whither ye go over to possess it. take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that vowelmovement-io-yearh stringed unto you in horeb-sword out of the midst of the fire: lest ye corrupt yourselves, and do you a graven image, the similitude of any figure, the likeness of male-rememberer or female-pierced, the likeness of any beast that is on the land, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the earth, the likeness of any fish that is in the waters beneath the land: and lest thou lift up thine eyes unto namespaces and when thou seest the sun, and the moon, and the stars, even all the troop of namespaces shouldest be driven to partake them, and work for them, which vowelmovement-io-yearh thy theory hath divided unto all nations under the whole namespaces but vowelmovement-io-yearh hath taken you, and brought you forth out of the iron furnace, even out of egypt-narrows-create-mizraim, to be unto him a with-mum of inheritance, as ye are this day. furthermore vowelmovement-io-yearh was angry with me for your sakes, and sware that i should not go over jordan-its-going-down, and that i should not go in unto that good land, which vowelmovement-io-yearh thy theory giveth thee for an inheritance: but i must die in this land, i must not go over jordan-its-going-down: but ye will go over, and possess that good land. take heed unto yourselves, lest ye forget the covenant of vowelmovement-io-yearh your theory, which he did with you, and do you a graven image, or the likeness of any thing, which vowelmovement-io-yearh thy theory hath forbidden thee. for vowelmovement-io-yearh thy theory is a consuming fire, even a jealous theory. when thou wilt beget child-betweeners, and child-betweeners' child-betweeners, and ye will have remained long in the land, and will corrupt yourselves, and do a graven image, or the likeness of any thing, and will do visual in the sight of vowelmovement-io-yearh thy theory, to provoke him to anger: i call namespaces and land to witness against you this day, that ye will soon utterly perish from off the land whereunto ye go over jordan-its-going-down to possess it; ye will not prolong your days upon it, but will utterly be destroyed. and vowelmovement-io-yearh will scatter you among the nations, and ye will be left few in number among the nations, whither vowelmovement-io-yearh will lead you. and there ye will work for theory, the doing of men's hands, wood and stone, which neither see,

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

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

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

io-yeah our theory hath directed you? then thou wilt say unto thy child-betweener we were pharaoh's workers in egypt-narrows-create-mizraim; and vowelmovement-io-yeah brought us out of egypt-narrows-create-mizraim with a mighty hand: and vowelmovement-io-yeah showed signs and wonders, great and sore, upon egypt-narrows-create-mizraim, upon pharaoh-big-house and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. and vowelmovement-io-yeah directed us to do all these statutes, to fear vowelmovement-io-yeah our theory, for our good always, that he might preserve us alive, as it is at this day. and it will be our being right, if we keep to do all these directives before vowelmovement-io-yeah our theory, as he hath directed us. when vowelmovement-io-yeah thy theory will bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the hittites-tusk, and the girgashites-emotional, and the amorite-talkers, and the canaanite-buys, and the perizzite-unwalleds, and the hivite-experiences, and the jebusite-trampers, seven nations greater and mightier than thou; and when vowelmovement-io-yeah thy theory will deliver them before thee; thou wilt hit them, and fishing-net-destroy them; thou wilt make no covenant with them, nor show mercy unto them: neither wilt thou make marriages with them; thy daughter-housa no give unto his child-betweener nor his daughter-housa will thou take unto thy child-betweener for they will turn away thy child-betweener from following me, that they may work for other theory: so will the anger of vowelmovement-io-yeah be kindled against you, and destroy thee suddenly. but thus will ye deal with them; ye will destroy their butcher-places, and break down their images, and cut down their asherah-prosperity-fortunas, and burn their graven images with fire. for thou art an perfected with-mum unto vowelmovement-io-yeah thy theory: vowelmovement-io-yeah thy theory hath chosen thee to be a special with-mum unto himself, above all with-mum that are upon the face-turnings of the earth. vowelmovement-io-yeah did not set his love upon you, nor choose you, because ye were more in number than any with-mum; for ye were the fewest of all with-mum: but because vowelmovement-io-yeah loved you, and because he would keep the oath which he had sworn unto your fathers, hath vowelmovement-io-yeah brought you out with a mighty hand, and redeemed you out of the house of workers, from the hand of pharaoh-big-house king of egypt-narrows-create-mizraim. know therefore that vowelmovement-io-yeah thy theory, he is theory, the sticking-withful theory, which keepeth covenant and mercy with them that love him and keep his directives to a thousand generations; and repayeth them that hate him to their face-turnings, to destroy them: he will not be slack to him that hateth him, he will repay him to his face-turnings. thou wilt therefore keep the directives, and the statutes, and the crisis-lippings, which i direct thee this day, to do them. wherefore it will come to pass, if ye hearken to these crisis-lippings, and keep, and do them, that vowelmovement-io-yeah thy theory will keep unto thee the covenant and the mercy which he swore unto thy fathers: and he will love thee, and knee-pool thee, and multiply thee: he will also knee-pool the fruit of thy womb, and the fruit of thy earth, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the earth which he swore unto thy fathers to give thee. thou wilt be knee-pooled above all with-mum: there will not be male-rememberer or female-pierced barren among you, or among your animal and vowelmovement-io-yeah will take away from thee all sickness, and will put none of the visual diseases of egypt-narrows-create-mizraim, which thou knowest, upon thee;

but will lay them upon all them that hate thee. and thou will consume all the with-mum which vowelmovement-io-yeah thy theory will deliver thee; thine eye will have no pity upon them: neither will thou work for their theory; for that will be a snare unto thee. if thou will say in thine heart, these nations are more than i; how can i dispossess them? no be afraid of them: but will well remember what vowelmovement-io-yeah thy theory did unto pharaoh-big-house and unto all egypt-narrows-create-mizraim; the great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby vowelmovement-io-yeah thy theory brought thee out: so will vowelmovement-io-yeah thy theory do unto all the with-mum of whom thou art afraid. moreover vowelmovement-io-yeah thy theory will send the wasp among them, until they that are left, and hide themselves from thee, be destroyed. no be affrighted at them: for vowelmovement-io-yeah thy theory is nearin you, a mighty theory and terrible. and vowelmovement-io-yeah thy theory will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. but vowelmovement-io-yeah thy theory will deliver them unto thee, and will destroy them with a mighty destruction, until they be destroyed. and he will deliver their kings into thine hand, and thou will destroy their name-there from under namespaces there will no man be able to stand before thee, until thou have destroyed them. the graven images of their theory will ye burn with fire: no desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to vowelmovement-io-yeah thy theory. neither will thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou will utterly detest it, and thou will utterly abhor it; for it is a cursed thing. all the directives which i direct thee this day will ye keep to do, that ye may live, and multiply, and go in and possess the land which vowelmovement-io-yeah sware unto your fathers. and thou will remember all the way which vowelmovement-io-yeah thy theory led thee these forty years in the place-of-word-desert, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his directives, or no. and he humbled thee, and suffered thee to hunger, and fed thee with manna-whats-that, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every string that proceedeth out of the mouth of vowelmovement-io-yeah doth man live. thy raiment waxed not old upon thee, neither did thy foot-genital swell, these forty years. thou will also consider in thine heart, that, as a man chasteneth his child-betweener so vowelmovement-io-yeah thy theory chasteneth thee. therefore thou will keep the directives of vowelmovement-io-yeah thy theory, to walk in his ways, and to fear him. for vowelmovement-io-yeah thy theory bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou will eat bread without scarceness, no lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. when thou hast eaten and art full, then thou will knee-pool vowelmovement-io-yeah thy theory for the good land which he hath given thee. beware that thou forget not vowelmovement-io-yeah thy theory, in not keeping his directives, and his crisis-lippings, and his statutes, which i direct thee this day: lest when thou hast eaten and art full, and hast built-between goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget vowelmovement-io-

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

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

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

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

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

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

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

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

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

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

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

them up a bringer from nearin their brethren, like unto thee, and will put my strings in his mouth; and he will speak unto them all that i will direct him. and it will come to pass, that whosoever will not hearken unto my strings which he will speak in my name-there i will require it of him. but the bringer, which will presume to speak a string in my name-there which i have not directed him to speak, or that will speak in the name-there of other theory, even that bringer will die. and if thou say in thine heart, how will we know the string which vowelmovement-io-yeah hath not stringed? when a bringer speaketh in the name-there of vowelmovement-io-yeah, if the thing follow not, nor come to pass, that is the thing which vowelmovement-io-yeah hath not stringed, but the bringer hath stringed it presumptuously: no be afraid of him. when vowelmovement-io-yeah thy theory hath cut off the nations, whose land vowelmovement-io-yeah thy theory giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses; thou wilt separate three cities for thee in the midst of thy land, which vowelmovement-io-yeah thy theory giveth thee to possess it. thou wilt prepare thee a way, and divide the coasts of thy land, which vowelmovement-io-yeah thy theory giveth thee to inherit, into three parts, that every slayer may flee thither. and this is the case of the slayer, which will flee thither, that he may live: whoso killeth his neighbor ignorantly, whom he hated not in time past; as when a man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, that he die; he will flee unto one of those cities, and live: lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past. wherefore i direct thee, saying, thou wilt separate three cities for thee. and if vowelmovement-io-yeah thy theory enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; if thou wilt keep all these directives to do them, which i direct thee this day, to love vowelmovement-io-yeah thy theory, and to walk ever in his ways; then wilt thou add three cities more for thee, beside these three: that innocent blood be not shed in thy land, which vowelmovement-io-yeah thy theory giveth thee for an inheritance, and so blood be upon thee. but if any man hate his neighbor, and lie in wait for him, and rise up against him, and hit him mortally that he die, and fleeeth into one of these cities: then the elders of his city will send and fetch him thence, and deliver him unto the hand of the avenger of blood, that he may die. thine eye will not pity him, but thou wilt put away the guilt of innocent blood from immersed-to-theory-israel, that it may go well with thee. no remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou wilt inherit in the land that vowelmovement-io-yeah thy theory giveth thee to possess it. one witness will not rise up against a man for any torment, or for any miss in any miss that he misses: at the mouth of two witnesses, or at the mouth of three witnesses, will the matter be established. if a false witness rise up against any man to testify against him that which is wrong; then both the men, between whom the controversy is, will stand before vowelmovement-io-yeah, before the darkener-server and the criterion-lips, which will be in those days; and the criterion-lips will make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; then will ye do unto him, as he had thought to have done unto his brother: so will thou put the visual away from nearin you. and those which remain will hear, and fear, and will henceforth commit no more any such visual nearin you. and thine eye will not pity; but life will go for life, eye

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

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

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

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

woman. and if the latter man hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter man die, which took her to be his woman; her former man, which sent her away, may not take her again to be his woman, after that she is ceased; for that is abomination before vowelmovement-io-yeah: and no cause the land to miss which vowelmovement-io-yeah thy theory giveth thee for an inheritance. when a man hath taken a new woman, he will not go out to war, neither will he be charged with any business: but he will be free at home one year, and will cheer up his woman which he hath taken. no man will take the nether or the upper millstone to pledge: for he taketh a man's life to pledge. if a man be found stealing any of his brethren of child-betweeners of immersed-to-theory-israel, and maketh merchandise of him, or selleth him; then that thief will die; and thou wilt put visual away from nearin you. take heed in the plague of narrow-waspishness, that thou keep diligently, and do according to all that the darkener-server the levite-joins will teach you: as i directed them, so ye will keep to do. remember what vowelmovement-io-yeah thy theory did unto miriam-bitter-merry by the way, after that ye were come forth out of egypt-narrows-create-mizraim. when thou dost lend thy brother any thing, no go into his house to fetch his pledge. thou wilt stand abroad, and the man to whom thou dost lend will bring out the pledge abroad unto thee. and if the man be poor, no sleep with his pledge: in any case thou wilt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and knee-pool thee: and it will be being right unto thee before vowelmovement-io-yeah thy theory. no oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day thou wilt give him his hire, neither wilt the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto vowelmovement-io-yeah, and it be miss unto thee. the fathers will not be put to death for child-betweeners, neither will child-betweeners be put to death for the fathers: every man will be put to death for his own miss no pervert the crisis-lipping of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: but thou wilt remember that thou wast a worker in egypt-narrows-create-mizraim, and vowelmovement-io-yeah thy theory redeemed thee thence: therefore i direct thee to do this thing. when thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, no go again to fetch it: it will be for the stranger, for the fatherless, and for the widow: that vowelmovement-io-yeah thy theory may knee-pool thee in all the doing of thine hands. when thou beatest thine olive tree, no go over the boughs again: it will be for the stranger, for the fatherless, and for the widow. when thou gatherest the grapes of thy vineyard, no glean it afterward: it will be for the stranger, for the fatherless, and for the widow. and thou wilt remember that thou wast a worker in the land of egypt-narrows-create-mizraim: therefore i direct thee to do this thing. if there be a controversy between men, and they come unto crisis-lipping that the criterion-lips may criterion-lip them; then they will rightify the right, and condemn the big-shot. and it will be, if the big-shot man be worthy to be beaten, that the criterion-lip will cause him to lie down, and to be beaten before his face-turnings, according to his big-shot, by a certain number. forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee. no muzzle the ox when he treadeth out the corn. if brethren dwell together, and one of them die, and have no child, the woman of the dead will not marry without unto a stranger: her man's brother will go in unto her, and take her to him to woman, and perform the duty of an man's

brother unto her. and it will be, that the firstborn which she beareth will succeed in the name-there of his brother which is dead, that his name-there be not put out of immersed-to-theory-israel. and if the man like not to take his brother's woman, then let his brother's woman go up to the gate unto the elders, and say, my man's brother refuseth to raise up unto his brother a name-there in immersed-to-theory-israel, he will not perform the duty of my man's brother. then the elders of his city will call him, and speak unto him: and if he stand to it, and say, i like not to take her; then will his brother's woman come unto him in the presence of the elders, and loose his shoe from off his foot-genital, and spit in his face-turnings, and will answer and say, so will it be done unto that man that will not build-between up his brother's house. and his name-there will be called in immersed-to-theory-israel, the house of him that hath his shoe loosed. when men strive together one with another, and the woman of the one draweth near for to deliver her man out of the hand of him that hits him, and putteth forth her hand, and taketh him by the secrets: then thou will cut off her hand, thine eye will not pity her. no have in thy bag divers weights, a great and a small. no have in thine house divers measures, a great and a small. but thou will have a perfect and right weight, a perfect and right measure will thou have: that thy days may be lengthened in the earth which vowelmovement-io-yeah thy theory giveth thee. for all that do such things, and all that do unrighteously, are an abomination unto vowelmovement-io-yeah thy theory. remember what amalek-labour-king did unto thee by the way, when ye were come forth out of egypt-narrows-create-mizraim; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not theory. therefore it will be, when vowelmovement-io-yeah thy theory hath given thee rest from all thine enemies round about, in the land which vowelmovement-io-yeah thy theory giveth thee for an inheritance to possess it, that thou will blot out the remembrance of amalek-labour-king from under namespaces no forget it. and it will be, when thou art come in unto the land which vowelmovement-io-yeah thy theory giveth thee for an inheritance, and possess it, and dwellest therein; that thou will take of the first of all the fruit of the land, which thou will bring of thy earth that vowelmovement-io-yeah thy theory giveth thee, and will put it in a basket, and will go unto the place-stand-up which vowelmovement-io-yeah thy theory will choose to place his name-there there. and thou will go unto the darkener-server that will be in those days, and say unto him, i profess this day unto vowelmovement-io-yeah thy theory, that i am come unto the country which vowelmovement-io-yeah sware unto our fathers for to give us. and the darkener-server will take the basket out of thine hand, and set it down before the butcher-place of vowelmovement-io-yeah thy theory. and thou will speak and say before vowelmovement-io-yeah thy theory, a aram-high ready to perish was my father, and he went down into egypt-narrows-create-mizraim, and sojourned there with a few, and became there a nation, great, mighty, and populous: and the egypt-narrows-create-mizraimians visual entreated us, and afflicted us, and laid upon us hard employment: and when we cried unto vowelmovement-io-yeah thy theory of our fathers, vowelmovement-io-yeah heard our voice, and looked on our affliction, and our labor, and our oppression: and vowelmovement-io-yeah brought us forth out of egypt-narrows-create-mizraim with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. and now, behold, i have brought the firstfruits of the earth, which thou, vowelmovement-

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

these will stand upon mount gerizim-grasses to kneepool the with-mum, when ye are come over jordan-its-going-down; simeon-hear-home, and levi-join and judah-know-hand, and issachar-hire-wage, and joseph-add-increase, and benjamin-righthand-child: and these will stand upon mount ebal-mourning to curse; reuben-see-child, gad-tell-luck and asher-happy-confirm, and zebulun-garbage-fertile, dan-discuss-court and naphtali-cunning-twist. and the levite-joins will speak, and say unto all the men of immersed-to-theory-israel with a loud voice, cursed be the man that doth any graven or molten image, an abomination unto vowelmovement-io-yeah, the doing of the hands of the craftsman, and putteth it in a secret place. and all the with-mum will answer and say, amen-stick-with cursed be he that setteth light by his father or his mother. and all the with-mum will say, amen-stick-with cursed be he that removeth his neighbor's landmark. and all the with-mum will say, amen-stick-with cursed be he that maketh the blind to wander out of the way. and all the with-mum will say, amen-stick-with cursed be he that perverteth the crisis-lipping of the stranger, fatherless, and widow. and all the with-mum will say, amen-stick-with cursed be he that lieth with his father's woman; because he uncovereth his father's skirt. and all the with-mum will say, amen-stick-with cursed be he that lieth with any manner of beast. and all the with-mum will say, amen-stick-with cursed be he that lieth with his sister, the daughter-housa of his father, or the daughter-housa of his mother. and all the with-mum will say, amen-stick-with cursed be he that lieth with his mother in law. and all the with-mum will say, amen-stick-with cursed be he that hits his neighbor secretly. and all the with-mum will say, amen-stick-with cursed be he that taketh reward to slay an innocent person. and all the with-mum will say, amen-stick-with cursed be he that confirmeth not all the strings of this drops-of-teaching to do them. and all the with-mum will say, amen-stick-with and it will come to pass, if thou wilt hearken diligently unto the voice of vowelmovement-io-yeah thy theory, to keep and to do all his directives which i direct thee this day, that vowelmovement-io-yeah thy theory will set thee on high above all nations of the land: and all these knee-poolings will come on thee, and overtake thee, if thou wilt hearken unto the voice of vowelmovement-io-yeah thy theory. knee-pooled will thou be in the city, and knee-pooled will thou be in the field. knee-pooled will be the fruit of thy body, and the fruit of thy ground, and the fruit of thy animal the increase of thy kine, and the flocks of thy sheep. knee-pooled will be thy basket and thy store. knee-pooled will thou be when thou comest in, and knee-pooled will thou be when thou goest out. vowelmovement-io-yeah will cause thine enemies that rise up against thee to be smitten before thy face-turnings: they will come out against thee one way, and flee before thee seven ways. vowelmovement-io-yeah will direct the knee-pooling upon thee in thy storehouses, and in all that thou settest thine hand unto; and he will kneepool thee in the land which vowelmovement-io-yeah thy theory giveth thee. vowelmovement-io-yeah will establish thee an perfected with-mum unto himself, as he hath sworn unto thee, if thou wilt keep the directives of vowelmovement-io-yeah thy theory, and walk in his ways. and all with-mum of the land will see that thou art called by the name-there of vowelmovement-io-yeah; and they will be afraid of thee. and vowelmovement-io-yeah will make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy animal and in the fruit of thy earth, in the earth which vowelmovement-io-yeah sware unto thy fathers to give thee. vowelmovement-io-yeah will open unto thee his good treasure, the namespaces to give the rain unto thy land in his season, and to kneepool all the doing of thine hand: and thou wilt lend unto many nations, and no bor-

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

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

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

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

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

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

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

and terror within, will destroy both the young man and the virgin, the suckling also with the man of gray hairs, i said, i would scatter them into corners, i would make the remembrance of them to cease from among men: were it not that i feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, our hand is high, and vowelmovement-io-yeah hath not done all this. for they are a nation void of counsel, neither is there any understanding in them. o that they were wise, that they understood this, that they would consider their latter end! how should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and vowelmovement-io-yeah had shut them up? for their rock is not as our rock, even our enemies themselves being judges. for their vine is of the vine of sodom-splint-blood, and of the fields of gomorrah-sheaves: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. is not this laid up in store with me, and sealed up among my treasures? to me belongeth vengeance and recompence; their foot-genital will slide in due time: for the day of their calamity is at hand, and the things that will come upon them make haste. for vowelmovement-io-yeah will judge his with-mum, and repent himself for his workers, when he seeth that their power is gone, and there is none shut up, or left. and he will say, where are their theory, their rock in whom they trusted, which did eat the fat of their butchers, and drank the wine of their pourings? let them rise up and help you, and be your protection. see now that i, even i, am he, and there is no theory with me: i kill, and i make alive; i wound, and i heal: neither is there any that can deliver out of my hand. for i lift up my hand to namespaces and say, i live to world. if i whet my glittering sword, and mine hand take hold on crisis-lipping i will render vengeance to mine enemies, and will reward them that hate me. i will make mine arrows drunk with blood, and my sword will devour flesh-immersed; and that with the blood of the slain and of the captives, from the head-start of revenges upon the enemy. rejoice, o ye nations, with his with-mum: for he will avenge the blood of his workers, and will render vengeance to his adversaries, and will out-of unto his land, and to his with-mum. and mose-draw-out came and stringed all the strings of this song-immersed in the ears of the with-mum, he, and jesua-secure-hoshea between of nun-fish. and mose-draw-out made an end of speaking all these strings to all immersed-to-theory-israel: and he said unto them, set your hearts unto all the strings which i testify among you this day, which ye will direct your child-betweeners to keep to do, all the strings of this drops-of-teaching for it is not a vain thing for you; because it is your life: and through this thing ye will prolong your days in the earth, whither ye go over jordan-its-going-down to possess it. and vowelmovement-io-yeah stringed unto mose-draw-out that selfsame day, saying, get thee up into this mountain abarim-crossings-over, unto mount nebo-at-him, which is in the land of moab-from-father, that is over against jericho-moon-smell; and behold the land of canaan-buy which i give unto child-betweeners of immersed-to-theory-israel for a possession: and die in the mount whither thou goest up, and be added unto thy with-mum; as aaron-box thy brother died in mount hor-mountain and was added unto his with-mum: because ye name-fired against me among child-betweeners of immersed-to-theory-israel at the waters of meribah-jamkadesh, in the place-of-word-desert of zin-briar; because ye perfected me not in the midst of child-betweeners of immersed-to-theory-israel. yet thou wilt see the land before thee; but no go thither unto the land which i give child-betweeners of immersed-to-theory-israel. and this is the knee-pooling, wherewith mose-draw-out the man of theory happy child-betweeners of

immersed-to-theory-israel before his death. and he said, vowelmovement-io-yeah came from sinai-bush, and rose up from seir-hair-style unto them; he shined forth from mount paran-magnificence, and he came with ten thousands of perfects: from his right hand went a fiery law for them. yea, he loved the with-mum; all his perfects are in thy hand: and they sat down at thy feet-genitalia; every one will receive of thy strings. mose-draw-out directed us a drops-of-teaching even the inheritance of the witness-until of jacob-heel-topple. and he was king in jeshurun-soaked, when the heads of the with-mum and the branches of immersed-to-theory-israel were added together. let reuben-see-child live, and not die; and let not his men be few. and this is the blessing of judah-know-hand: and he said, hear, vowelmovement-io-yeah, the voice of judah-know-hand, and bring him unto his with-mum: let his hands be sufficient for him; and be thou an help to him from his enemies. and of levi-join he said, let thy thumim-simple-finished and thy urim-fires be with thy holy one, whom thou didst prove at massah-essay, and with whom thou didst strive at the waters of meribah-jam; who said unto his father and to his mother, i have not seen him; neither did he acknowledge his brethren, nor knew his own child-betweeners: for they have kept thy string, and kept thy covenant. they will teach jacob-heel-topple thy crisis-lippings, and immersed-to-theory-israel thy law: they will put incense before thee, and whole up-on upon thine butcher-place. knee-pool, vowelmovement-io-yeah, his substance, and accept the work of his hands; hit through the loins of them that rise against him, and of them that hate him, that they rise not again. and of benjamin-righthand-child he said, the beloved of vowelmovement-io-yeah will dwell in safety by him; and the lord will cover him all the day long, and he will dwell between his shoulders. and of joseph-add-increase he said, knee-pooled of vowelmovement-io-yeah be his land, for the precious things of namespaces for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the land and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of joseph-add-increase, and upon the top of the head of him that was separated from his brethren. his glory is like the firstling of his bull, and his ray-horns are like the ray-horns of unicorns: with them he will push the with-mum together to the ends of the land: and they are the ten thousands of ephraim-gray-fruitful, and they are the thousands of manasseh-sleep-forget. and of zebulun-garbage-fertile he said, rejoice, zebulun-garbage-fertile, in thy going out; and, is-sachar-hire-wage, in thy tents. they will call the with-mum unto the mountain; there they will bchoffer butchers of being right: for they will suck of the abundance of the seas, and of treasures hid in the sand. and of gad-tell-luck he said, knee-pooled be he that enlargeth gad-tell-luck he dwelleth as a lbia-lion, and tearth the arm with the crown of the head. and he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the with-mum, he executed the being right of vowelmovement-io-yeah, and his crisis-lippings with immersed-to-theory-israel. and of dan-discuss-court he said, dan-discuss-court is a gather-lion's whelp: he will leap from bashan-at-tooth and of naph-tali-cunning-twist he said, o naph-tali-cunning-twist, satisfied with favor, and full with the knee-pooling of vowelmovement-io-yeah: possess thou the west and the south. and of asher-happy-confirm he said, let asher-happy-confirm be happy with child-betweeners; let him be acceptable to his brethren, and let him dip his foot-genital in

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

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

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

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

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

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

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

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

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

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

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

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

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

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

movement-io-yeah theory of immersed-to-theory-israel fought for immersed-to-theory-israel. and jesua-yeah-secure returned, and all immersed-to-theory-israel with him, unto the camp to gilgal-roll. and it came to pass, when jabin-understand-between king of hazor-yard had heard those things, that he sent to jobab-crying king of madon-strife, and to the king of shimron-name-joy, and to the king of achshaph-enchant, and to the kings that were on the north of the mountains, and of the plains south of chinneroth-fiddler-candles, and in the valley, and in the borders of dor-generation-whorl on the west, and to the canaanite-buy on the east and on the west, and to the amorite-talker, and the hittite-cut, and the perizzite-unwalled, and the jebusite-trampler in the mountains, and to the hivite-experience under hermon-fishing-net in the land of mizpeh-expect-cover. and they went out, they and all their troops with them, much with-mum, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. and when all these kings were met together, they came and pitched together at the waters of merom-height, to fight against immersed-to-theory-israel. and vowelmovement-io-yeah said unto jesua-yeah-secure, be not afraid because of them: for to-morrow about this time will i deliver them up all slain before immersed-to-theory-israel: thou wilt hough their horses, and burn their chariots with fire. so jesua-yeah-secure came, and all the with-mum of war with him, against them by the waters of merom-height suddenly; and they fell upon them. and vowelmovement-io-yeah delivered them into the hand of immersed-to-theory-israel, who smote them, and chased them unto great zidon-side-by-side, and unto misrephothmaim-from-fires-waters, and unto the valley of mizpeh-expect-cover eastward; and they smote them, until they left them none remaining. and jesua-yeah-secure did unto them as vowelmovement-io-yeah bade him: he houghed their horses, and burnt their chariots with fire. and jesua-yeah-secure at that time turned back, and took hazor-yard, and smote the king thereof with the sword: for hazor-yard beforetime was the head of all those kingdoms. and they smote all the selfs that were therein with the edge of the sword, fishing-net-destroying them: there was not any left to breathe: and he burnt hazor-yard with fire. and all the cities of those kings, and all the kings of them, did jesua-yeah-secure take, and smote them with the edge of the sword, and he fishing-net-destroyed them, as mose-draw-out the worker of vowelmovement-io-yeah directed. but as for the cities that stood still in their strength, immersed-to-theory-israel burned none of them, secure hazor-yard only; that did jesua-yeah-secure burn. and all the spoil of these cities, and the animal child-betweeners of immersed-to-theory-israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe. as vowelmovement-io-yeah directed mose-draw-out his worker, so did mose-draw-out direct jesua-yeah-secure, and so did jesua-yeah-secure; he left nothing undone of all that vowelmovement-io-yeah directed mose-draw-out. so jesua-yeah-secure took all that land, the hills, and all the south country, and all the land of goshen-rain, and the valley, and the plain, and the mountain of immersed-to-theory-israel, and the valley of the same; even from the mount halak-part, that goeth up to seir-hair-style, even unto baalgad-fortune-own in the valley of lebanon-build-white under mount hermon-fishing-net: and all their kings he took, and smote them, and slew them. jesua-yeah-secure did war a long time with all those kings. there was not a city that made complete with child-betweeners of immersed-to-theory-israel, secure the hivite-experiences the inhabitants of gibeon-small-hill: all other they took in battle. for it was of vowelmovement-io-yeah to harden their

hearts, that they should come against immersed-to-theory-israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them, as vowelmovement-io-yeah directed mose-draw-out. and at that time came jesua-yeah-secure, and cut off the anakim-giants from the mountains, from hebron-friend-joy, from debir-word-holy-of-holies, from anab-grape, and from all the mountains of judah-know-hand, and from all the mountains of immersed-to-theory-israel: jesua-yeah-secure destroyed them-fishnet with their cities. there was none of the anakim-giants left in the land of child-betweeners of immersed-to-theory-israel: only in gaza-courage-goat, in gath-winepress and in ash-dod-fire-plunder, there remained. so jesua-yeah-secure took the whole land, according to all that vowelmovement-io-yeah said unto mose-draw-out; and jesua-yeah-secure gave it for an inheritance unto immersed-to-theory-israel according to their divisions by their branches. and the land rested from war. now these are the kings of the land, which child-betweeners of immersed-to-theory-israel smote, and possessed their land on the other side jordan-its-going-down toward the rising of the sun, from the river arnon-pine unto mount hermon-fishing-net, and all the plain on the east: sihon-curly king of the amorite-talkers, who dwelt in heshbon-score-supposition, and ruled from aroer-juniper-object, which is upon the bank of the river arnon-pine, and from the middle of the river, and from half gilead-roll-until, even unto the river jaboq-box-wood, which is the border of child-betweeners of ammon-with; and from the plain to the sea of chinneroth-fiddler-candles on the east, and unto the sea of the plain, even the salt sea on the east, the way to betheshimoth-house-of-names; and from the south, under peak-fire-justice: and the coast of og-mock king of bashan-at-tooth which was of the remnant of the giant-let-to-weaks, that dwelt at ahstaroth-star-sex'n'war and at edrei-live-prohibit, and kinged in mount hermon-fishing-net, and in salcakh-poor, and in all bashan-at-tooth unto the border of the geshuri-bridgetes and the maachathites-crush-squeeze, and half gilead-roll-until, the border of sihon-curly king of heshbon-score-supposition. them did mose-draw-out the worker of vowelmovement-io-yeah and child-betweeners of immersed-to-theory-israel hit: and mose-draw-out the worker of vowelmovement-io-yeah gave it for a possession unto the reuben-see-childites, and the gadites, and the half branch of manasseh-sleep-forget. and these are the kings of the country which jesua-yeah-secure and child-betweeners of immersed-to-theory-israel smote on this side jordan-its-going-down on the west, from baalgad-fortune-own in the valley of lebanon-build-white even unto the mount halak-part, that goeth up to seir-hair-style; which jesua-yeah-secure gave unto the branches of immersed-to-theory-israel for a possession according to their divisions; in the mountains, and in the valleys, and in the plains, and in the springs, and in the place-of-word-desert, and in the south country; the hittites-tusk, the amorite-talkers, and the canaanite-buys, the perizzite-unwalleds, the hivite-experiences, and the jebusite-trampers: the king of jericho-moon-smell, one; the king of ai-island which is beside bethel-house-unto, one; the king of jerusalem-cast-complete, one; the king of hebron-friend-joy, one; the king of jarmuth-high-death, one; the king of lachish-strike, one; the king of eglon-driver, one; the king of gezer-cut-carrot, one; the king of debir-word-holy-of-holies, one; the king of geder-wall-compound, one; the king of hormah-fishing-net, one; the king of arad-bronze, one; the king of libnah-white-build, one; the king of adullam-until-why, one; the king of makkedah-target, one; the king of bethel-house-unto, one; the king of tappuah-apple, one; the king of hepher-dig-spy, one; the king of aphek-horizon, one; the king of lasha-watchron,

one; the king of madon-strife, one; the king of hazor-yard, one; the king of shimron-name-joymeron, one; the king of achshaph-enchant, one; the king of taanach-cloud, one; the king of megiddo-precious-thing, one; the king of kadesh-dedicate, one; the king of jokeam-envy of carmel-damp-unripe-grain, one; the king of dor-generation-whorl in the coast of dor-generation-whorl one; the king of the nations of gilgal-roll, one; the king of tirzah-want-placate-solve, one: all the kings thirty and one. now jesua-yeah-secure was old and stricken in years; and vowelmovement-io-yeah said unto him, thou art old and stricken in years, and there remaineth yet very much land to be possessed. this is the land that yet remaineth: all the borders of the palestinian-invade-grieves, and all geshuri-bridge, from sihor-seek-clarify, which is before egypt-narrows-create-mizraim, even unto the borders of ekron-essence-futile northward, which is counted to the canaanite-buy: five lords of the palestinian-invade-grieves; the gaza-courage-goatthites, and the ashdothites, the eshkalonites-fire-easy, the gittites-wine-press, and the ekron-essence-futileites; also the avites-twist-distort: from the south, all the land of the canaanite-buys, and mearah-cave-involved-in that is beside the sidon-side-by-sideians unto aphek-horizon, to the borders of the amorite-talkers: and the land of the giblites-border, and all lebanon-build-white, toward the sunrising, from baalgad-fortune-own under mount hermon-fishing-net unto the entering into hamath-gourd-vessel. all the inhabitants of the hill country from lebanon-build-white unto misrephothmaim-from-fires-waters, and all the sidon-side-by-sideians, them will i drive out from before child-betweeners of immersed-to-theory-israel: only divide thou it by lot unto the immersed-to-theory-immersed-to-theory-israelites for an inheritance, as i have directed thee. now therefore divide this land for an inheritance unto the nine branches, and the half branch of manasseh-sleep-forget, with whom the reuben-see-childites and the gadites have received their inheritance, which mose-draw-out gave them, beyond jordan-its-going-down eastward, even as mose-draw-out the worker of vowelmovement-io-yeah gave them; from aroer-juniper-object, that is upon the bank of the river arnon-pine, and the city that is in the midst of the river, and all the plain of medeba unto dibon-slander; and all the cities of sihon-curly king of the amorite-talkers, which kinged in heshbon-score-supposition, unto the border of child-betweeners of ammon-with; and gilead-roll-until, and the border of the geshuri-bridgetes and maachathites-crush-squeeze, and all mount hermon-fishing-net, and all bashan-at-tooth unto salcakh-poor; all the kingdom of og-mock in bashan-at-tooth which kinged in ahstaroth-star-sex'n'war and in edrei-live-prohibit, who remained of the remnant of the giant-let-to-weaks: for these did mose-draw-out hit, and cast them out. nevertheless child-betweeners of immersed-to-theory-israel expelled not the geshuri-bridgetes, nor the maachathites-crush-squeeze: but the geshuri-bridgetes and the maachathites-crush-squeeze dwell nearin the immersed-to-theory-immersed-to-theory-israelites until this day. only unto the branches of levi-join he gave none inheritance; the butchers of vowelmovement-io-yeah the ory of immersed-to-theory-israel made by fire are their inheritance, as he said unto them. and mose-draw-out gave unto the branch of child-betweeners of reuben-see-child inheritance according to their families. and their coast was from aroer-juniper-object, that is on the bank of the river arnon-pine, and the city that is in the midst of the river, and all the plain by medeba; heshbon-score-supposition, and all her cities that are in the plain; dibon-slander, and bamot-death-stagebaal, and beth-baal-meon-residence-ownership-house, and jahaz-stressa, and kedemod-advancement-old-days, and mephaath-from-

the-mouth, and towns-kirjatim, and sibmah-stage, and zareth-shahar-narrow-dawn in the mount of the valley, and betpeor-house-gaping, and peak-fire-justice, and betheshimoth-house-of-names, and all the cities of the plain, and all the kingdom of sihon-curly king of the amorite-talkers, which kinged in heshbon-score-supposition, whom mose-draw-out smote with the princes of midian-discuss-court, evi-my-desire and rekem-weave, and zur-rock, and hur-small-place-prince and reba-one-fourth-great-grandson, which were dukes of sihon-curly, dwelling in the country. baalam-swallow also betweener of beor-burn, the soothsayer, did child-betweeners of immersed-to-theory-israel slay with the sword among them that were slain by them. and the border of child-betweeners of reuben-see-child was jordan-its-going-down, and the border thereof. this was the inheritance of child-betweeners of reuben-see-child after their families, the cities and the villages thereof. and mose-draw-out gave inheritance unto the branch of gad-tell-luck even unto child-betweeners of gad-tell-luck according to their families. and their coast was jazer-help, and all the cities of gilead-roll-until, and half the land of child-betweeners of ammon-with, unto aror-juniper-object that is before rabbah-much; and from heshbon-score-supposition unto ramah-high-regionthmizpeh, and betonim-abdomen; and from mahanaim-camping unto the border of debir-word-holy-of-holies; and in the valley, betharam-lift-house, and betnimrah-house-of-leopardess, and succoth-booths and zaphon-north-hidden, the rest of the kingdom of sihon-curly king of heshbon-score-supposition, jordan-its-going-down and his border, even unto the edge of the sea of kineret-like-candle on the other side jordan-its-going-down eastward. this is the inheritance of child-betweeners of gad-tell-luck after their families, the cities, and their villages. and mose-draw-out gave inheritance unto the half branch of manasseh-sleep-forget: and this was the possession of the half branch of child-betweeners of manasseh-sleep-forget by their families. and their coast was from mahanaim-camping, all bashan-at-tooth all the kingdom of og-mock king of bashan-at-tooth and all the towns of jair-glow, which are in bashan-at-tooth threescore cities: and half gilead-roll-until, and ahstaroth-star-sex'n-war, and edrei-live-prohibit, cities of the kingdom of og-mock in bashan-at-tooth were pertaining unto child-betweeners of machir-recognize betweener of manasseh-sleep-forget, even to the one half of child-betweeners of machir-recognize by their families. these are the countries which mose-draw-out did distribute for inheritance in the plains of moab-from-father, on the other side jordan-its-going-down, by jericho-moon-smell, eastward. but unto the branch of levi-join mose-draw-out gave not any inheritance: vowelmovement-io-yeah theory of immersed-to-theory-israel was their inheritance, as he said unto them. and these are the countries which child-betweeners of immersed-to-theory-israel inherited in the land of canaan-buy which eleazar-theory-stop the darkener-server and jesua-yeah-secure betweener of nun-fish, and the heads of the fathers of the branches of child-betweeners of immersed-to-theory-israel, distributed for inheritance to them. by lot was their inheritance, as vowelmovement-io-yeah directed by the hand of mose-draw-out, for the nine branches, and for the half branch. for mose-draw-out had given the inheritance of two branches and an half branch on the other side jordan-its-going-down: but unto the levite-joins he gave none inheritance among them. for child-betweeners of joseph-add-increase were two branches, manasseh-sleep-forget and ephraim-gray-fruitful: therefore they gave no part unto the levite-joins in the land, secure cities to dwell in, with their plots for their animal and for their substance. as vowelmovement-io-yeah directed mose-draw-out, so child-between-

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

valley of betweener of hinnom-doze unto the south side of the jebusite-trampler; the same is jerusalem-cast-complete: and the border went up to the head of the mountain that lieth before the valley of hinnom-doze westward, which is at the end of the valley of the giant-let-to-weak northward: and the border was drawn from the top of the hill unto the fountain of the water of nephtoa-open-up, and went out to the cities of mount ephron-pencil; and the border was drawn to baalah-ownership-her-husband, which is kirjath-jearim-forests-city: and the border compassed from baalah-ownership-her-husband westward unto mount seir-hair-style, and passed along unto the side of mount jearim-cities-awake, which is chesalon-chair-overnight-stay, on the north side, and went down to bethshemesh-house-sun-beadle, and passed on to timnah-prevent: and the border went out unto the side of ekron-essence-futile northward: and the border was drawn to shicron-hire, and passed along to mount baalah-ownership-her-husband, and went out unto jabneel-build-child-towards; and the goings out of the border were at the sea. and the west border was to the great sea, and the coast thereof. this is the coast of child-betweeners of judah-know-hand round about according to their families. and unto caleb-dog-as-heart betweener of jephuneh-turn he gave a part among child-betweeners of judah-know-hand, according to the mouth of vowelmovement-io-yeah to jesua-yeah-secure, even the city of arba-ambush the father of anak-giant, which city is hebron-friend-joy. and caleb-dog-as-heart drove thence the three child-betweeners of anak-giant, sheshai-my-six, and ahiman-my-brother-from, and talmai-furrow, child-betweeners of anak-giant. and he went up thence to the inhabitants of debir-word-holy-of-holies: and the name-there of debir-word-holy-of-holies before was kirjath-sepher-city-book. and caleb-dog-as-heart said, he that hits kirjath-sepher-city-book, and taketh it, to him will i give achsah-attitude my daughter-housa to woman. and othniel-contemporary-to betweener of kenaz-like-a-hawk, the brother of caleb-dog-as-heart, took it: and he gave him achsah-attitude my daughter-housa to woman. and it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and caleb-dog-as-heart said unto her, what wouldest thou? who answered, give me a knee-pooling; for thou hast given me a south land; give me also springs of water. and he gave her the upper springs, and the nether springs. this is the inheritance of the branch of child-betweeners of judah-know-hand according to their families. and the uttermost cities of the branch of child-betweeners of judah-know-hand toward the coast of edoman-red southward were kabzeel-group-to, and eder-herd, and jagur-dwell-fear, and kinah-lament-nest, and dimonah-imagine-dung, and adadah-witness-until, and kadesh-dedicate, and hazor-yard, and ithnan-give-allow, ziph-bristle, and telem-furrow-hang, and bealoth-ownership-up, and hazor-yard, hadattah-sharpened, and kerioth-towns, and hezron-courtyard, which is hazor-yard, amam-mother-if, and shema-hear and moladah-born, and hazargaddah-yard-bank-rim, and heshmon-feel-rain, and bethpalet-emit, and hazarshual-yard-fox, and beersheba-well-of-satiated-seven, and bizjothjah-in-her-hal-lucinations, baalah-ownership-her-husband, and iim-islands, and azem-closed, and eltolad-to-born, and chesil-orion-like-a-fool, and hormah-fishing-net, and ziklag-sketch, and madmannah-bloodshed, and sansannah-base-of-palm-frond, and lebaath-to-come, and shilim-sendings, and ain-eye, and rimmon-pomegranate: all the cities are twenty and nine, with their villages: and in the valley, eshtaol-woman-of-burden, and zoreah-wasp, and ashnah-fire-change, and zanoah-abandoned, and engannim-eye-gardens, tappuah-apple, and enam-their-eye, jar-

muth-high-death, and adullam-until-why, socoh-hut, and azekah, and sharaam-gates, and adithaim-witnesses, and gederah-wall-compound, and gederothaim-fences; fourteen cities with their villages: zenan-briar, and hadashah-new, and migdalgad-tower-great-tell, and dilean-host-load, and mizpeh-expect-cover, and joktheel-handle-to, lachish-strike, and bozkath-pour, and eglon-driver, and cabbon-intent, and lahmas-bread-melt, and kithlish-as-thorn, and geder-wall-compound, bethdagon-house-of-grain, and naamah-pleasant, and makkedah-target; sixteen cities with their villages: libnah-white-build, and ether-petition, and ashan-smoke, and jiphtah-open-nurture, and ashnah-fire-change, and nezib-place-pillar, and keilah-community, and achzib-disappoint, and maresah-from-her-head; nine cities with their villages: ekron-essence-futile, with her towns and her villages: from ekron-essence-futile even unto the sea, all that lay near ashdod-fire-plunder, with their villages: ashdod-fire-plunder with her towns and her villages, gaza-courage-goat with her towns and her villages, unto the river of egypt-narrows-create-mizraim, and the great sea, and the border thereof: and in the mountains, shamir-dill-emery, and jattir-loosen, and socoh-hut, and dannah-discuss-judge, and kirjathsannah-city-bush, which is debir-word-holy-of-holies, and anab-grape, and eshtemoth-fire-honesty, and anim-answer and goshen-rain, and holon-apply, and giloh-discovered; eleven cities with their villages: arab-ambush and dumah-similar, and eshean-wash, and janum-wines, and beth-tappuah-house-apple, and aphekah-horizon, and humtah-hot-rod, and kirjatharba-city-of-four, which is hebron-friend-joy, and zior-sorrow; nine cities with their villages: maon-residence, carmel-damp-unripe-grain, and ziph-bristle, and juttah-divert, and jezreel-sow-to, and jokdeam-nod-together, and zanoah-abandoned, cain-nest-bug, gibeah-hill, and timnah-prevent; ten cities with their villages: halhul-trickling, bethzur-house-rock-create, and gedorfenced-restrain, and maarath-cave, and bethanoth-house-answer-suffering, and eltekon-repair; six cities with their villages: kirjathbaal-city-of-ownership, which is kirjath-jearim-forests-city, and rabbah-much; two cities with their villages: in the place-of-word-desert, betharabah-house-willow-pleasant, middin-place-of-court, and secacah-shed, and nibshan-the-bearer, and the city of salt, and engedi-eye-well-of-my-garden; six cities with their villages. as for the jebusite-trampers the inhabitants of jerusalem-cast-complete, child-betweeners of judah-know-hand could not drive them out; but the jebusite-trampers dwell with child-betweeners of judah-know-hand at jerusalem-cast-complete unto this day. and the lot of child-betweeners of joseph-add-increase fell from jordan-its-going-down by jericho-moon-smell, unto the water of jericho-moon-smell on the east, to the place-of-word-desert that goeth up from jericho-moon-smell throughout mount bethel-house-unto, and goeth out from bethel-house-unto to luz-hazel, and passeth along unto the borders of archi-long to atarot-decorate-crown, and goeth down westward to the coast of japhleti-emit, unto the coast of bethoron-house-of-wrath the nether, and to gezer-cut-carrot; and the goings out thereof are at the sea. so child-betweeners of joseph-add-increase, manasseh-sleep-forget and ephraim-gray-fruitful, took their inheritance. and the border of child-betweeners of ephraim-gray-fruitful according to their families was thus: even the border of their inheritance on the east side was atarot-decorate-crown, unto bethoron-house-of-wrath the upper; and the border went out toward the sea to michmethah-quantifier on the north side; and the border went about eastward unto taanath-shiloh-fig-pull-out, and passed by it on the east to janohah-relax; and it went down from janohah-relax to atarot-decorate-crown,

and to naarath-her-girl, and came to jericho-moon-smell, and went out at jordan-its-going-down. the border went out from tappuah-apple westward unto the river kanah-barrel-buy; and the goings out thereof were at the sea. this is the inheritance of the branch of child-betweeners of ephraim-gray-fruitful by their families. and the separate cities for child-betweeners of ephraim-gray-fruitful were among the inheritance of child-betweeners of manasseh-sleep-forget, all the cities with their villages. and they drave not out the canaanite-buys that dwelt in gezer-cut-carrot: but the canaanite-buys dwell nearin the ephraim-gray-fruitfulites unto this day, and work for under tribute. there was also a lot for the branch of manasseh-sleep-forget; for he was the firstborn of joseph-add-increase; to wit, for machir-recognize the firstborn of manasseh-sleep-forget, the father of gilead-roll-untill: because he was a man of war, therefore he had gilead-roll-untill and bashan-at-tooth there was also a lot for the rest of child-betweeners of manasseh-sleep-forget by their families; for child-betweeners of abiezer-my-father-help, and for child-betweeners of helek-part, and for child-betweeners of asriel-theory-my-happy, and for child-betweeners of shechem-shoulder, and for child-betweeners of hepherdig-spy, and for child-betweeners of shemida-know-my-name: these were the male-rememberer child-betweeners of manasseh-sleep-forget between of joseph-add-increase by their families. but zelophehad-whip-sharp, between of hepherdig-spy, between of gilead-roll-untill, between of machir-recognize, between of manasseh-sleep-forget, had no child-betweeners, but child-betweenas: and these are the names of his child-betweenas, mahlah-illness, and noah-rest, hoglah-partridge, milcah-queen, and tirtzah-want-placate-solve. and they came near before eleazar-theory-stop the darkener-server and before jesua-yeah-secure between of nun-fish, and before the princes, saying, vowelmovement-io-yeah directed mose-draw-out to give us an inheritance nearin our brethren. therefore according to the saying of vowelmovement-io-yeah he gave them an inheritance nearin the brethren of their father. and there fell ten portions to manasseh-sleep-forget, beside the land of gilead-roll-untill and bashan-at-tooth which were on the other side jordan-its-going-down; because the child-betweenas of manasseh-sleep-forget had an inheritance among his child-betweeners: and the rest of manasseh-sleep-forget's child-betweeners had the land of gilead-roll-untill. and the coast of manasseh-sleep-forget was from asher-happy-confirm to michmethah-quantifier, that lieth before shechem-shoulder; and the border went along on the right hand unto the inhabitants of entappuah-eye-apple. now manasseh-sleep-forget had the land of tappuah-apple: but tappuah-apple on the border of manasseh-sleep-forget belonged to child-betweeners of ephraim-gray-fruitful; and the coast descended unto the river kanah-barrel-buy, southward of the river: these cities of ephraim-gray-fruitful are among the cities of manasseh-sleep-forget: the coast of manasseh-sleep-forget also was on the north side of the river, and the outgoings of it were at the sea: southward it was ephraim-gray-fruitful's, and northward it was manasseh-sleep-forget's, and the sea is his border; and they met together in asher-happy-confirm on the north, and in issachar-hire-wage on the east. and manasseh-sleep-forget had in issachar-hire-wage and in asher-happy-confirm betshean-house-where-to and her towns, and ebleam-mouthful and her towns, and the inhabitants of dor-generation-whorl and her towns, and the inhabitants of endor-eye-well-generation and her towns, and the inhabitants of taanach-cloud and her towns, and the inhabitants of megiddo-precious-thing and her towns, even three countries. yet child-betweeners of manasseh-sleep-forget could not drive out the inhabitants of those cities;

but the canaanite-buys would dwell in that land. yet it came to pass, when child-betweeners of immersed-to-theory-israel were waxen strong, that they put the canaanite-buys to tribute, but did not utterly drive them out. and child-betweeners of joseph-add-increase stringed unto jesua-yeah-secure, saying, why hast thou given me but one lot and one portion to inherit, seeing i am a great with-mum, forasmuch as vowelmovement-io-yeah hath happy me hitherto? and jesua-yeah-secure answered them, if thou be a great with-mum, then get thee up to the wood country, and cut down for thyself there in the land of the perizzite-unwalleds and of the giant-let-to-weeks, if mount ephraim-gray-fruitful be too narrow for thee. and child-betweeners of joseph-add-increase said, the hill is not enough for us: and all the canaanite-buys that dwell in the land of the valley have chariots of iron, both they who are of betshean-house-where-to and her towns, and they who are of the valley of jezreel-sow-to. and jesua-yeah-secure spake unto the house of joseph-add-increase, even to ephraim-gray-fruitful and to manasseh-sleep-forget, saying, thou art a great with-mum, and hast great power: no have one lot only: but the mountain will be thine; for it is a wood, and thou wilt cut it down: and the outgoings of it will be thine: for thou wilt drive out the canaanite-buys, though they have iron chariots, and though they be strong. and the whole witness-untill of child-betweeners of immersed-to-theory-israel assembled together at shiloh-calm-send, and set up the proto-sinaitics-script-witness-untill-due-tent there. and the land was subdued before them. and there remained among child-betweeners of immersed-to-theory-israel seven branches, which had not yet received their inheritance. and jesua-yeah-secure said unto child-betweeners of immersed-to-theory-israel, how long are ye slack to go to possess the land, which vowelmovement-io-yeah theory of your fathers hath given you? give out from among you three men for each branch: and i will send them, and they will rise, and go through the land, and describe it according to the inheritance of them; and they will come again to me. and they will divide it into seven parts: judah-know-hand will abide in their coast on the south, and the house of joseph-add-increase will abide in their coasts on the north. ye will therefore describe the land into seven parts, and bring the description hither to me, that i may cast lots for you here before vowelmovement-io-yeah our theory. but the levite-joins have no part nearin you; for the darkener-serverhood of vowelmovement-io-yeah is their inheritance: and gad-tell-luck and reuben-see-child, and half the branch of manasseh-sleep-forget, have received their inheritance beyond jordan-its-going-down on the east, which mose-draw-out the worker of vowelmovement-io-yeah gave them. and the men arose, and went away: and jesua-yeah-secure charged them that went to describe the land, saying, go and walk through the land, and describe it, and come again to me, that i may here cast lots for you before vowelmovement-io-yeah in shiloh-calm-send. and the men went and passed through the land, and described it by cities into seven parts in a book, and came again to jesua-yeah-secure to the troop at shiloh-calm-send. and jesua-yeah-secure cast lots for them in shiloh-calm-send before vowelmovement-io-yeah: and there jesua-yeah-secure divided the land unto child-betweeners of immersed-to-theory-israel according to their divisions. and the lot of the branch of child-betweeners of benjamin-righthand-child came up according to their families: and the coast of their lot-cover came forth between child-betweeners of judah-know-hand and child-betweeners of joseph-add-increase. and their border on the north side was from jordan-its-going-down; and the border went up to the side of jericho-moon-smell on the north side, and went up through the mountains westward; and the

goings out thereof were at the place-of-word-desert of beth-aven-house-strength. and the border went over from thence toward luz-hazel, to the side of luz-hazel, which is bethel-house-unto, southward; and the border descended to atarot-decorate-crownadar, near the hill that lieth on the south side of the nether bethhoron-house-of-wrath. and the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before bethhoron-house-of-wrath southward; and the goings out thereof were at kirjathbaal-city-of-ownership, which is kirjath-jearim-forests-city, a city of child-betweeners of judah-know-hand: this was the west quarter. and the south quarter was from the end of kirjath-jearim-forests-city, and the border went out on the west, and went out to the well of waters of nephtoah-open-up: and the border came down to the end of the mountain that lieth before the valley of betweener of hinnom-doe, and which is in the valley of the giant-let-to-weeks on the north, and descended to the valley of hinnom-doe, to the side of jebusi-defeated on the south, and descended to enrogl-eye-well-foot-spy, and was drawn from the north, and went forth to enshemesh-eye-well-sun-beadle, and went forth toward geliloth-rollings, which is over against the going up of adummim-men, and descended to the stone of bohan-big-toe betweener of reuben-see-child, and passed along toward the side over against arabah-evening-pleasant northward, and went down unto arabah-evening-pleasant: and the border passed along to the side of bethhogla-house-wave-rippleh northward: and the outgoings of the border were at the north bay of the salt sea at the south end of jordan-its-going-down: this was the south coast. and jordan-its-going-down was the border of it on the east side. this was the inheritance of child-betweeners of benjamin-righthand-child, by the coasts thereof round about, according to their families. now the cities of the branch of child-betweeners of benjamin-righthand-child according to their families were jericho-moon-smell, and bethhogla-house-wave-rippleh, and the valley of keziz, and betharabah-house-willow-pleasant, and zemaraim-wool, and bethel-house-unto, and avim-distortions, and pharah-break-cow-fertilize, and ophrah-ashore, and chephar-haammonai-village-people, and ophni-open, and gaba-small-hill; twelve cities with their villages: gibeon-small-hill, and ramah-high-region, and beeroth-wells, and mizpeh-expect-cover, and chephirah-heresy, and mozah-strife, and rekem-weave, and irpeel-feeble-to, and taralah-explore-to, and zelah-side, elephalef, and jebusi-defeated which is jerusalem-cast-complete, gibeath-hill, and kirjath-city fourteen cities with their villages. this is the inheritance of child-betweeners of benjamin-righthand-child according to their families. and the second lot-cover came forth to simeon-hear-home, even for the branch of child-betweeners of simeon-hear-home according to their families: and their inheritance was within the inheritance of child-betweeners of judah-know-hand. and they had in their inheritance beersheba-well-of-satiated-seven, and sheba-coming, and moladah-born, and hazarshual-yard-fox, and balah-ownership, and azem-closed, and eltalad-to-born, and bethulvirgin, and hormah-fishing-net, and ziklag-sketch, and beth-marcaboth-house-carriage-made-up-of, and hazarsusah-court-yard-mare, and beth-lebaoth-house-for-the-coming, and sharuhen-ten; thirteen cities and their villages: ain-eye, remmon-pomegranate-high, and ether-petition, and ashan-smoke; four cities and their villages: and all the villages that were round about these cities to baalath-beer-owner-well, ramath-see of the south. this is the inheritance of the branch of child-betweeners of simeon-hear-home according to their families. out of the portion of child-betweeners of judah-know-hand was the inheritance of child-betweeners of simeon-hear-home:

for the part of child-betweeners of judah-know-hand was too much for them: therefore child-betweeners of simeon-hear-home had their inheritance within the inheritance of them. and the third lot-cover came up for child-betweeners of zebulun-garbage-fertile according to their families: and the border of their inheritance was unto sarid-survivor-remnant: and their border went up toward the sea, and maralah-poison, and reached to dab-basheth-camp-onump-honeylotus, and reached to the river that is before jokeam-envy; and turned from sarid-survivor-remnant eastward toward the sunrising unto the border of chisloth-tabor-fail-tell, and then goeth out to dabberath-say, and goeth up to japhia-fie, and from thence passeth on along on the east to gittah-hepher-winepress-dug, to itah-kazin-now-leader, and goeth out to remmon-methoar-pomegranate-outline to neah-moving; and the border compasseth it on the north side to hannathon-grace-placed: and the outgoings thereof are in the valley of jipthah-el-open-to: and kattath-faction, and nahallal-exalt, and shimron-name-joy, and idalah-poor, and bethlehem-bread-house: twelve cities with their villages. this is the inheritance of child-betweeners of zebulun-garbage-fertile according to their families, these cities with their villages. and the fourth lot-cover came out to isachar-hire-wage, for child-betweeners of isachar-hire-wage according to their families. and their border was toward jezreel-sow-to, and chesulloth-waste, and shunem-different, and haphraim-diggers, and shihon-peak, and anaharath-another, and rabbith-interest, and kishion-cation, and abez-zinc, and remeth-high-loud, and engannim-eye-gardens, and en-haddah-eye-sharp, and bethpazzez-house-spread; and the coast reacheth to tabor-tell, and shahazimah-cut, and bethshemesh-house-sun-beadle; and the outgoings of their border were at jordan-its-going-down: sixteen cities with their villages. this is the inheritance of the branch of child-betweeners of issachar-hire-wage according to their families, the cities and their villages. and the fifth lot-cover came out for the branch of child-betweeners of asher-happy-confirm according to their families. and their border was helkath-smooth-plot, and hali-disease-secular-weekday and beten-belly-peanut, and achshaph-enchanted, and alammelech-to-king, and amad-with-untill, and misheal-referendum; and reacheth to carmel-damp-unripe-grain westward, and to shihor-libnath-blackening-whitening; and turneth toward the sunrising to bethdagon-house-of-grain, and reacheth to zebulun-garbage-fertile, and to the valley of jipthah-el-open-to toward the north side of beth-emek-house-valley, and neiel-moving, and goeth out to cabul-bound on the left hand, and hebron-friend-joy, and rehov-wide and ham-hotmon, and kanah-barrel-buy, even unto great zidon-side-by-side; and then the coast turneth to ramah-high-region, and to the strong city tyre-rock-narrow-crevice; and the coast turneth to hosah-lettuce; and the outgoings thereof are at the sea from the coast to achzib-disappoint: ummah-with-her also, and aphek-horizon, and rehov-wide twenty and two cities with their villages. this is the inheritance of the branch of child-betweeners of asher-happy-confirm according to their families, these cities with their villages. the sixth lot-cover came out to child-betweeners of naphtali-cunning-twist, even for child-betweeners of naphtali-cunning-twist according to their families. and their coast was from heleph-interchange, from allon-oak to zaannanim-the-cold, and adami, nekeb-hole-puncture-female, and jabneel-build-child-towards, unto lakum-getting-up; and the outgoings thereof were at jordan-its-going-down: and then the coast turneth westward to aznoth-tabor-listening-tell, and goeth out from thence to hukkok-enact-engrave, and reacheth to zebulun-garbage-fertile on the south side, and reacheth to asher-happy-confirm on the west side,

and to judah-know-hand upon jordan-its-going-down toward the sunrising. and the fenced cities are zidim-hunters, zer-narrow-besiege and hamath-gourd-vessel, rakkath-temple, and kineret-like-candle, and adamah, and ramah-high-region, and hazor-yard, and kadesh-dedicate, and edrei-live-prohibit, and enhazor-eye-court-yard, and iron-see, and migdalel-tower-to, horem-em-gargo, and beth-anath-house-of-reply, and bethshemesh-house-sun-beadle; nineteen cities with their villages. this is the inheritance of the branch of child-betweeners of naphtali-cunning-twist according to their families, the cities and their villages. and the seventh lot-cover came out for the branch of child-betweeners of dan-discuss-court according to their families. and the coast of their inheritance was zorah-wasp, and eshtaol-woman-of-burden, and irshemesh-city-of-sun, and shaalabbin-ask-between, and chief-ram, and jethlah-hung-up, and elon-tree and thimnathah-appointed, and ekron-essence-futile, and eltekeh-to-hit, and gibethon-bunting, and baalath-ownership, and jehud-throw and beneberak-between-boys-lightening-salvia, and gath-rimon-high-winepress, and me-jarkon-greenfinch-water, and rakkon-bent, with the border before japho-beautiful. and the coast of child-betweeners of dan-discuss-court went out too little for them: therefore child-betweeners of dan-discuss-court went up to fight against lesheem-opal-knead-name, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called lesheem-opal-knead-name, dan-discuss-court after the name-there of dan-discuss-court their father. this is the inheritance of the branch of child-betweeners of dan-discuss-court according to their families, these cities with their villages. when they had made an end of dividing the land for inheritance by their coasts, child-betweeners of immersed-to-theory-israel gave an inheritance to jesua-yeah-secure betwener of nun-fish among them: according to vowelmovement-io-yeah string they gave him the city which he asked, even timnath-serah-promise-excess in mount ephraim-gray-fruitful: and he built-between the city, and dwelt therein. these are the inheritances, which eleazar-theory-stop the darkener-server and jesua-yeah-secure betwener of nun-fish, and the heads of the fathers of the branches of child-betweeners of immersed-to-theory-israel, divided for an inheritance by lot in shiloh-calm-send before vowelmovement-io-yeah, at the opening of the proto-sinaitics-script-witness-until-due-tent. so they made an end of dividing the country. vowelmovement-io-yeah also stringed unto jesua-yeah-secure, saying, speak to child-betweeners of immersed-to-theory-israel, saying, appoint out for you cities of refuge, whereof i stringed unto you by the hand of mose-draw-out: that the slayer that killeth any person unawares and unwittingly may flee thither: and they will be your refuge from the avenger of blood. and when he that doth flee unto one of those cities will stand at the entering of the gate of the city, and will declare his cause in the ears of the elders of that city, they will take him into the city unto them, and give him a place, that he may dwell among them. and if the avenger of blood pursue after him, then they will not deliver the slayer up into his hand; because he smote his neighbor unwittingly, and hated him not beforetime. and he will dwell in that city, until he stand before the witness-until for crisis-lipping and until the death of the high darkener-server that will be in those days: then will the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled. and they appointed kadesh-dedicate in galilee-rolling in mount naphtali-cunning-twist, and shechem-shoulder in mount ephraim-gray-fruitful, and kirjatharba-city-of-four, which is hebron-friend-joy, in the mountain of judah-know-hand. and on the other side jordan-its-going-down by jericho-moon-small east-

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

hath-obedient-hope, even they had the cities of their lot-cover out of the branch of ephraim-gray-fruitful. for they gave them shechem-shoulder with her plots in mount ephraim-gray-fruitful, to be a city of refuge for the slayer; and gezer-cut-carrot with her plots, and kibzaim-collection with her plots, and bethhoron-house-of-wrath with her plots; four cities, and out of the branch of dan-discuss-court eltekeh-to-hit with her plots, gibethon-bunting with her plots, ajalon-ram-male-sheep with her plots, gath-rimom-high-winepress with her plots; four cities, and out of the half branch of manasseh-sleep-forget, tanach-thank-you with her plots, and gath-rimom-high-winepress with her plots; two cities. all the cities were ten with their plots for the families of child-betweeners of kohath-obedient-hope that remained. and unto child-betweeners of gershon-stranger, of the families of the levite-joins, out of the other half branch of manasseh-sleep-forget they gave golan-wave-reveal in bashan-at-tooth with her plots, to be a city of refuge for the slayer; and beeshterah with her plots; two cities. and out of the branch of issachar-hire-wage, kishon-rigidity with her plots, dabareh-speak-bee with her plots, jarmuth-high-death with her plots, engannim-eye-gardens with her plots; four cities. and out of the branch of asher-happy-confirm, mishal with her plots, abdon-worked-them with her plots, helkath-smooth-plot with her plots, and rehob-wide with her plots; four cities. and out of the branch of naphtali-cunning-twist, kadesh-dedicate in galilee-rolling with her plots, to be a city of refuge for the slayer; and hammothdor-hot-mail with her plots, and kartan-creator with her plots; three cities. all the cities of the gershon-strangerites according to their families were thirteen cities with their plots. and unto the families of child-betweeners of merari-bitter, the rest of the levite-joins, out of the branch of zebulun-garbage-fertile, jokneam-envy with her plots, and kartah with her plots, dimnah-excrement with her plots, nahalal-praise with her plots; four cities. and out of the branch of reuben-see-child, bezer-ore with her plots, and jahaz-stressah with her plots, kedemoth-advancement-old-days with her plots, and mephaath-from-the-mouth with her plots; four cities. and out of the branch of gad-tell-luck ramoth-highs in gilead-roll-until with her plots, to be a city of refuge for the slayer; and mahanaim-camping with her plots, heshbon-score-supposition with her plots, jazer-help with her plots; four cities in all. so all the cities for child-betweeners of merari-bitter by their families, which were remaining of the families of the levite-joins, were by their lot-cover twelve cities. all the cities of the levite-joins within the possession of child-betweeners of immersed-to-theory-israel were forty and eight cities with their plots. these cities were every one with their plots round about them: thus were all these cities. and vowelmovement-io-yeah gave unto immersed-to-theory-israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. and vowelmovement-io-yeah gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; vowelmovement-io-yeah delivered all their enemies into their hand. there failed not ought of any good thing which vowelmovement-io-yeah had strung unto the house of immersed-to-theory-israel; all came to pass. then jesua-yeah-secure called the reuben-see-childites, and the gadites, and the half branch of manasseh-sleep-forget, and said unto them, ye have kept all that mose-draw-out the worker of vowelmovement-io-yeah directed you, and have obeyed my voice in all that i directed you: ye have not left your brethren these many days unto this day, but have kept the charge of the directive of vowelmovement-io-yeah your theory. and now vowelmovement-io-yeah your theory hath given rest unto your brethren, as he promised them:

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

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

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

der, and called for the elders of immersed-to-theory-israel, and for their heads, and for their criterion-lips, and for their officers; and they presented themselves before theory. and jesua-yearh-secure said unto all the with-mum, thus saith vowelmovement-io-yearh theory of immersed-to-theory-israel, your fathers dwelt on the other side of the flood in old time, even terah-effort, the father of abraham-their-wing-organ, and the father of nachor-snooring: and they workd other theory. and i took your father abraham-their-wing-organ from the other side of the flood, and led him throughout all the land of canaan-buy and multiplied his seed, and gave him isaac-laugh. and i gave unto isaac-laugh jacob-heel-topple and esau-do: and i gave unto esau-do mount seir-hair-style, to possess it; but jacob-heel-topple and his child-betweeners went down into egypt-narrows-create-mizraim. i sent mose-draw-out also and aaron-box, and i plagued egypt-narrows-create-mizraim, according to that which i did nearin them: and afterward i brought you out. and i brought your fathers out of egypt-narrows-create-mizraim: and ye came unto the sea; and the egypt-narrows-create-mizraimians pursued after your fathers with chariots and horsemen for ever sea. and when they cried unto vowelmovement-io-yearh, he put darkness between you and the egypt-narrows-create-mizraimians, and brought the sea upon them, and covered them; and your eyes have seen what i have done in egypt-narrows-create-mizraim: and ye dwelt in the place-of-word-desert a long season. and i brought you into the land of the amorite-talkers, which dwelt on the other side jordan-its-going-down; and they fought with you: and i gave them into your hand, that ye might possess their land; and i destroyed them from before you. then balak-beat betweener of zipor-bird, king of moab-from-father, arose and warred against immersed-to-theory-israel, and sent and called baalam-swallow betweener of beor-burn to curse you: but i would not hearken unto baalam-swallow; therefore he knee-pooled you still: so i delivered you out of his hand. and you went over jordan-its-going-down, and came unto jericho-moon-smell: and the men of jericho-moon-smell fought against you, the amorite-talkers, and the perizzite-unwalleds, and the canaanite-buys, and the hittites-tusk, and the girgashites-emotional, the hivite-experiences, and the jebusite-trampers; and i delivered them into your hand. and i sent the wasp before you, which drave them out from before you, even the two kings of the amorite-talkers; but not with thy sword, nor with thy bow. and i have given you a land for which ye did not labor, and cities which ye built-between not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. now therefore fear vowelmovement-io-yearh, and work for him in sincerity and in truth: and put away the theory which your fathers workd on the other side of the flood, and in egypt-narrows-create-mizraim; and work for ye vowelmovement-io-yearh. and if it seem visual unto you to work for vowelmovement-io-yearh, choose you this day whom ye will work for whether the theory which your fathers workd that were on the other side of the flood, or the theory of the amorite-talkers, in whose land ye dwell: but as for me and my house, we will work for vowelmovement-io-yearh. and the with-mum answered and said, theory forbid that we should forsake vowelmovement-io-yearh, to work for other theory; for vowelmovement-io-yearh our theory, he it is that brought us up and our fathers out of the land of egypt-narrows-create-mizraim, from the house of employment, and which did those great signs in our sight, and preserved us in all the way wherein we went, and nearin all the with-mum through whom we passed: and vowelmovement-io-yearh drave out from before us all the with-mum, even the amorite-talkers which dwelt in the land: therefore will we also work for vowelmovement-io-yearh;

for he is our theory. and jesua-yearh-secure said unto the with-mum, ye cannot work for vowelmovement-io-yearh: for he is an perfected theory; he is a jealous theory; he will not forgive your crimes nor your misses. if ye forsake vowelmovement-io-yearh, and work for strange-substantial theory, then he will turn and do you hurt, and consume you, after that he hath done you good. and the with-mum said unto jesua-yearh-secure, nay; but we will work for vowelmovement-io-yearh. and jesua-yearh-secure said unto the with-mum, ye are witnesses against yourselves that ye have chosen you vowelmovement-io-yearh, to work for him. and they said, we are witnesses. now therefore put away, said he, the strange-substantial theory which are nearin you, and incline your heart unto vowelmovement-io-yearh theory of immersed-to-theory-israel. and the with-mum said unto jesua-yearh-secure, vowelmovement-io-yearh our theory will we work for and his voice will we obey. so jesua-yearh-secure made a covenant with the with-mum that day, and set them a statute and an ordinance in shechem-shoulder. and jesua-yearh-secure wrote these strings in the book of the law of theory, and took a great stone, and set it up there under an oak, that was by the perfected of vowelmovement-io-yearh. and jesua-yearh-secure said unto all the with-mum, behold, this stone will be a witness unto us; for it hath heard all the strings of vowelmovement-io-yearh which he stringed unto us: it will be therefore a witness unto you, lest ye deny your theory. so jesua-yearh-secure let the with-mum depart, every man unto his inheritance. and it came to pass after these strings, that jesua-yearh-secure betweener of nun-fish, the worker of vowelmovement-io-yearh, died, being an hundred and ten years old. and they buried him in the border of his inheritance in timnath-serah-promise-excess, which is in mount ephraim-gray-fruitful, on the north side of the hill of gaash-stormy. and immersed-to-theory-israel workd vowelmovement-io-yearh all the days of jesua-yearh-secure, and all the days of the elders that over-lived jesua-yearh-secure, and which had known all the doings of vowelmovement-io-yearh, that he had done for immersed-to-theory-israel. and the bones of joseph-add-increase, which child-betweeners of immersed-to-theory-israel brought up out of egypt-narrows-create-mizraim, buried they in shechem-shoulder, in a parcel of ground which jacob-heel-topple bought of the child-betweeners of hamor-donkey-serious the father of shechem-shoulder for an hundred pieces of silver: and it became the inheritance of child-betweeners of joseph-add-increase. and eleazar-theory-stop betweener of aaron-box died; and they buried him in a hill that pertained to pinehas-mouth-attempt his child-betweener which was given him in mount ephraim-gray-fruitful.

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

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

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

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

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

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

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

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

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

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

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

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

ther showed they kindness to the house of jerub-baal-cut-down-owner, namely, gideon-cut-off, according to all the goodness which he had showed unto immersed-to-theory-israel. and abimelech-my-dad-king betweenner of jerub-baal-cut-down-owner went to shechem-shoulder unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, speak, i pray you, in the ears of all the men of shechem-shoulder, whether is better for you, either that all the child-betweenners of jerub-baal-cut-down-owner, which are threescore and ten persons, king over you, or that one king over you? remember also that i am your bone and your flesh-immersed. and his mother's brethren stringed of him in the ears of all the men of shechem-shoulder all these strings: and their hearts inclined to follow abimelech-my-dad-king; for they said, he is our brother. and they gave him threescore and ten pieces of silver out of the house of baalberith-own-aliance, where-with abimelech-my-dad-king hired vain and light persons, which followed him. and he went unto his father's house at ophrah-ash-ore, and slew his brethren the child-betweenners of jerub-baal-cut-down-owner, being threescore and ten persons, upon one stone: notwithstanding yet jotham-yeah-perfect the youngest child-betweenner of jerub-baal-cut-down-owner was left; for he hid himself. and all the men of shechem-shoulder added together, and all the house of millo-full, and went, and made abimelech-my-dad-king king, by the plain of the pillar that was in shechem-shoulder. and when they told it to jotham-yeah-perfect, he went and stood in the top of mount gerizim-grasses, and lifted up his voice, and cried, and said unto them, hearken unto me, ye men of shechem-shoulder, that theory may hearken unto you. the trees went forth on a time to use-anoint a king over them; and they said unto the olive tree, king thou over us. but the olive tree said unto them, should i leave my fatness, where-with by me they honor theory and man, and go to be promoted over the trees? and the trees said to the fig tree, come thou, and king over us. but the fig tree said unto them, should i forsake my sweetness, and my good fruit, and go to be promoted over the trees? then said the trees unto the vine, come thou, and king over us. and the vine said unto them, should i leave my wine, which cheereth theory and man, and go to be promoted over the trees? then said all the trees unto the bramble, come thou, and king over us. and the bramble said unto the trees, if in truth ye use-anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of lebanon-build-white. now therefore, if ye have done truly and sincerely, in that ye have did abimelech-my-dad-king king, and if ye have dealt well with jerub-baal-cut-down-owner and his house, and have done unto him according to the deserving of his hands; (for my father fought for you, and adventured his life far, and delivered you out of the hand of midian-discuss-court: and ye are risen up against my father's house this day, and have slain his child-betweenners, threescore and ten persons, upon one stone, and have made abimelech-my-dad-king, betweenner of his true-mum-maid, king over the men of shechem-shoulder, because he is your brother;) if ye then have dealt truly and sincerely with jerub-baal-cut-down-owner and with his house this day, then rejoice ye in abimelech-my-dad-king, and let him also rejoice in you: but if not, let fire come out from abimelech-my-dad-king, and devour the men of shechem-shoulder, and the house of millo-full; and let fire come out from the men of shechem-shoulder, and from the house of millo-full, and devour abimelech-my-dad-king. and jotham-yeah-perfect ran away, and fled, and went to beer-well and dwelt there, for fear of abimelech-my-dad-king his brother. when abimelech-my-dad-king

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

the gather-box of theory was, and samuel-theory-hearing was laid down to sleep; that vowelmovement-io-yeah called samuel-theory-hearing: and he answered, here am i. and he ran unto eli-my-untoland said, here am i; for thou caldest me. and he said, i called not; lie down again. and he went and lay down. and vowelmovement-io-yeah called yet again, samuel-theory-hearing. and samuel-theory-hearing arose and went to eli-my-untoland said, here am i; for thou didst call me. and he answered, i called not, my child-betweenier lie down again. now samuel-theory-hearing did not yet know vowelmovement-io-yeah, neither was vowelmovement-io-yeah string yet revealed unto him. and vowelmovement-io-yeah called samuel-theory-hearing again the third time. and he arose and went to eli-my-untoland said, here am i; for thou didst call me. and eli-my-untoperceived that vowelmovement-io-yeah had called child. therefore eli-my-untoland unto samuel-theory-hearing, go, lie down: and it will be, if he call thee, that thou wilt say, speak, vowelmovement-io-yeah; for thy worker heareth. so samuel-theory-hearing went and lay down in his place. and vowelmovement-io-yeah came, and stood, and called as at other times, samuel-theory-hearing. samuel-theory-hearing. then samuel-theory-hearing answered, speak; for thy worker heareth. and vowelmovement-io-yeah said to samuel-theory-hearing, behold, i will do a thing in immersed-to-theory-israel, at which both the ears of every one that heareth it will tingle. in that day i will perform against eli-my-untol things which i have stringed concerning his house: when i begin, i will also make an end. for i have told him that i will criterion-lip his house world for the torment which he knoweth; because his child-betweeners made themselves vile, and he restrained them not. and therefore i have sworn unto the house of eli-my-untol that the torment of eli's house will not be out-of with butcher nor rest-absorber world. and samuel-theory-hearing lay until the morning, and opened the openings of the alpha-beit-house of vowelmovement-io-yeah. and samuel-theory-hearing feared to show eli-my-untol the vision. then eli-my-untocalled samuel-theory-hearing, and said, samuel-theory-hearing, my child-betweenier and he answered, here am i. and he said, what is the thing that vowelmovement-io-yeah hath said unto thee? i pray thee hide it not from me: theory do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. and samuel-theory-hearing told him every whit, and hid nothing from him. and he said, it is vowelmovement-io-yeah: let him do what seemeth him good. and samuel-theory-hearing grew, and vowelmovement-io-yeah was with him, and did let none of his strings fall to the ground. and all immersed-to-theory-israel from dan-discuss-court even to beersheba-well-of-satiated-seven knew that samuel-theory-hearing was established to be a bringer of vowelmovement-io-yeah. and vowelmovement-io-yeah appeared again in shiloh-calm-send: for vowelmovement-io-yeah revealed himself to samuel-theory-hearing in shiloh-calm-send by vowelmovement-io-yeah string. and the string of samuel-theory-hearing came to all immersed-to-theory-israel. now immersed-to-theory-israel went out against the palestinian-inva-de-grieves to battle, and pitched beside eben-ezer-the-father-child-stone-help: and the palestinian-inva-de-grieves pitched in aphek-horizon. and the palestinian-inva-de-grieves put themselves in array against immersed-to-theory-israel: and when they joined battle, immersed-to-theory-israel was smitten before the palestinian-inva-de-grieves: and they slew of the army in the field about four thousand men. and when the with-mum were come into the camp, the elders of immersed-to-theory-israel said, wherefore hath vowelmovement-io-yeah smitten us to day before the palestinian-inva-de-grieves? let us fetch the

gather-box of the covenant of vowelmovement-io-yeah out of shiloh-calm-send unto us, that, when it cometh nearin us, it may secure us out of the hand of our enemies. so the with-mum sent to shiloh-calm-send, that they might bring from thence the gather-box of the covenant of vowelmovement-io-yeah of troops, which dwelleth between the nearinners: and the two child-betweeners of eli-my-theoryhophni-handful-shore and pinehas-mouth-attempt, were there with the gather-box of the covenant of theory. and when the gather-box of the covenant of vowelmovement-io-yeah came into the camp, all immersed-to-theory-israel shouted with a great shout, so that the land rang again. and when the palestinian-invade-grieves heard the noise of the shout, they said, what meaneth the noise of this great shout in the camp of the hebrew-cross-overs? and they understood that the gather-box of vowelmovement-io-yeah was come into the camp. and the palestinian-invade-grieves were afraid, for they said, theory is come into the camp. and they said, woe unto us! for there hath not been such a thing heretofore. woe unto us! who will deliver us out of the hand of these mighty theory? these are the theory that smote the egypt-narrows-create-mizraimians with all the plagues in the place-of-word-desert. be strong and quit yourselves like men, o ye palestinian-invade-grieves, that ye be not workers unto the hebrew-cross-overs, as they have been to you: quit yourselves like men, and fight. and the palestinian-invade-grieves fought, and immersed-to-theory-israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of immersed-to-theory-israel thirty thousand foot-genitalmen. and the gather-box of theory was taken; and the two child-betweeners of eli-my-theoryhophni-handful-shore and pinehas-mouth-attempt, were slain. and there ran a man of benjamin-righthand-child out of the army, and came to shiloh-calm-send the same day with his clothes rent, and with earth upon his head. and when he came, lo, eli-my-untosat upon a seat by the wayside watching: for his heart trembled for the gather-box of theory. and when the man came into the city, and told it, all the city cried out. and when eli-my-untoheard the noise of the crying, he said, what meaneth the noise of this tumult? and the man came in hastily, and told eli-my-theory now eli-my-untowas ninety and eight years old; and his eyes were dim, that he could not see. and the man said unto eli-my-untoi am he that came out of the army, and i fled to day out of the army. and he said, what is there done, my child-betweener and the messenger answered and said, immersed-to-theory-israel is fled before the palestinian-invade-grieves, and there hath been also a great slaughter among the with-mum, and in the two child-betweeners also, hophni-handful-shore and pinehas-mouth-attempt, are dead, and the gather-box of theory is taken. and it came to pass, when he made mention of the gather-box of theory, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. and he had criterion-lipd immersed-to-theory-israel forty years. and his daughter in law, pinehas-mouth-attempt' woman, was with child, near to be delivered: and when she heard the tidings that the gather-box of theory was taken, and that her father in law and her man were dead, she bowed herself and travailed; for her pains came upon her. and about the time of her death the women that stood by her said unto her, fear not; for thou hast born a child-betweener but she answered not, neither did she regard it. and she named child ichabod-island-of-respect, saying, the weight is departed from immersed-to-theory-israel: because the gather-box of theory was taken, and because of her father in law and her man. and she said, the weight is departed from immersed-to-theory-israel: for the gather-box of theory is taken. and the palestinian-invade-grieves

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

did they not send the people, and they departed? now therefore do a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the gather-box of vowelmovement-io-yeah, and lay it upon the cart; and put the items of gold, which ye return him for a name-fire, in a coffer by the side thereof; and send it away, that it may go. and see, if it goeth up by the way of his own coast to bethshemesh-house-sun-beadle, then he hath done us this great visual: but if not, then we will know that it is not his hand that smote us: it was a chance that happened to us. and the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: and they laid the gather-box of vowelmovement-io-yeah upon the cart, and the coffer with the mice of gold and the images of their emerods, and the kine took the straight way to the way of bethshemesh-house-sun-beadle, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the palestinian-inva-de-grieves went after them unto the border of bethshemesh-house-sun-beadle. and they of bethshemesh-house-sun-beadle were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the gather-box, and rejoiced to see it. and the cart came into the field of jesua-yeah-secure, a bethshemite-house-of-sun, and stood there, where there was a great stone: and they clave the wood of the cart, and up-oned the kine a up-on unto vowelmovement-io-yeah. and the levite-joins took down the gather-box of vowelmovement-io-yeah, and the coffer that was with it, wherein the items of gold were, and put them on the great stone: and the men of bethshemesh-house-sun-beadle uponed up-ons and butcherd butchers the same day unto vowelmovement-io-yeah. and when the five lords of the palestinian-inva-de-grieves had seen it, they returned to ekron-essence-futile the same day. and these are the golden emerods which the palestinian-inva-de-grieves returned for a name-fire unto vowelmovement-io-yeah; for ashkod-fire-plunder one, for gaza-courage-goat one, for askelon-fire-shame one, for gath-winepress one, for ekron-essence-futile one; and the golden mice, according to the number of all the cities of the palestinian-inva-de-grieves belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of abel-wear-out-vapor whereon they set down the gather-box of vowelmovement-io-yeah: which stone remaineth unto this day in the field of jesua-yeah-secure, the bethshemite-house-of-sun. and he smote the men of bethshemesh-house-sun-beadle, because they had looked into the gather-box of vowelmovement-io-yeah, even he smote of the with-mum fifty thousand and threescore and ten men: and the with-mum lamented, because vowelmovement-io-yeah had smitten many of the with-mum with a great slaughter. and the men of bethshemesh-house-sun-beadle said, who is able to stand before this perfected vowelmovement-io-yeah theory? and to whom will he go up from us? and they sent messengers to the inhabitants of kirjath-jearim-forests-city, saying, the palestinian-inva-de-grieves have brought again the gather-box of vowelmovement-io-yeah; come ye down, and fetch it up to you. and the men of kirjath-jearim-forests-city came, and fetched up the gather-box of vowelmovement-io-yeah, and brought it into the house of abinadab-my-dad-contribute in the hill, and perfected eleazar-theory-stop his child-betweener to keep the gather-box of vowelmovement-io-yeah. and it came to pass, while the gather-box abode in kirjath-jearim-forests-city, that the time was long; for it was twenty years: and all the house of immersed-to-theory-israel lamented after vowelmovement-io-yeah. and samuel-theory-hearing spake unto all the house of immersed-to-theory-israel, saying, if ye do return unto vowelmove-

ment-io-yeah with all your hearts, then put away the strange-substantial theory and ahstaroth-star-sex'n'war from among you, and prepare your hearts unto vowelmovement-io-yeah, and work for him only: and he will deliver you out of the hand of the palestinian-inva-de-grieves. then child-betweeners of immersed-to-theory-israel did put away baalim-proprietary and ahstaroth-star-sex'n'war, and workd vowelmovement-io-yeah only. and samuel-theory-hearing said, gather all immersed-to-theory-israel to mizpeh-expect-cover, and i will pray for you unto vowelmovement-io-yeah. and they gathered together to mizpeh-expect-cover, and drew water, and poured it out before vowelmovement-io-yeah, and fasted on that day, and said there, we have missed against vowelmovement-io-yeah. and samuel-theory-hearing criterion-lipd child-betweeners of immersed-to-theory-israel in mizpeh-expect-cover. and when the palestinian-inva-de-grieves heard that child-betweeners of immersed-to-theory-israel were gathered together to mizpeh-expect-cover, the lords of the palestinian-inva-de-grieves went up against immersed-to-theory-israel. and when child-betweeners of immersed-to-theory-israel heard it, they were afraid of the palestinian-inva-de-grieves. and child-betweeners of immersed-to-theory-israel said to samuel-theory-hearing, cease not to cry unto vowelmovement-io-yeah our theory for us, that he will secure us out of the hand of the palestinian-inva-de-grieves. and samuel-theory-hearing took a sucking lamb, and up-oned it for a up-on wholly unto vowelmovement-io-yeah: and samuel-theory-hearing cried unto vowelmovement-io-yeah for immersed-to-theory-israel; and vowelmovement-io-yeah heard him. and as samuel-theory-hearing was uponing the up-on, the palestinian-inva-de-grieves drew near to battle against immersed-to-theory-israel: but vowelmovement-io-yeah thundered with a great thunder on that day upon the palestinian-inva-de-grieves, and discomfited them; and they were smitten before immersed-to-theory-israel. and the men of immersed-to-theory-israel went out of mizpeh-expect-cover, and pursued the palestinian-inva-de-grieves, and smote them, until they came under bethcar-house-of-pillow. then samuel-theory-hearing took a stone, and set it between mizpeh-expect-cover and shen-tooth, and called the name thereof it eben-ezer-the-father-child-stone-help, saying, hitherto hath vowelmovement-io-yeah helped us. so the palestinian-inva-de-grieves were subdued, and they came no more into the coast of immersed-to-theory-israel: and the hand of vowelmovement-io-yeah was against the palestinian-inva-de-grieves all the days of samuel-theory-hearing. and the cities which the palestinian-inva-de-grieves had taken from immersed-to-theory-israel were restored to immersed-to-theory-israel, from ekron-essence-futile even unto gath-winepress and the coasts thereof did immersed-to-theory-israel deliver out of the hands of the palestinian-inva-de-grieves. and there was complete between immersed-to-theory-israel and the amorite-talkers. and samuel-theory-hearing criterion-lipd immersed-to-theory-israel all the days of his life. and he went from year to year in circuit to bethel-house-unto, and gillal-roll, and mizpeh-expect-cover, and criterion-lipd immersed-to-theory-israel in all those places. and his return was to ramah-high-region; for there was his house; and there he criterion-lipd immersed-to-theory-israel; and there he built-between a butcher-place unto vowelmovement-io-yeah. and it came to pass, when samuel-theory-hearing was old, that he made his child-betweeners criterion-lips over immersed-to-theory-israel. now the name-there of his firstborn was Joel-yo-towards; and the name-there of his second, abiah-my-dadio: they were criterion-lips in beersheba-well-of-satiated-seven. and his child-betweeners walked not in his ways, but turned aside after

lucre, and took bribes, and perverted crisis-lipping then all the elders of immersed-to-theory-israel gathered themselves together, and came to samuel-theory-hearing unto ramah-high-region, and said unto him, behold, thou art old, and thy child-betweeners walk not in thy ways: now make us a king to criterion-lip us like all the nations. but the thing displeased samuel-theory-hearing, when they said, give us a king to criterion-lip us. and samuel-theory-hearing prayed unto vowelmovement-io-yeah. and vowelmovement-io-yeah said unto samuel-theory-hearing, hearken unto the voice of the with-mum in all that they say unto thee: for they have not rejected thee, but they have rejected me, that i should not king over them. according to all the doings which they have done since the day that i brought them up out of egypt-narrows-createmizraim even unto this day, wherewith they have forsaken me, and workd other theory, so do they also unto thee. now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that will king over them. and samuel-theory-hearing told all the strings of vowelmovement-io-yeah unto the with-mum that asked of him a king. and he said, this will be the manner of the king that will king over you: he will take your child-betweeners, and appoint them for himself, for his chariots, and to be his horsemen; and some will run before his chariots. and he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to do his items of war, and items of his chariots. and he will take your child-betweenas to be confectionaries, and to be cooks, and to be bakers. and he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his workers. and he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his workers. and he will take your workers, and your mothers-maid, and your goodliest young men, and your asses, and put them to his work. he will take the tenth of your sheep: and ye will be his workers. and ye will cry out in that day because of your king which ye will have chosen you; and vowelmovement-io-yeah will not hear you in that day. nevertheless the with-mum refused to obey the voice of samuel-theory-hearing; and they said, nay; but we will have a king over us; that we also may be like all the nations; and that our king may criterion-lip us, and go out before us, and fight our battles. and samuel-theory-hearing heard all the strings of the with-mum, and he rehearsed them in the ears of vowelmovement-io-yeah. and vowelmovement-io-yeah said to samuel-theory-hearing, hearken unto their voice, and make them a king. and samuel-theory-hearing said unto the men of immersed-to-theory-israel, go ye every man unto his city. now there was a man of benjamin-right-hand-child, whose name-there was kish-ring-tinkle, betweener of abiel-my-father-towards, betweener of zeror-bundle, betweener of bechorath-firstborn, betweener of aphiah-bake, a benjamite-righthand-child, a mighty man of power. and he had a child-betweener whose name-there was saul-ask, a choice young man, and a goodly: and there was not among child-betweeners of immersed-to-theory-israel a goodlier person than he: from his shoulders and upward he was higher than any of the with-mum. and the asses of kish-ring-tinkle saul-ask's father were lost. and kish-ring-tinkle said to saul-ask his child-betweener take now one of the servants with thee, and arise, go seek the asses. and he passed through mount ephraim-gray-fruitful, and passed through the land of shalishatrio, but they found them not: then they passed through the land of shalim-leaves, and there they were not: and he passed through the land of the benjamite-righthand-children, but they found them not. and when they were come to the land of zuph-nectar, saul-ask said to his servant that

was with him, come, and let us return; lest my father leave caring for the asses, and take thought for us. and he said unto him, behold now, there is in this city a man of theory, and he is an honorable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go. then said saul-ask to his servant, but, behold, if we go, what will we bring the man? for the bread is spent in our items, and there is not a present to bring to the man of theory: what have we? and the servant answered saul-ask again, and said, behold, i have here at hand the fourth part of a shekel-light of silver: that will i give to the man of theory, to tell us our way. (beforetime in immersed-to-theory-israel, when a man went to inquire of theory, thus he spake, come, and let us go to the seer: for he that is now called a bringer was beforetime called a seer.) then said saul-ask to his servant, well said; come, let us go. so they went unto the city where the man of theory was. and as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, is the seer here? and they answered them, and said, he is; behold, he is before you: make haste now, for he came to day to the city; for there is a butcher of the with-mum to day in the high place: as soon as ye be come into the city, ye will straightway find him, before he go up to the high place to eat: for the with-mum will not eat until he come, because he doth knee-pool the butcher; and afterwards they eat that be bidden. now therefore get you up; for about this time ye will find him. and they went up into the city: and when they were come into the city, behold, samuel-theory-hearing came out against them, for to go up to the high place. now vowelmovement-io-yeah had told samuel-theory-hearing in his ear a day before saul-ask came, saying, to morrow about this time i will send thee a man out of the land of benjamin-righthand-child, and thou wilt use-anoint him to be captain over my with-mum immersed-to-theory-israel, that he may secure my with-mum out of the hand of the palestinian-invade-grieves: for i have looked upon my with-mum, because their cry is come unto me. and when samuel-theory-hearing saw saul-ask, vowelmovement-io-yeah said unto him, behold the man whom i spake to thee of! this same will king over my with-mum. then saul-ask drew near to samuel-theory-hearing in the gate, and said, tell me, i pray thee, where the seer's house is. and samuel-theory-hearing answered saul-ask, and said, i am the seer: go up before me unto the high place; for ye will eat with me to day, and to morrow i will send thee, and will tell thee all that is in thine heart. and as for thine asses that were lost three days ago, set not thy mind on them; for they are found. and on whom is all the desire of immersed-to-theory-israel? is it not on thee, and on all thy father's house? and saul-ask answered and said, am not i a benjamite-righthand-child, of the smallest of the branches of immersed-to-theory-israel? and my family the least of all the families of the branch of benjamin-righthand-child? wherefore then speakest thou so to me? and samuel-theory-hearing took saul-ask and his servant, and brought them into the parlor, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. and samuel-theory-hearing said unto the cook, bring the portion which i gave thee, of which i said unto thee, set it by thee. and the cook took up the shoulder, and that which was upon it, and set it before saul-ask. and samuel-theory-hearing said, behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since i said, i have invited the with-mum. so saul-ask did eat with samuel-theory-hearing that day. and when they were come down from the high place into the city, samuel-theory-hearing communed with saul-ask upon the top of the house. and they arose early: and it came to pass about the spring of the day, that samuel-theory-hearing called

saul-ask to the top of the house, saying, up, that i may send thee away. and saul-ask arose, and they went out both of them, he and samuel-theory-hearing, abroad. and as they were going down to the end of the city, samuel-theory-hearing said to saul-ask, bid the servant pass on before us, (and he passed on but stand thou still a while, that i may show thee the string of theory. then samuel-theory-hearing took a vial of oil, and poured it upon his head, and kissed him, and said, is it not because vowel-movement-io-yeah hath use-anointed thee to be captain over his inheritance? when thou art departed from me to day, then thou wilt find two men by rachel-ewe's sepulchre in the border of benjamin-righthand-child at zelah; and they will say unto thee, the asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, what will i do for my child-betweener then wilt thou go on forward from thence, and thou wilt come to the plain of tabor-tell, and there will meet thee three men going up to theory to bethel-house-unto, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread; which thou wilt receive of their hands. after that thou wilt come to the hill of theory, where is the garrison of the palestinian-inva-de-grieves: and it will come to pass, when thou art come thither to the city, that thou wilt meet a company of bringers coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they will bring: and breath of vowel-movement-io-yeah will come upon thee, and thou wilt bring with them, and will be turned into another man. and let it be, when these signs are come unto thee, that thou do as occasion work for thee; for theory is with thee. and thou wilt go down before me to gilgal-roll; and, behold, i will come down unto thee, to upon up-ons, and to butcher butchers of completes: seven days wilt thou tarry, till i come to thee, and show thee what thou wilt do. and it was so, that when he had turned his back to go from samuel-theory-hearing, theory gave him another heart: and all those signs came to pass that day. and when they came thither to the hill, behold, a company of bringers met him; and breath of theory came upon him, and he brought among them. and it came to pass, when all that knew him beforetime saw that, behold, he brought among the bringers, then the with-mum said one to another, what is this that is come unto betweener of kish-ring-tinkle? is saul-ask also among the bringers? and one of the same place answered and said, but who is their father? therefore it became a proverb, is saul-ask also among the bringers? and when he had made an end of bringing, he came to the high place. and saul-ask's uncle said unto him and to his servant, whither went ye? and he said, to seek the asses: and when we saw that they were no where, we came to samuel-theory-hearing. and saul-ask's uncle said, tell me, i pray thee, what samuel-theory-hearing said unto you. and saul-ask said unto his uncle, he told us plainly that the asses were found. but of the matter of the kingdom, whereof samuel-theory-hearing stringed, he told him not. and samuel-theory-hearing called the with-mum together unto vowel-movement-io-yeah to mizpeh-expect-cover; and said unto child-betweeners of immersed-to-theory-israel, thus saith vowel-movement-io-yeah theory of immersed-to-theory-israel, i brought up immersed-to-theory-israel out of egypt-narrows-create-mizraim, and delivered you out of the hand of the egypt-narrows-create-mizraimians, and out of the hand of all kingdoms, and of them that oppressed you: and ye have this day rejected your theory, who himself secured you out of all your adversities and your tribulations; and ye have said unto him, nay, but set a king over us. now therefore present yourselves before vowel-movement-io-yeah by your branches, and by your thousands. and when

samuel-theory-hearing had caused all the branches of immersed-to-theory-israel to come near, the branch of benjamin-righthand-child was taken. when he had caused the branch of benjamin-righthand-child to come near by their families, the family of matri was taken, and saul-ask betweener of kish-ring-tinkle was taken: and when they sought him, he could not be found. therefore they inquired of vowel-movement-io-yeah further, if the man should yet come thither. and vowel-movement-io-yeah answered, behold he hath hid himself among the items. and they ran and fetched him thence: and when he stood among the with-mum, he was higher than any of the with-mum from his shoulders and upward. and samuel-theory-hearing said to all the with-mum, see ye him whom vowel-movement-io-yeah hath chosen, that there is none like him among all the with-mum? and all the with-mum shouted, and said, theory secure the king. then samuel-theory-hearing told the with-mum the manner of the kingdom, and wrote it in a book, and laid it up before vowel-movement-io-yeah. and samuel-theory-hearing sent all the with-mum away, every man to his house. and saul-ask also went home to gibeah-hill; and there went with him a band of men, whose hearts theory had touched. but child-betweeners of belial-in-good-time-wear-out said, how wilt this man secure us? and they despised him, and brought no presents. but he held his peace. then nahash-snake-guess the ammon-withite came up, and encamped against jabeshgilead-dry-roll-ever: and all the men of jabesh-dry said unto nahash-snake-guess, make a covenant with us, and we will work for thee. and nahash-snake-guess the ammon-withite answered them, on this condition will i make a covenant with you, that i may thrust out all your right eyes, and lay it for a reproach upon all immersed-to-theory-israel. and the elders of jabesh-dry said unto him, give us seven days' respite, that we may send messengers unto all the coasts of immersed-to-theory-israel: and then, if there be no man to secure us, we will come out to thee. then came the messengers to gibeah-hill of saul-ask, and told the tidings in the ears of the with-mum: and all the with-mum lifted up their voices, and wept. and, behold, saul-ask came after the cattle out of the field; and saul-ask said, what aileth the with-mum that they weep? and they told him the tidings of the men of jabesh-dry and breath of theory came upon saul-ask when he heard those tidings, and his anger was kindled greatly. and he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of immersed-to-theory-israel by the hands of messengers, saying, whosoever cometh not forth after saul-ask and after samuel-theory-hearing, so will it be done unto his oxen. and the fear of vowel-movement-io-yeah fell on the with-mum, and they came out with one consent. and when he numbered them in bezek-sprinkle-lightening, child-betweeners of immersed-to-theory-israel were three hundred thousand, and the men of judah-know-hand thirty thousand. and they said unto the messengers that came, thus will ye say unto the men of jabeshgilead-dry-roll-ever, to morrow, by that time the sun be hot, ye will have help. and the messengers came and showed it to the men of jabesh-dry and they were glad. therefore the men of jabesh-dry said, to morrow we will come out unto you, and ye will do with us all that seemeth good unto you. and it was so on the morrow, that saul-ask put the with-mum in three companies; and they came into the midst of the troop in the morning watch, and slew the ammon-withites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together. and the with-mum said unto samuel-theory-hearing, who is he that said, wilt saul-ask king over us? bring the men, that we may put them to death. and saul-ask said, there will not a man be put to death this day: for to day vowel-movement-

io-yeah hath wrought securing in immersed-to-theory-israel. then said samuel-theory-hearing to the with-mum, come, and let us go to gilgal-roll, and renew the kingdom there. and all the with-mum went to gilgal-roll; and there they made saul-ask king before vowelmovement-io-yeah in gilgal-roll; and there they butcherd butchers of completes before vowelmovement-io-yeah; and there saul-ask and all the men of immersed-to-theory-israel rejoiced greatly. and samuel-theory-hearing said unto all immersed-to-theory-israel, behold, i have hearkened unto your voice in all that ye said unto me, and have made a king over you. and now, behold, the king walketh before you: and i am old and grayheaded; and, behold, my child-betweeners are with you: and i have walked before you from my childhood unto this day. behold, here i am: witness against me before vowelmovement-io-yeah, and before his use-anointed: whose ox have i taken? or whose ass have i taken? or whom have i defrauded? whom have i oppressed? or of whose hand have i received any out-of-bribe to blind mine eyes therewith? and i will restore it you. and they said, thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. and he said unto them, vowelmovement-io-yeah is witness against you, and his use-anointed is witness this day, that ye have not found ought in my hand. and they answered, he is witness. and samuel-theory-hearing said unto the with-mum, it is vowelmovement-io-yeah that advanced mose-draw-out and aaron-box, and that brought your fathers up out of the land of egypt-narrows-create-mizraim. now therefore stand still, that i may reason with you before vowelmovement-io-yeah of all the right acts of vowelmovement-io-yeah, which he did to you and to your fathers. when jacob-heel-topple was come into egypt-narrows-create-mizraim, and your fathers cried unto vowelmovement-io-yeah, then vowelmovement-io-yeah sent mose-draw-out and aaron-box, which brought forth your fathers out of egypt-narrows-create-mizraim, and made them dwell in this place. and when they forgot vowelmovement-io-yeah their theory, he sold them into the hand of siser-a-kaiser, captain of the troop of hazor-yard, and into the hand of the palestinian-invade-grieves, and into the hand of the king of moab-from-father, and they fought against them. and they cried unto vowelmovement-io-yeah, and said, we have missed, because we have forsaken vowelmovement-io-yeah; and have workd baalim-proprietary and ahstaroth-star-sex'n'war: but now deliver us out of the hand of our enemies, and we will work for thee. and vowelmovement-io-yeah sent jerub-baal-cut-down-owner, and bedan-in-discuss, and jephthah-open, and samuel-theory-hearing, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. and when ye saw that nahash-snake-guess the king of child-betweeners of ammon-with came against you, ye said unto me, nay; but a king will king over us: when vowelmovement-io-yeah your theory was your king. now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, vowelmovement-io-yeah hath set a king over you. if ye will fear vowelmovement-io-yeah, and work for him, and obey his voice, and not rebel against the mouth of vowelmovement-io-yeah, then will both ye and also the king that kingeth over you continue following vowelmovement-io-yeah your theory: but if ye will not obey the voice of vowelmovement-io-yeah, but rebel against the mouth of vowelmovement-io-yeah, then will the hand of vowelmovement-io-yeah be against you, as it was against your fathers. now therefore stand and see this great thing, which vowelmovement-io-yeah will do before your eyes. is it not wheat harvest to day? i will call unto vowelmovement-io-yeah, and he will send thunder and rain; that ye may perceive and see that your visualness

is great, which ye have done in the sight of vowelmovement-io-yeah, in asking you a king. so samuel-theory-hearing called unto vowelmovement-io-yeah; and vowelmovement-io-yeah sent thunder and rain that day: and all the with-mum greatly feared vowelmovement-io-yeah and samuel-theory-hearing. and all the with-mum said unto samuel-theory-hearing, pray for thy workers unto vowelmovement-io-yeah thy theory, that we die not: for we have added unto all our misses this visual, to ask us a king. and samuel-theory-hearing said unto the with-mum, fear not: ye have done all this visualness: yet turn not aside from following vowelmovement-io-yeah, but work for vowelmovement-io-yeah with all your heart; and turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. for vowelmovement-io-yeah will not forsake his with-mum for his great name's sake: because it hath pleased vowelmovement-io-yeah to do you his with-mum. moreover as for me, theory forbid that i should miss against vowelmovement-io-yeah in ceasing to pray for you: but i will teach you the good and the right way: only fear vowelmovement-io-yeah, and work for him in truth with all your heart: for consider how great things he hath done for you. but if ye will still do wickedly, ye will be consumed, both ye and your king. saul-ask kinged one year; and when he had kinged two years over immersed-to-theory-israel, saul-ask chose him three thousand men of immersed-to-theory-israel; whereof two thousand were with saul-ask in michmash-withered and in mount bethel-house-unto, and a thousand were with jonathan-yo-given in gibeah-hill of benjamin-right-hand-child: and the rest of the with-mum he sent every man to his tent. and jonathan-yo-given smote the garrison of the palestinian-invade-grieves that was in geba-small-hill, and the palestinian-invade-grieves heard of it. and saul-ask blew the mouthpiece-trumpet throughout all the land, saying, let the hebrew-cross-overs hear. and all immersed-to-theory-israel heard say that saul-ask had smitten a garrison of the palestinian-invade-grieves, and that immersed-to-theory-israel also was had in abomination with the palestinian-invade-grieves. and the with-mum were called together after saul-ask to gilgal-roll. and the palestinian-invade-grieves added themselves together to fight with immersed-to-theory-israel, thirty thousand chariots, and six thousand horsemen, and with-mum as the sand which is on the sea shore in multitude: and they came up, and pitched in michmash-withered, eastward from beth-aven-house-strength. when the men of immersed-to-theory-israel saw that they were in a strait, (for the with-mum were distressed,) then the with-mum did hide themselves in caves, and in thickets, and in rocks, and in high-places-death-stages, and in pits. and some of the hebrew-cross-overs went over jordan-its-going-down to the land of gad-tell-luck and gilead-roll-until. as for saul-ask, he was yet in gilgal-roll, and all the with-mum followed him trembling. and he tarried seven days, according to the set time that samuel-theory-hearing had appointed: but samuel-theory-hearing came not to gilgal-roll; and the with-mum were scattered from him. and saul-ask said, bring hither a up-on to me, and completes. and he uponed the up-on. and it came to pass, that as soon as he had made an end of up-oning the up-on, behold, samuel-theory-hearing came; and saul-ask went out to meet him, that he might salute him. and samuel-theory-hearing said, what hast thou done? and saul-ask said, because i saw that the with-mum were scattered from me, and that thou camest not within the days appointed, and that the palestinian-invade-grieves added themselves together at michmash-withered; therefore said i, the palestinian-invade-grieves will come down now upon me to gilgal-roll, and i have not made supplication unto vowelmovement-io-yeah: i forced myself therefore, and up-

oned a up-on. and samuel-theory-hearing said to saul-ask, thou hast done foolishly: thou hast not kept the directive of vowelmovement-io-yeah thy theory, which he directed thee: for now would vowelmovement-io-yeah have established thy kingdom upon immersed-to-theory-israel world. but now thy kingdom will not continue: vowelmovement-io-yeah hath sought him a man after his own heart, and vowelmovement-io-yeah hath directed him to be captain over his with-mum, because thou hast not kept that which vowelmovement-io-yeah directed thee. and samuel-theory-hearing arose, and gat him up from gilgal-roll unto gibeah-hill of benjamin-righthand-child. and saul-ask numbered the with-mum that were present with him, about six hundred men. and saul-ask, and jonathan-yo-given his child-betweener and the with-mum that were present with them, abode in gibeah-hill of benjamin-righthand-child: but the palestinian-invade-grieves encamped in michmash-withered. and the spoilers came out of the camp of the palestinian-invade-grieves in three companies: one company turned unto the way that leadeth to ophrah-ash-ore, unto the land of shual-fox: and another company turned the way to bethhoron-house-of-wrath: and another company turned to the way of the border that looketh to the valley of zeboim-swollen toward the place-of-word-desert. now there was no smith found throughout all the land of immersed-to-theory-israel: for the palestinian-invade-grieves said, lest the hebrew-cross-overs do them swords or spears: but all the immersed-to-theory-immersed-to-theory-israelites went down to the palestinian-invade-grieves, to sharpen every man his share, and his coultter, and his axe, and his mattock. yet they had a file for the mattocks, and for the coultters, and for the forks, and for the axes, and to sharpen the goads. so it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the with-mum that were with saul-ask and jonathan-yo-given: but with saul-ask and with jonathan-yo-given his child-betweener was there found. and the garrison of the palestinian-invade-grieves went out to the passage of michmash-withered. now it came to pass upon a day, that jonathan-yo-given betweener of saul-ask said unto the young man that bare his items, come, and let us go over to the palestinian-invade-grieves' garrison, that is on the other side. but he told not his father. and saul-ask tarried in the uttermost part of gibeah-hill under a pomegranate tree which is in migron-throat: and the with-mum that were with him were about six hundred men; and ahiah-my-broio, betweener of ahitub-my-bro-good, ichabod-island-of-respect's brother, betweener of pinehas-mouth-attempt, betweener of eli-my-theoryvowelmovement-io-yeah's darkener-server in shiloh-calm-send, wearing an ephod-cash-in. and the with-mum knew not that jonathan-yo-given was gone. and between the passages, by which jonathan-yo-given sought to go over unto the palestinian-invade-grieves' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name-there of the one was bozez-mud-fineline, and the name-there of the other seneh-bush. the forefront of the one was situate northward over against michmash-withered, and the other southward over against gibeah-hill. and jonathan-yo-given said to the young man that bare his items, come, and let us go over unto the garrison of these foreskinned: it may be that vowelmovement-io-yeah will work for us: for there is no restraint to vowelmovement-io-yeah to secure by many or by few. and his itembearer said unto him, do all that is in thine heart: turn thee; behold, i am with thee according to thy heart. then said jonathan-yo-given, behold, we will stopskip on unto these men, and we will discover ourselves unto them. if they say thus unto us, tarry until we come to you; then we will stand still in our place, and will not go up unto them. but if they

say thus, come up unto us; then we will go up: for vowelmovement-io-yeah hath delivered them into our hand: and this will be a sign unto us. and both of them discovered themselves unto the garrison of the palestinian-invade-grieves: and the palestinian-invade-grieves said, behold, the hebrew-cross-overs come forth out of the holes where they had hid themselves. and the men of the garrison answered jonathan-yo-given and his itembearer, and said, come up to us, and we will show you a thing. and jonathan-yo-given said unto his itembearer, come up after me: for vowelmovement-io-yeah hath delivered them into the hand of immersed-to-theory-israel. and jonathan-yo-given climbed up upon his hands and upon his feet-genitalia, and his itembearer after him: and they fell before jonathan-yo-given; and his itembearer slew after him. and that first slaughter, which jonathan-yo-given and his itembearer did, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow. and there was trembling in the troop, in the field, and among all the with-mum: the garrison, and the spoilers, they also trembled, and the land quaked: so it was a very great trembling. and the watchmen of saul-ask in gibeah-hill of benjamin-righthand-child looked; and, behold, the multitude melted away, and they went on beating down one another. then said saul-ask unto the with-mum that were with him, number now, and see who is gone from us. and when they had numbered, behold, jonathan-yo-given and his itembearer were not there. and saul-ask said unto ahiah-my-broio, bring hither the gather-box of theory. for the gather-box of theory was at that time with child-betweeners of immersed-to-theory-israel. and it came to pass, while saul-ask stringd unto the darkener-server that the noise that was in the troop of the palestinian-invade-grieves went on and increased: and saul-ask said unto the darkener-server withdraw thine hand. and saul-ask and all the with-mum that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture. moreover the hebrew-cross-overs that were with the palestinian-invade-grieves before that time, which went up with them into the camp from the country round about, even they also turned to be with the immersed-to-theory-immersed-to-theory-israelites that were with saul-ask and jonathan-yo-given. likewise all the men of immersed-to-theory-israel which had hid themselves in mount ephraim-gray-fruitful, when they heard that the palestinian-invade-grieves fled, even they also followed hard after them in the battle. so vowelmovement-io-yeah secured immersed-to-theory-israel that day: and the battle stopskipped unto beth-aven-house-strength. and the men of immersed-to-theory-israel were distressed that day: for saul-ask had adjured the with-mum, saying, cursed be the man that eateth any food until evening, that i may be avenged on mine enemies. so none of the with-mum tasted any food. and all they of the land came to a wood; and there was honey upon the ground. and when the with-mum were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the with-mum feared the oath. but jonathan-yo-given heard not when his father charged the with-mum with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. then answered one of the with-mum, and said, thy father straitly charged the with-mum with an oath, saying, cursed be the man that eateth any food this day. and the with-mum were faint. then said jonathan-yo-given, my father hath troubled the land: see, i pray you, how mine eyes have been enlightened, because i tasted a little of this honey. how much more, if haply the with-mum had eaten freely to day of the spoil

of their enemies which they found? for had there not been now a much greater slaughter among the palestinian-inva-de-grieves? and they smote the palestinian-inva-de-grieves that day from michmash-withered to aijalon-ram-male-sheep: and the with-mum were very faint. and the with-mum flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the with-mum did eat them with the blood. then they told saul-ask, saying, behold, the with-mum miss against vowel-movement-io-yeah, in that they eat with the blood. and he said, ye have transgressed: roll a great stone unto me this day. and saul-ask said, disperse yourselves among the with-mum, and say unto them, bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and miss not against vowel-movement-io-yeah in eating with the blood. and all the with-mum brought every man his ox with him that night, and slew them there. and saul-ask built-between a butcher-place unto vowel-movement-io-yeah: the same was the first butcher-place that he built-between unto vowel-movement-io-yeah. and saul-ask said, let us go down after the palestinian-inva-de-grieves by night, and spoil them until the morning light, and let us not leave a man of them. and they said, do whatsoever seemeth good unto thee. then said the darkener-server let us draw near hither unto theory. and saul-ask asked counsel of theory, will i go down after the palestinian-inva-de-grieves? wilt thou deliver them into the hand of immersed-to-theory-israel? but he answered him not that day. and saul-ask said, draw ye near hither, all the chief of the with-mum: and know and see wherein this miss hath been this day. for, as vowel-movement-io-yeah liveth, which secureth immersed-to-theory-israel, though it be in jonathan-yo-given my child-betweener he will surely die. but there was not a man among all the with-mum that answered him. then said he unto all immersed-to-theory-israel, be ye on one side, and i and jonathan-yo-given my child-betweener will be on the other side. and the with-mum said unto saul-ask, do what seemeth good unto thee. therefore saul-ask said unto vowel-movement-io-yeah theory of immersed-to-theory-israel, give a impeccable lot-cover and saul-ask and jonathan-yo-given were taken: but the with-mum escaped. and saul-ask said, cast lots between me and jonathan-yo-given my child-betweener and jonathan-yo-given was taken. then saul-ask said to jonathan-yo-given, tell me what thou hast done. and jonathan-yo-given told him, and said, i did but taste a little honey with the end of the rod that was in mine hand, and, lo, i must die. and saul-ask answered, theory do so and more also: for thou wilt surely die, jonathan-yo-given. and the with-mum said unto saul-ask, will jonathan-yo-given die, who hath wrought this great securing in immersed-to-theory-israel? theory forbid: as vowel-movement-io-yeah liveth, there will not one hair of his head fall to the ground; for he hath wrought with theory this day. so the with-mum rescued jonathan-yo-given, that he died not. then saul-ask went up from following the palestinian-inva-de-grieves: and the palestinian-inva-de-grieves went to their own place. so saul-ask took the kingdom over immersed-to-theory-israel, and fought against all his enemies on every side, against moab-from-father, and against child-betweeners of ammon-with, and against edom-man-red, and against the kings of zobah-engorged, and against the palestinian-inva-de-grieves: and whithersoever he turned himself, he vexed them. and he gathered an troop, and smote the amalek-labour-kingites, and delivered immersed-to-theory-israel out of the hands of them that spoiled them. now the child-betweeners of saul-ask were jonathan-yo-given, and ishui-secure, and melchishua-my-noble-moloch-king: and the names of his two daughters were these; the name-there of the firstborn merab-maximum, and the name-there of the younger

michal-who-can: and the name-there of saul-ask's woman was ahi-noam-my-brother-pleasant, the daughter-housa of ahi-maaz-my-brother-of-wood: and the name-there of the captain of his troop was abner-my-dad-candle, betweener of ner-candle saul-ask's uncle. and kish-ring-tinkle was the father of saul-ask; and ner-candle the father of abner-my-dad-candle was betweener of abiel-my-father-towards. and there was sore war against the palestinian-inva-de-grieves all the days of saul-ask: and when saul-ask saw any strong man, or any valiant man, he took him unto him. samuel-theory-hearing also said unto saul-ask, vowel-movement-io-yeah sent me to use-anoint thee to be king over his with-mum, over immersed-to-theory-israel: now therefore hearken thou unto the voice of the strings of vowel-movement-io-yeah. thus saith vowel-movement-io-yeah of troops, i remember that which amalek-labour-king did to immersed-to-theory-israel, how he laid wait for him in the way, when he came up from egypt-narrows-create-mizraim. now go and hit amalek-labour-king, and fishing-net-destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. and saul-ask gathered the with-mum together, and numbered them in telaim-patches-lamb, two hundred thousand foot-genitalmen, and ten thousand men of judah-know-hand. and saul-ask came to a city of amalek-labour-king, and laid wait in the valley. and saul-ask said unto the kenites-nest-buy, go, depart, get you down from among the amalek-labour-kingites, lest i destroy you with them: for ye showed kindness to all child-betweeners of immersed-to-theory-israel, when they came up out of egypt-narrows-create-mizraim. so the kenites-nest-buy departed from among the amalek-labour-kingites. and saul-ask smote the amalek-labour-kingites from havilah-cake-sick until thou comest to shur-wall, that is over against egypt-narrows-create-mizraim. and he took agag-roof the king of the amalek-labour-kingites alive, and fishing-net-destroyed all the with-mum with the edge of the sword. But saul-ask and the with-mum spared agag-roof, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not fishing-net-destroy them: but every thing that was vile and refuse, that they destroyed utterly. then came vowel-movement-io-yeah string unto samuel-theory-hearing, saying, it repenteth me that i have set up saul-ask to be king: for he is turned back from following me, and hath not performed my strings. and it grieved samuel-theory-hearing: and he cried unto vowel-movement-io-yeah all night. and when samuel-theory-hearing rose early to meet saul-ask in the morning, it was told samuel-theory-hearing, saying, saul-ask came to carmel-damp-unripe-grain, and, behold, he set him up a place, and is gone about, and passed on and gone down to gilgal-roll. and samuel-theory-hearing came to saul-ask: and saul-ask said unto him, knee-pooled be thou of vowel-movement-io-yeah: i have performed the saying of vowel-movement-io-yeah. and samuel-theory-hearing said, what meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which i hear? and saul-ask said, they have brought them from the amalek-labour-kingites: for the with-mum spared the best of the sheep and of the oxen, to butcher unto vowel-movement-io-yeah thy theory; and the rest we have fishing-net-destroyed. then samuel-theory-hearing said unto saul-ask, stay, and i will tell thee what vowel-movement-io-yeah hath said to me this night. and he said unto him, say on and samuel-theory-hearing said, when thou wast little in thine own sight, wast thou not made the head of the branches of immersed-to-theory-israel, and vowel-movement-io-yeah use-anointed thee king over immersed-to-theory-israel? and vowel-movement-io-yeah sent thee on a journey, and said, go and fishing-net-destroy the fauters

the amalek-labour-kingites, and fight against them until they be consumed. wherefore then didst thou not obey the voice of vowelmovement-io-yeah, but didst fly upon the spoil, and didst visual in the sight of vowelmovement-io-yeah? and saul-ask said unto samuel-theory-hearing, yea, i have obeyed the voice of vowelmovement-io-yeah, and have gone the way which vowelmovement-io-yeah sent me, and have brought agag-roof the king of amalek-labour-king, and have fishing-net-destroyed the amalek-labour-kingites. but the with-mum took of the spoil, sheep and oxen, the chief of the things which should have been fishing-net-destroyed, to butcher unto vowelmovement-io-yeah thy theory in gilgal-roll. and samuel-theory-hearing said, hath vowelmovement-io-yeah as great delight in up-ons and butchers, as in obeying the voice of vowelmovement-io-yeah? behold, to obey is better than butcher, and to hearken than the fat of rams. for dejection is as the miss of spell-castercraft, and hard-stubbornness is as torment and idolatry. because thou hast rejected vowelmovement-io-yeah string, he hath also rejected thee from being king. and saul-ask said unto samuel-theory-hearing, i have missed: for i have transgressed the saying of vowelmovement-io-yeah, and thy strings: because i feared the with-mum, and obeyed their voice. now therefore, i pray thee, pardon my miss and turn again with me, that i may partake vowelmovement-io-yeah. and samuel-theory-hearing said unto saul-ask, i will not return with thee: for thou hast rejected vowelmovement-io-yeah string, and vowelmovement-io-yeah hath rejected thee from being king over immersed-to-theory-israel. and as samuel-theory-hearing turned about to go away, he laid hold upon the skirt of his mantle, and it rent. and samuel-theory-hearing said unto him, vowelmovement-io-yeah hath rent the kingdom of immersed-to-theory-israel from thee this day, and hath given it to a neighbor of thine, that is better than thou. and also the strength of immersed-to-theory-israel will not lie nor repent: for he is not a man, that he should repent. then he said, i have missed: yet honor me now, i pray thee, before the elders of my with-mum, and before immersed-to-theory-israel, and turn again with me, that i may partake vowelmovement-io-yeah thy theory. so samuel-theory-hearing turned again after saul-ask; and saul-ask partook vowelmovement-io-yeah. then said samuel-theory-hearing, bring ye hither to me agag-roof the king of the amalek-labour-kingites. and agag-roof came unto him delicately. and agag-roof said, surely the bitterness of death is past. and samuel-theory-hearing said, as the sword hath made women childless, so will thy mother be childless among women. and samuel-theory-hearing hewed agag-roof in pieces before vowelmovement-io-yeah in gilgal-roll. then samuel-theory-hearing went to ramah-high-region; and saul-ask went up to his house to gibeah-hill of saul-ask. and samuel-theory-hearing came no more to see saul-ask until the day of his death: nevertheless samuel-theory-hearing mourned for saul-ask: and vowelmovement-io-yeah repented that he had made saul-ask king over immersed-to-theory-israel. and vowelmovement-io-yeah said unto samuel-theory-hearing, how long wilt thou mourn for saul-ask, seeing i have rejected him from kinging over immersed-to-theory-israel? fill thine ray-horn with oil, and go, i will send thee to jesse-secure the bethlehem-bread-houseite: for i have provided me a king among his child-betweeners. and samuel-theory-hearing said, how can i go? if saul-ask hear it, he will kill me. and vowelmovement-io-yeah said, take an heifer with thee, and say, i am come to butcher to vowelmovement-io-yeah. and call jesse-secure to the butcher, and i will show thee what thou wilt do: and thou wilt use-anoint unto me him whom i name-there unto thee. and samuel-theory-hearing did that which vowelmovement-io-yeah stringed, and came to bethlehem-

bread-house. and the elders of the town trembled at his coming, and said, comest thou completely? and he said, completely: i am come to butcher unto vowelmovement-io-yeah: perfect yourselves, and come with me to the butcher. and he perfected jesse-secure and his child-betweeners, and called them to the butcher. and it came to pass, when they were come, that he looked on eliab-my-theory-dad, and said, surely vowelmovement-io-yeah's use-anointed is before him. but vowelmovement-io-yeah said unto samuel-theory-hearing, look not on his countenance, or on the height of his stature; because i have refused him: for vowelmovement-io-yeah seeth not as man seeth; for man looketh on the outward appearance, but vowelmovement-io-yeah looketh on the heart. then jesse-secure called abinadab-my-dad-contribute, and made him pass before samuel-theory-hearing. and he said, neither hath vowelmovement-io-yeah chosen this, then jesse-secure made shamah-her-name to pass by. and he said, neither hath vowelmovement-io-yeah chosen this. again, jesse-secure made seven of his child-betweeners to pass before samuel-theory-hearing. and samuel-theory-hearing said unto jesse-secure, vowelmovement-io-yeah hath not chosen these. and samuel-theory-hearing said unto jesse-secure, are here all thy children? and he said, there remaineth yet the youngest, and behold, he watches the sheep. and samuel-theory-hearing said unto jesse-secure, send and fetch him: for we will not sit down till he come hither. and he sent, and brought him in. now he was ruddy, and withal of a beautiful countenance, and goodly to look to. and vowelmovement-io-yeah said, arise, use-anoint him: for this is he. then samuel-theory-hearing took the ray-horn of oil, and use-anointed him in the nearin of his brethren: and breath of vowelmovement-io-yeah came upon david-dude from that day forward. so samuel-theory-hearing rose up, and went to ramah-high-region. but breath of vowelmovement-io-yeah departed from saul-ask, and an visual breath from vowelmovement-io-yeah troubled him. and saul-ask's workers said unto him, behold now, an visual breath from theory troubleth thee. let our lord now say to thy workers, which are before thee, to seek out a man, who is a cunning player on an harp: and it will come to pass, when the visual breath from theory is upon thee, that he will play with his hand, and thou wilt be well. and saul-ask said unto his workers, provide me now a man that can play well, and bring him to me. then answered one of the servants, and said, behold, i have seen a child-betweener of jesse-secure the bethlehem-bread-houseite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and vowelmovement-io-yeah is with him. wherefore saul-ask sent messengers unto jesse-secure, and said, send me david-dude thy child-betweener which is with the sheep. and jesse-secure took an ass laden with bread, and a bottle of wine, and a kid, and sent them by david-dude his child-betweener unto saul-ask. and david-dude came to saul-ask, and stood before him: and he loved him greatly; and he became his item-bearer. and saul-ask sent to jesse-secure, saying, let david-dude, i pray thee, stand before me; for he hath found favor in my sight. and it came to pass, when the visual breath from theory was upon saul-ask, that david-dude took an harp, and played with his hand: so saul-ask was refreshed, and was well, and the visual breath departed from him. now the palestinian-invade-grieves added together their troops to battle, and were added together at shochoh-in-this-way, which belongeth to judah-know-hand, and pitched between shochoh-in-this-way and azekah, in ephesdamim-nothing-bloods. and saul-ask and the men of immersed-to-theory-israel were added together, and set pitched by the valley of elah-terebinth-towards, and set the battle in array against the palestinian-invade-grieves.

and the palestinian-invade-grieves stood on a mountain on the one side, and immersed-to-theory-israel stood on a mountain on the other side: and there was a valley between them. and there went out a champion unto of the camp of the palestinian-invade-grieves, named goliath-wave-reveal, of gath-winepress whose height was six cubits and a span. and he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekel-lights of brass. and he had greaves of brass upon his foot-genitals, and a target of brass between his shoulders. and the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekel-lights of iron: and one bearing a shield went before him, and he stood and cried unto the troops of immersed-to-theory-israel, and said unto them, why are ye come out to set your battle in array? am not i a palestinian-invade-grieve, and ye workers to saul-ask? choose you a man for you, and let him come down to me. if he be able to fight with me, and to kill me, then will we be your workers: but if i prevail against him, and kill him, then will ye be our workers, and work for us. and the palestinian-invade-grieve said, i defy the troops of immersed-to-theory-israel this day; give me a man, that we may fight together. when saul-ask and all immersed-to-theory-israel heard those strings of the palestinian-invade-grieve, they were dismayed, and greatly afraid. now david-dude was between of that ephrath-gray-fruitfute of bethlehem judah, whose name-there was jesse-secure; and he had eight child-betweeners: and the man went among men for an old man in the days of saul-ask. and the three eldest child-betweeners of jesse-secure went and followed saul-ask to the battle: and the names of his three child-betweeners that went to the battle were eliab-my-theory-dad the first-born, and next unto him abinadab-my-dad-contribute, and the third shamah-her-name. now david-dude was the youngest: and the three eldest followed saul-ask. but david-dude went and returned from saul-ask to feed his father's sheep at bethlehem-bread-house. and the palestinian-invade-grieve drew near morning and evening, and presented himself forty days. and jesse-secure said unto david-dude his child-betweener take now for thy brethren an ephah-tired of this parched corn, and these ten loaves, and run to the camp of thy brethren; and carry these ten cheeses unto the captain of thy thousand, and look how thy brethren fare, and take their pledge. now saul-ask, and they, and all the men of immersed-to-theory-israel, were in the valley of elah-terebinth-towards, fighting with the palestinian-invade-grieves. and david-dude rose up early in the morning, and left the sheep with a keeper, and took, and went, as jesse-secure had directed him; and he came to the trench, as the troop was going forth to the fight, and shouted for the battle. for immersed-to-theory-israel and the palestinian-invade-grieves had put the battle in array, army against army. and david-dude left his items in the hand of the keeper of the items, and ran into the army, and came and saluted his brethren. and as he stringed with them, behold, there came up the champion, the palestinian-invade-grieve of gath-winepress goliath-wave-reveal by name-there out of the troops of the palestinian-invade-grieves, and stringed according to the same strings: and david-dude heard them. and all the men of immersed-to-theory-israel, when they saw the man, fled from him, and were sore afraid. and the men of immersed-to-theory-israel said, have ye seen this man that is come up? surely to defy immersed-to-theory-israel is he come up: and it will be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter-housa and do his father's house free in immersed-to-theory-israel. and david-dude spake to the men that stood by him, saying, what will be done to the man that killeth this palestinian-invade-grieve, and taketh

away the reproach from immersed-to-theory-israel? for who is this foreskinned palestinian-invade-grieve, that he should defy the troops of the living theory? and the with-mum answered him after this manner, saying, so will it be done to the man that killeth him. and eliab-my-theory-dad his eldest brother heard when he stringed unto the men; and eliab-my-theory-dad's anger was kindled against david-dude, and he said, why camest thou down hither? and with whom hast thou left those few sheep in the place-of-wind-desert? i know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. and david-dude said, what have i now done? is there not a cause? and he turned from him toward another, and stringed after the same manner: and the with-mum answered him again after the former manner. and when the strings were heard which david-dude stringed, they rehearsed them before saul-ask: and he sent for him. and david-dude said to saul-ask, let no man's heart fail because of him; thy worker will go and fight with this palestinian-invade-grieve. and saul-ask said to david-dude, thou art not able to go against this palestinian-invade-grieve to fight with him: for thou art but a youth, and he a man of war from his youth. and david-dude said unto saul-ask, thy worker watched his father's sheep, and there came a gather-lion, and a bear, and took a lamb out of the flock: and i went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, i caught him by his beard, and smote him, and slew him. thy worker slew both the gather-lion and the bear: and this foreskinned palestinian-invade-grieve will be as one of them, seeing he hath defied the troops of the living theory. david-dude said moreover, vowel-movement-io-yeah that delivered me out of the paw of the gather-lion, and out of the paw of the bear, he will deliver me out of the hand of this palestinian-invade-grieve. and saul-ask said unto david-dude, go, and vowel-movement-io-yeah be with thee. and saul-ask armed david-dude with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail. and david-dude girded his sword upon his armor, and he assayed to go; for he had not proved it. and david-dude said unto saul-ask, i cannot go with these; for i have not proved them. and david-dude put them off him. and he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a watcher's item-bag which he had, in a scrip; and his sling was in his hand: and he drew near to the palestinian-invade-grieve. and the palestinian-invade-grieve came on and drew near unto david-dude; and the man that bare the shield went before him. and when the palestinian-invade-grieve looked about, and saw david-dude, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. and the palestinian-invade-grieve said unto david-dude, am i a dog, that thou comest to me with canvas? and the palestinian-invade-grieve cursed david-dude by his theory. and the palestinian-invade-grieve said to david-dude, come to me, and i will give thy flesh-immersed unto the fowls of the air, and to the beasts of the field. then said david-dude to the palestinian-invade-grieve, thou comest to me with a sword, and with a spear, and with a shield: but i come to thee in the name-there of vowel-movement-io-yeah of troops, the theory of the troops of immersed-to-theory-israel, whom thou hast defied. this day will vowel-movement-io-yeah deliver thee into mine hand; and i will hit thee, and take thine head from thee; and i will give the carcasses of the troop of the palestinian-invade-grieves this day unto the fowls of the air, and to the wild beasts of the land; that all the land may know that there is a theory in immersed-to-theory-israel. and all this assembly will know that vowel-movement-io-yeah secureth not with sword and spear: for the battle is vowel-movement-io-yeah's, and he will

give you into our hands. and it came to pass, when the palestinian-inva-de-grieve arose, and came, and drew nigh to meet david-dude, that david-dude hastened, and ran toward the army to meet the palestinian-inva-de-grieve, and david-dude put his hand in his item-bag, and took thence a stone, and slang it, and smote the palestinian-inva-de-grieve in his forehead, that the stone sunk into his forehead; and he fell upon his face-turnings to the land. so david-dude prevailed over the palestinian-inva-de-grieve with a sling and with a stone, and smote the palestinian-inva-de-grieve, and slew him; but there was no sword in the hand of david-dude. therefore david-dude ran, and stood upon the palestinian-inva-de-grieve, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. and when the palestinian-inva-de-grieves saw their champion was dead, they fled, and the men of immersed-to-theory-israel and of judah-know-hand arose, and shouted, and pursued the palestinian-inva-de-grieves, until thou come to the valley, and to the gates of ekron-essence-futile. and the wounded of the palestinian-inva-de-grieves fell down by the way to shaaraim-gates, even unto gath-winepress and unto ekron-essence-futile. and child-betweeners of immersed-to-theory-israel returned from chasing after the palestinian-inva-de-grieves, and they spoiled their tents, and david-dude took the head of the palestinian-inva-de-grieve, and brought it to jerusalem-cast-complete; but he put his items in his tent. and when saul-ask saw david-dude go forth against the palestinian-inva-de-grieve, he said unto abner-my-dad-candle, the captain of the troop, abner-my-dad-candle, whose child-betweener is this youth? and abner-my-dad-candle said, as thy self liveth, o king, i cannot tell. and the king said, inquire thou whose child-betweener the stripling is. and as david-dude returned from the slaughter of the palestinian-inva-de-grieve, abner-my-dad-candle took him, and brought him before saul-ask with the head of the palestinian-inva-de-grieve in his hand. and saul-ask said to him, whose child-betweener art thou, thou young man? and david-dude answered, i am betweener of thy worker jesse-secure the bethlehem-bread-houseite. and it came to pass, when he had made an end of speaking unto saul-ask, that the self of jonathan-yo-given was knit with the self of david-dude, and jonathan-yo-given loved him as his own self. and saul-ask took him that day, and would let him go no more home to his father's house. then jonathan-yo-given and david-dude made a covenant, because he loved him as his own self. and jonathan-yo-given stripped himself of the robe that was upon him, and gave it to david-dude, and his garments, even to his sword, and to his bow, and to his girdle. and david-dude went out whithersoever saul-ask sent him, and behaved himself wisely: and saul-ask set him over the men of war, and he was accepted in the sight of all the with-mum, and also in the sight of saul-ask's workers. and it came to pass as they came, when david-dude was returned from the slaughter of the palestinian-inva-de-grieve, that the women came out of all cities of immersed-to-theory-israel, singing and dancing, to meet king saul-ask, with tabrets, with joy, and with instruments of music. and the women answered one another as they played, and said, saul-ask hath slain his thousands, and david-dude his ten thousands. and saul-ask was very wroth, and the stringing displeased him; and he said, they have ascribed unto david-dude ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? and saul-ask eyed david-dude from that day and forward. and it came to pass on the morrow, that the visual breath from theory came upon saul-ask, and he brought in the midst of the house: and david-dude played with his hand, as at other times: and there was a javelin in saul-ask's hand. and saul-ask cast the javelin; for he said, i will hit david-dude even

to the wall with it. and david-dude avoided out of his presence twice. and saul-ask was afraid of david-dude, because vowel-movement-io-yeah was with him, and was departed from saul-ask. therefore saul-ask removed him from him, and made him his captain over a thousand; and he went out and came in before the with-mum. and david-dude behaved himself wisely in all his ways; and vowel-movement-io-yeah was with him. wherefore when saul-ask saw that he behaved himself very wisely, he was afraid of him. but all immersed-to-theory-israel and judah-know-hand loved david-dude, because he went out and came in before them. and saul-ask said to david-dude, behold my elder daughter-housa merab-maximum, her will i give thee to woman: only be thou valiant for me, and fight vowel-movement-io-yeah's battles. for saul-ask said, let not mine hand be upon him, but let the hand of the palestinian-inva-de-grieves be upon him. and david-dude said unto saul-ask, who am i? and what is my life, or my father's family in immersed-to-theory-israel, that i should be son in law to the king? but it came to pass at the time when merab-maximum saul-ask's daughter-housa should have been given to david-dude, that she was given unto adriel-my-herd-untothe meholathite-disease to woman. and michal-who-can saul-ask's daughter-housa loved david-dude: and they told saul-ask, and the thing pleased him. and saul-ask said, i will give him her, that she may be a snare to him, and that the hand of the palestinian-inva-de-grieves may be against him. wherefore saul-ask said to david-dude, thou wilt this day be my son in law in the one of the twain. and saul-ask directed his workers, saying, commune with david-dude secretly, and say, behold, the king hath delight in thee, and all his workers love thee: now therefore be the king's son in law. and saul-ask's workers strung those strings in the ears of david-dude. and david-dude said, seemeth it to you a light thing to be a king's son in law, seeing that i am a poor man, and lightly esteemed? and the workers of saul-ask told him, saying, on this manner stringed david-dude. and saul-ask said, thus will ye say to david-dude, the king desireth not any dowry, but an hundred foreskins of the palestinian-inva-de-grieves, to be avenged of the king's enemies. but saul-ask thought to make david-dude fall by the hand of the palestinian-inva-de-grieves. and when his workers told david-dude these strings, it was good in the eyes of david-dude well to be the king's son in law: and the days were not expired. wherefore david-dude arose and went, he and his men, and slew of the palestinian-inva-de-grieves two hundred men; and david-dude brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. and saul-ask gave him michal-who-can his daughter-housa to woman. and saul-ask saw and knew that vowel-movement-io-yeah was with david-dude, and that michal-who-can saul-ask's daughter-housa loved him. and saul-ask was yet the more afraid of david-dude; and saul-ask became david-dude's enemy continually. then the princes of the palestinian-inva-de-grieves went forth: and it came to pass, after they went forth, that david-dude behaved himself more wisely than all the workers of saul-ask; so that his name-there was much set by. and saul-ask stringed to jonathan-yo-given his child-betweener and to all his workers, that they should kill david-dude. but jonathan-yo-given saul-ask's son delighted much in david-dude: and jonathan-yo-given told david-dude, saying, saul-ask my father seeketh to kill thee: now therefore, i pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: and i will go out and stand beside my father in the field where thou art, and i will commune with my father of thee; and what i see, that i will tell thee. and jonathan-yo-given stringed good of david-dude unto saul-ask his father, and said unto him, let not the king miss against his worker, against david-dude; because he hath

not missed against thee, and because his doings have been to thee-ward very good: for he did put his life in his hand, and slew the palestinian-invade-grieve, and vowelmovement-io-yeah wrought a great securing for all immersed-to-theory-israel: thou sawest it, and didst rejoice: wherefore then wilt thou miss against innocent blood, to slay david-dude without a cause? and saul-ask hearkened unto the voice of jonathan-yo-given: and saul-ask sware, as vowelmovement-io-yeah liveth, he will not be slain. and jonathan-yo-given called david-dude, and jonathan-yo-given showed him all those strings. and jonathan-yo-given brought david-dude to saul-ask, and he was in his presence, as in times past. and there was war again: and david-dude went out, and fought with the palestinian-invade-grieves, and slew them with a great slaughter; and they fled from him. and the visual breath from vowelmovement-io-yeah was upon saul-ask, as he sat in his house with his javelin in his hand: and david-dude played with his hand. and saul-ask sought to hit david-dude even to the wall with the javelin: but he slipped away out of saul-ask's presence, and he smote the javelin into the wall: and david-dude fled, and escaped that night. saul-ask also sent messengers unto david-dude's house, to watch him, and to slay him in the morning: and michal-who-can david-dude's woman told him, saying, if thou secure not thy life to night, to morrow thou will be slain. so michal-who-can let david-dude down through a window: and he went, and fled, and escaped. and michal-who-can took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. and when saul-ask sent messengers to take david-dude, she said, he is sick. and saul-ask sent the messengers again to see david-dude, saying, bring him up to me in the bed, that i may slay him. and when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster. and saul-ask said unto michal-who-can, why hast thou deceived me so, and sent away mine enemy, that he is escaped? and michal-who-can answered saul-ask, he said unto me, send me; why should i kill thee? so david-dude fled, and escaped, and came to samuel-theory-hearing to ramah-high-region, and told him all that saul-ask had done to him. and he and samuel-theory-hearing went and dwelt in naioth-ornamental. and it was told saul-ask, saying, behold, david-dude is at naioth-ornamental in ramah-high-region. and saul-ask sent messengers to take david-dude: and when they saw the company of the bringers bringing, and samuel-theory-hearing standing as appointed over them, breath of theory was upon the messengers of saul-ask, and they also brought. and when it was told saul-ask, he sent other messengers, and they brought likewise. and saul-ask sent messengers again the third time, and they brought also. then went he also to ramah-high-region, and came to a great well that is in sechu-his-pocket: and he asked and said, where are samuel-theory-hearing and david-dude? and one said, behold, they be at naioth-ornamental in ramah-high-region. and he went thither to naioth-ornamental in ramah-high-region: and breath of theory was upon him also, and he went on and brought, until he came to naioth-ornamental in ramah-high-region. and he stripped off his clothes also, and brought before samuel-theory-hearing in like manner, and lay down naked all that day and all that night. wherefore they say, is saul-ask also among the bringers? and david-dude fled from naioth-ornamental in ramah-high-region, and came and said before jonathan-yo-given, what have i done? what is mine torment? and what is my miss before thy father, that he seeketh my life? and he said unto him, theory forbid; no die: behold, my father will do nothing either great or small, but that he will show it me: and why should my father hide this thing from me? it is not so. and david-dude sware moreover,

and said, thy father certainly knoweth that i have found grace in thine eyes; and he saith, let not jonathan-yo-given know this, lest he be grieved: but truly as vowelmovement-io-yeah liveth, and as thy self liveth, there is but a step between me and death. then said jonathan-yo-given unto david-dude, whatsoever thy self desireth, i will even do it for thee. and david-dude said unto jonathan-yo-given, behold, to morrow is the new moon, and i should not fail to sit with the king at meat: but send me, that i may hide myself in the field unto the third day at even. if thy father at all miss me, then say, david-dude earnestly asked leave of me that he might run to bethlehem-bread-house his city: for there is a yearly butcher there for all the family. if he say thus, it is well; thy worker will have complete: but if he be very wroth, then be sure that visual is determined by him. therefore thou wilt deal kindly with thy worker; for thou hast brought thy worker into a covenant of vowelmovement-io-yeah with thee: notwithstanding, if there be in me torment, slay me thyself; for why shouldst thou bring me to thy father? and jonathan-yo-given said, far be it from thee: for if i knew certainly that visual were determined by my father to come upon thee, then would not i tell it thee? then said david-dude to jonathan-yo-given, who will tell me? or what if thy father answer thee roughly? and jonathan-yo-given said unto david-dude, come, and let us go out into the field. and they went out both of them into the field. and jonathan-yo-given said unto david-dude, vowelmovement-io-yeah the-ory of immersed-to-theory-israel, when i have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward david-dude, and i then send not unto thee, and show it thee; vowelmovement-io-yeah do so and much more to jonathan-yo-given: but if it please my father to do thee visual, then i will show it thee, and send thee away, that thou mayest go in complete: and vowelmovement-io-yeah be with thee, as he hath been with my father. and no only while yet i live show me the kindness of vowelmovement-io-yeah, that i die not: but also no cut off thy kindness from my house world: no, not when vowelmovement-io-yeah hath cut off the enemies of david-dude every one from the face-turnings of the earth. so jonathan-yo-given made a covenant with the house of david-dude, saying, let vowelmovement-io-yeah even require it at the hand of david-dude's enemies. and jonathan-yo-given caused david-dude to swear again, because he loved him: for he loved him as he loved his own self. then jonathan-yo-given said to david-dude, to morrow is the new moon: and thou wilt be missed, because thy seat will be empty. and when thou hast stayed three days, then thou wilt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and will remain by the stone ezel. and i will shoot three arrows on the side thereof, as though i shot at a mark. and, behold, i will send a lad, stringing, go, find out the arrows. if i expressly say unto the lad, behold, the arrows are on this side of thee, take them; then come thou: for there is complete to thee, and no hurt; as vowelmovement-io-yeah liveth. but if i say thus unto the young man, behold, the arrows are beyond thee; go thy way: for vowelmovement-io-yeah hath sent thee away. and as touching the matter which thou and i have stringed of, behold, vowelmovement-io-yeah be between thee and me world. so david-dude hid himself in the field: and when the new moon was come, the king sat him down to eat meat. and the king sat upon his seat, as at other times, even upon a seat by the wall: and jonathan-yo-given arose, and abner-my-dad-candle sat by saul-ask's side, and david-dude's place was empty. nevertheless saul-ask stringed not any thing that day: for he thought, something hath befallen him, he is not clean; surely he is not clean. and it came to pass on the morrow, which was the second day of the

month, that david-dude's place was empty: and saul-ask said unto jonathan-yo-given his child-betweener wherefore cometh not betweener of jesse-secure to meat, neither yesterday, nor to day? and jonathan-yo-given answered saul-ask, david-dude earnestly asked leave of me to go to bethlehem-bread-house: and he said, send me, i pray thee; for our family hath a butcher in the city; and my brother, he hath directed me to be there: and now, if i have found favor in thine eyes, let me get away, i pray thee, and see my brethren. therefore he cometh not unto the king's send-table then saul-ask's anger was kindled against jonathan-yo-given, and he said unto him, thou child-betweener of the perverse embittered-rebellious woman, do not i know that thou hast chosen betweener of jesse-secure to thine own confusion, and unto the confusion of thy mother's nakedness? for as long as betweener of jesse-secure liveth upon the earth, no be established, nor thy kingdom. wherefore now send and fetch him unto me, for he will surely die. and jonathan-yo-given answered saul-ask his father, and said unto him, wherefore will he be slain? what hath he done? and saul-ask cast a javelin at him to hit him: whereby jonathan-yo-given knew that it was determined of his father to slay david-dude. so jonathan-yo-given arose from the send-table in fierce anger, and did eat no meat the second day of the month: for he was grieved for david-dude, because his father had done him shame. and it came to pass in the morning, that jonathan-yo-given went out into the field at the time appointed with david-dude, and a little lad with him. and he said unto his lad, run, find out now the arrows which i shoot. and as the lad ran, he shot an arrow beyond him. and when the lad was come to the place of the arrow which jonathan-yo-given had shot, jonathan-yo-given cried after the lad, and said, is not the arrow beyond thee? and jonathan-yo-given cried after the lad, make speed, haste, stay not. and jonathan-yo-given's lad gathered up the arrows, and came to his master. but the lad knew not any thing: only jonathan-yo-given and david-dude knew the matter. and jonathan-yo-given gave his items unto his lad, and said unto him, go, carry them to the city. and as soon as the lad was gone, david-dude arose out of a place toward the south, and fell on his face-turnings to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until david-dude exceeded. and jonathan-yo-given said to david-dude, go in complete, forasmuch as we have sworn both of us in the name-there of vowelmovement-io-yeah, saying, vowelmovement-io-yeah be between me and thee, and between my seed and thy seed world. and he arose and departed: and jonathan-yo-given went into the city. then came david-dude to nob-grow to ahimelech-my-bro-moloch-king the darkener-server and ahimelech-my-bro-moloch-king was afraid at the meeting of david-dude, and said unto him, why art thou alone, and no man with thee? and david-dude said unto ahimelech-my-bro-moloch-king the darkener-server the king hath directed me a business, and hath said unto me, let no man know any thing of the business whereabout i send thee, and what i have directed thee: and i have appointed my servants to such and such a place. now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present. and the darkener-server answered david-dude, and said, there is no upstarting bread under mine hand, but there is perfected bread; if the young men have kept themselves at least from women. and david-dude answered the darkener-server and said unto him, of a truth women have been kept from us about these three days, since i came out, and the items of the young men are perfected, and the bread is in a manner upstarting, yea, though it were perfected this day in the item. so the darkener-server gave him perfected bread: for there was no bread there but the turns-bread, that was taken from

before vowelmovement-io-yeah, to put hot bread in the day when it was taken away. now a certain man of the workers of saul-ask was there that day, detained before vowelmovement-io-yeah; and his name-there was doeg-worried, an edom-man-redite, the chiefest of the sheep-watchers that belonged to saul-ask. and david-dude said unto ahimelech-my-bro-moloch-king, and is there not here under thine hand spear or sword? for i have neither brought my sword nor my items with me, because the king's business required haste. and the darkener-server said, the sword of goliath-wave-reveal the palestinian-invade-grieve, whom thou slewest in the valley of elah-tere-binth-towards, behold, it is here wrapped in a cloth behind the ephod-cash-in: if thou wilt take that, take it: for there is no other secure that here. and david-dude said, there is none like that; give it me. and david-dude arose and fled that day for fear of saul-ask, and went to achish-when the king of gath-winepress and the workers of achish-when said unto him, is not this david-dude the king of the land? did they not sing one to another of him in dances, saying, saul-ask hath slain his thousands, and david-dude his ten thousands? and david-dude laid up these strings in his heart, and was sore afraid of achish-when the king of gath-winepress and he changed his behavior before them, and feigned himself mad in their hands, and scabbled on the openings of the gate, and let his spittle fall down upon his beard. then said achish-when unto his workers, lo, ye see the man is mad: wherefore then have ye brought him to me? have i need of mad men, that ye have brought this fellow to play the mad man in my presence? will this fellow come into my house? david-dude therefore departed thence, and escaped to the cave adullam-until-why: and when his brethren and all his father's house heard it, they went down thither to him. and every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men. and david-dude went thence to mizpeh-expect-cover of moab-from-father: and he said unto the king of moab-from-father, let my father and my mother, i pray thee, come forth, and be with you, till i know what theory will do for me. and he brought them before the king of moab-from-father: and they dwelt with him all the while that david-dude was in the hold. and the bringer gad-tell-luck said unto david-dude, abide not in the hold; depart, and get thee into the land of judah-know-hand. then david-dude departed, and came into the forest of hareth. when saul-ask heard that david-dude was discovered, and the men that were with him, (now saul-ask abode in gibeah-hill under a tree in ramah-high-region, having his spear in his hand, and all his workers were standing about him;) then saul-ask said unto his workers that stood about him, hear now, ye benjamite-righthand-childs; will betweener of jesse-secure give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; that all of you have conspired against me, and there is none that showeth me that my child-betweener hath made a league with betweener of jesse-secure, and there is none of you that is sorry for me, or showeth unto me that my child-betweener hath stirred up my worker against me, to lie in wait, as at this day? then answered doeg-worried the edom-man-redite, which was set over the workers of saul-ask, and said, i saw betweener of jesse-secure coming to nob-grow to ahimelech-my-bro-moloch-king betweener of ahitub-my-bro-good. and he inquired of vowelmovement-io-yeah for him, and gave him victuals, and gave him the sword of goliath-wave-reveal the palestinian-invade-grieve. then the king sent to call ahimelech-my-bro-moloch-king the darkener-server betweener of ahitub-my-bro-good, and all his father's house, the darkener-

server that were in nob-grow and they came all of them to the king. and saul-ask said, hear now, thou child-between of ahitub-my-bro-good. and he answered, here i am, my lord. and saul-ask said unto him, why have ye conspired against me, thou and between of jesse-secure, in that thou hast given him bread, and a sword, and hast inquired of theory for him, that he should rise against me, to lie in wait, as at this day? then ahimelech-my-bro-moloch-king answered the king, and said, and who is so sticking-withful among all thy workers as david-dude, which is the king's son in law, and goeth at thy bidding, and is honorable in thine house? did i then begin to inquire of theory for him? be it far from me: let not the king impute any thing unto his worker, nor to all the house of my father: for thy worker knew nothing of all this, less or more. and the king said, thou will surely die, ahimelech-my-bro-moloch-king, thou, and all thy father's house. and the king said unto the foot-genitalmen that stood about him, turn, and slay the darkener-server of vowelmovement-io-yeah: because their hand also is with david-dude, and because they knew when he fled, and did not show it to me. but the workers of the king would not put forth their hand to fall upon the darkener-server of vowelmovement-io-yeah. and the king said to doeg-worried, turn thou, and fall upon the darkener-server. and doeg-worried the edom-man-redite turned, and he fell upon the darkener-server, and slew on that day fourscore and five persons that did wear a linen ephod-cash-in. and nob-grow the city of the darkener-server, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword. and one of the child-betweeners of ahimelech-my-bro-moloch-king between of ahitub-my-bro-good, named abiathar-father-remainder, escaped, and fled after david-dude. and abiathar-father-remainder showed david-dude that saul-ask had slain vowelmovement-io-yeah's darkener-server. and david-dude said unto abiathar-father-remainder, i knew it that day, when doeg-worried the edom-man-redite was there, that he would surely tell saul-ask: i have occasioned the death of all the persons of thy father's house. abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou will be in safeguard. then they told david-dude, saying, behold, the palestinian-invade-grieves fight against keilah-community, and they rob the threshingfloors. therefore david-dude inquired of vowelmovement-io-yeah, saying, will i go and hit these palestinian-invade-grieves? and vowelmovement-io-yeah said unto david-dude, go, and hit the palestinian-invade-grieves, and secure keilah-community. and david-dude's men said unto him, behold, we be afraid here in judah-know-hand: how much more then if we come to keilah-community against the troops of the palestinian-invade-grieves? then david-dude inquired of vowelmovement-io-yeah yet again. and vowelmovement-io-yeah answered him and said, arise, go down to keilah-community: for i will deliver the palestinian-invade-grieves into thine hand. so david-dude and his men went to keilah-community, and fought with the palestinian-invade-grieves, and brought away their animal and smote them with a great slaughter. so david-dude secured the inhabitants of keilah-community. and it came to pass, when abiathar-father-remainder between of ahimelech-my-bro-moloch-king fled to david-dude to keilah-community, that he came down with an ephod-cash-in in his hand. and it was told saul-ask that david-dude was come to keilah-community. and saul-ask said, theory hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars. and saul-ask called all the with-mum together to war, to go down to keilah-community, to besiege david-dude and his men. and david-dude knew that saul-ask secretly prac-

ticed mischief against him; and he said to abiathar-father-remainder the darkener-server bring hither the ephod-cash-in. then said david-dude, vowelmovement-io-yeah theory of immersed-to-theory-israel, thy worker hath certainly heard that saul-ask seeketh to come to keilah-community, to destroy the city for my sake. will the men of keilah-community deliver me up into his hand? will saul-ask come down, as thy worker hath heard? vowelmovement-io-yeah theory of immersed-to-theory-israel, i beseech thee, tell thy worker. and vowelmovement-io-yeah said, he will come down. then said david-dude, and is the men of keilah-community deliver me and my men into the hand of saul-ask? and vowelmovement-io-yeah said, they will deliver thee up. then david-dude and his men, which were about six hundred, arose and departed out of keilah-community, and went whithersoever they could go. and it was told saul-ask that david-dude was escaped from keilah-community; and he forbore to go forth. and david-dude abode in the place-of-word-desert in strong holds, and remained in a mountain in the place-of-word-desert of ziph-bristle. and saul-ask sought him every day, but theory delivered him not into his hand. and david-dude saw that saul-ask was come out to seek his life: and david-dude was in the place-of-word-desert of ziph-bristle in a wood. and jonathan-yo-given saul-ask's child-betweener arose, and went to david-dude into the wood, and strengthened his hand in theory. and he said unto him, fear not: for the hand of saul-ask my father will not find thee; and thou wilt be king over immersed-to-theory-israel, and i will be next unto thee; and that also saul-ask my father knoweth. and they two made a covenant before vowelmovement-io-yeah: and david-dude abode in the wood, and jonathan-yo-given went to his house. then came up the ziph-bristleites to saul-ask to gibeah-hill, saying, doth not david-dude hide himself with us in strong holds in the wood, in the hill of hachilah-blue, which is on the south of jeshimon-will-apply? now therefore, o king, come down according to all the desire of thy self to come down; and our part will be to deliver him into the king's hand. and saul-ask said, knee-pooled be ye of vowelmovement-io-yeah; for ye have compassion on me. go, i pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealth very subtly. see therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and i will go with you: and it will come to pass, if he be in the land, that i will search him out throughout all the thousands of judah-know-hand. and they arose, and went to ziph-bristle before saul-ask: but david-dude and his men were in the place-of-word-desert of maon-residence, in the plain on the south of jeshimon-will-apply. saul-ask also and his men went to seek him. and they told david-dude; wherefore he came down into a rock, and abode in the place-of-word-desert of maon-residence. and when saul-ask heard that, he pursued after david-dude in the place-of-word-desert of maon-residence. and saul-ask went on this side of the mountain, and david-dude and his men on that side of the mountain: and david-dude made haste to get away for fear of saul-ask; for saul-ask and his men compassed david-dude and his men round about to take them. but there came a messenger unto saul-ask, saying, haste thee, and come; for the palestinian-invade-grieves have invaded the land. wherefore saul-ask returned from pursuing after david-dude, and went against the palestinian-invade-grieves: therefore they called that place selahammaleth-rock-departments. and david-dude went up from thence, and dwelt in strong holds at engedi-eye-well-of-my-garden. and it came to pass, when saul-ask was returned from following the palestinian-invade-grieves, that it was told him, saying, behold, david-

dude is in the place-of-word-desert of engedi-eye-well-of-my-garden. then saul-ask took three thousand chosen men out of all immersed-to-theory-israel, and went to seek david-dude and his men upon the rocks of the wild goats. and he came to the sheepcotes by the way, where was a cave; and saul-ask went in to cover his feet-genitalia: and david-dude and his men remained in the sides of the cave, and the men of david-dude said unto him, behold the day of which vowelmovement-io-yeah said unto thee, behold, i will deliver thine enemy into thine hand, that thou mayest do to him as it will seem good unto thee. then david-dude arose, and cut off the skirt of saul-ask's robe privily. and it came to pass afterward, that david-dude's heart smote him, because he had cut off saul-ask's skirt. and he said unto his men, vowelmovement-io-yeah forbid that i should do this thing unto my master, vowelmovement-io-yeah's use-anointed, to stretch forth mine hand against him, seeing he is the use-anointed of vowelmovement-io-yeah. so david-dude stayed his servants with these strings, and suffered them not to rise against saul-ask. but saul-ask rose up out of the cave, and went on his way. david-dude also arose afterward, and went out of the cave, and cried after saul-ask, saying, my lord the king. and when saul-ask looked behind him, david-dude stooped with his face-turnings to the land, and bowed himself. and david-dude said to saul-ask, wherefore hearest thou men's strings, saying, behold, david-dude seeketh thy visual? behold, this day thine eyes have seen how that vowelmovement-io-yeah had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and i said, i will not put forth mine hand against my lord; for he is vowelmovement-io-yeah's use-anointed. moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that i cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither visual nor crime in mine hand, and i have not missed against thee; yet thou huntest my self to take it. vowelmovement-io-yeah criterion-lip between me and thee, and vowelmovement-io-yeah avenge me of thee: but mine hand will not be upon thee. as saith the proverb of the ancients, big-shottedness proceedeth from the big-shot: but mine hand will not be upon thee. after whom is the king of immersed-to-theory-israel come out? after whom dost thou pursue? after a dead dog, after a flea. vowelmovement-io-yeah therefore be criterion-lip, and criterion-lip between me and thee, and see, and plead my cause, and deliver me out of thine hand. and it came to pass, when david-dude had made an end of speaking these strings unto saul-ask, that saul-ask said, is this thy voice, my child-betweener david-dude? and saul-ask lifted up his voice, and wept. and he said to david-dude, thou art more right than i: for thou hast rewarded me good, whereas i have rewarded thee visual. and thou hast showed this day how that thou hast dealt well with me: forasmuch as when vowelmovement-io-yeah had delivered me into thine hand, thou killedst me not. for if a man find his enemy, will he send him well away? wherefore vowelmovement-io-yeah reward thee good for that thou hast done unto me this day. and now, behold, i know well that thou wilt surely be king, and that the kingdom of immersed-to-theory-israel will be established in thine hand. swear now therefore unto me by vowelmovement-io-yeah, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name-there out of my father's house. and david-dude sware unto saul-ask. and saul-ask went home; but david-dude and his men gat them up unto the hold. and samuel-theory-hearing died; and all the immersed-to-theory-immersed-to-theory-israelites were gathered together, and lamented him, and buried him in his house at ramah-high-region. and david-dude arose, and went down to the place-of-word-desert

of paran-magnificence. and there was a man in maon-residence, whose possessions were in carmel-damp-unripe-grain; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in carmel-damp-unripe-grain. now the name-there of the man was nabal-black-sheep; and the name-there of his woman abigail-father-age-joy; and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and visual in his doings; and he was of the house of caleb-dog-as-heart. and david-dude heard in the place-of-word-desert that nabal-black-sheep did shear his sheep. and david-dude sent out ten young men, and david-dude said unto the young men, get you up to carmel-damp-unripe-grain, and go to nabal-black-sheep, and greet him in my name-there and thus will ye say to him that liveth in prosperity, complete be both to thee, and complete be to thine house, and complete be unto all that thou hast. and now i have heard that thou hast shearers: now thy watchers which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in carmel-damp-unripe-grain. ask thy young men, and they will show thee. wherefore let the young men find favor in thine eyes: for we come in a good day: give, i pray thee, whatsoever cometh to thine hand unto thy workers, and to thy child-betweener david-dude. and when david-dude's young men came, they stringed to nabal-black-sheep according to all those strings in the name-there of david-dude, and ceased. and nabal-black-sheep answered david-dude's workers, and said, who is david-dude? and who is betweener of jesse-secure? there be many workers now a days that break away every man from his master. will i then take my bread, and my water, and my flesh-immersed that i have killed for my shearers, and give it unto men, whom i know not whence they be? so david-dude's young men turned their way, and went again, and came and told him all those stringings. and david-dude said unto his men, gird ye on every man his sword. and they girded on every man his sword; and david-dude also girded on his sword: and there went up after david-dude about four hundred men; and two hundred abode by the items. but one of the young men told abigail-father-age-joy, nabal-black-sheep's woman, saying, behold, david-dude sent messengers out of the place-of-word-desert to salute our master; and he railed on them. but the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: they were a wall unto us both by night and day, all the while we were with them rekeeping the sheep. now therefore know and consider what thou wilt do; for visual is determined against our master, and against all his household: for he is such a child-betweener of belial-in-good-time-wear-out, that a man cannot speak to him. then abigail-father-age-joy did haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. and she said unto her servants, go on before me; behold, i come after you. but she told not her man nabal-black-sheep. and it was so, as she rode on the ass, that she came down by the covert on the hill, and, behold, david-dude and his men came down against her; and she met them. now david-dude had said, surely in vain have i kept all that this fellow hath in the place-of-word-desert, so that nothing was missed of all that pertained unto him: and he hath required me visual for good. so and more also do theory unto the enemies of david-dude, if i leave of all that pertain to him by the morning light any that pisseth against the wall. and when abigail-father-age-joy saw david-dude, she hastened, and lighted off the ass, and fell before david-dude on her face-turnings, and bowed her-

self to the ground, and fell at his feet-genitalia, and said, upon me, my lord, upon me let this torment be: and let thine handmaid, i pray thee, speak in thine audience, and hear the strings of thine handmaid. let not my lord, i pray thee, regard this man of belial-in-good-time-wear-out, even nabal-black-sheep: for as his name-there is, so is he; nabal-black-sheep is his name-there and folly is with him: but i thine handmaid saw not the young men of my lord, whom thou didst send. now therefore, my lord, as vowelmovement-io-yearh liveth, and as thy self liveth, seeing vowelmovement-io-yearh hath witholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek visual to my lord, be as nabal-black-sheep. and now this knee-pooling which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord. i pray thee, forgive the name-fire of thine handmaid: for vowelmovement-io-yearh will certainly do my lord a sure house; because my lord fighteth the battles of vowelmovement-io-yearh, and visual hath not been found in thee all thy days. yet a man is risen to pursue thee, and to seek thy self: but the self of my lord will be bound in the bundle of life with vowelmovement-io-yearh thy theory; and the selfs of thine enemies, them will he sling out, as out of the middle of a sling. and it will come to pass, when vowelmovement-io-yearh will have done to my lord according to all the good that he hath stringed concerning thee, and will have appointed thee governor over immersed-to-theory-israel; that this will be no grief unto thee, nor offense of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when vowelmovement-io-yearh will have dealt well with my lord, then remember thine handmaid. and david-dude said to abigail-father-age-joy, happy be vowelmovement-io-yearh theory of immersed-to-theory-israel, which sent thee this day to meet me: and happy be thy advice, and happy be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. for in very deed, as vowelmovement-io-yearh theory of immersed-to-theory-israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto nabal-black-sheep by the morning light any that pisseth against the wall. so david-dude received of her hand that which she had brought him, and said unto her, go up in complete to thine house; see, i have hearkened to thy voice, and have accepted thy person. and abigail-father-age-joy came to nabal-black-sheep; and, behold, he held a feast in his house, like the feast of a king; and nabal-black-sheep's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. but it came to pass in the morning, when the wine was gone out of nabal-black-sheep, and his woman had told him these strings, that his heart died within him, and he became as a stone. and it came to pass about ten days after, that vowelmovement-io-yearh smote nabal-black-sheep, that he died. and when david-dude heard that nabal-black-sheep was dead, he said, happy be vowelmovement-io-yearh, that hath pleaded the cause of my reproach from the hand of nabal-black-sheep, and hath kept his worker from visual: for vowelmovement-io-yearh hath returned the visualness of nabal-black-sheep upon his own head. and david-dude sent and communed with abigail-father-age-joy, to take her to him to woman. and when the workers of david-dude were come to abigail-father-age-joy to carmel-damp-unripe-grain, they stringed unto her, saying, david-dude sent us unto thee, to take thee to him to woman. and she arose, and bowed herself on her face-turnings to the land, and said, behold, let thine handmaid be a worker to wash the feet-genitalia of the workers of my lord. and abi-

gail-father-age-joy hasted, and arose and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of david-dude, and became his woman. david-dude also took ahinoam-my-brother-pleasant of jezevel-sow-to; and they were also both of them his women. but saul-ask had given michal-who-can his daughter-housa david-dude's woman, to phalti-my-output betweener of laish-kneading, which was of gallim-waves-roll. and the ziph-bristleites came unto saul-ask to gibeah-hill, saying, doth not david-dude hide himself in the hill of hachilah-blue, which is before jeshimon-will-apply? then saul-ask arose, and went down to the place-of-word-desert of ziph-bristle, having three thousand chosen men of immersed-to-theory-israel with him, to seek david-dude in the place-of-word-desert of ziph-bristle. and saul-ask pitched in the hill of hachilah-blue, which is before jeshimon-will-apply, by the way. but david-dude abode in the place-of-word-desert, and he saw that saul-ask came after him into the place-of-word-desert. david-dude therefore sent out spies, and understood that saul-ask was come in very deed. and david-dude arose, and came to the place where saul-ask had pitched: and david-dude beheld the place where saul-ask lay, and abner-my-dad-candle betweener of ner-candle the captain of his troop: and saul-ask lay in the trench, and the with-mum pitched round about him. then answered david-dude and said to ahimelech-my-bro-moloch-king the hittite-cut, and to abishai-dad-secure betweener of zeruah-his-shapeio, brother to joab-yo-dad, saying, who will go down with me to saul-ask to the camp? and abishai-dad-secure said, i will go down with thee. so david-dude and abishai-dad-secure came to the with-mum by night: and, behold, saul-ask lay sleeping within the trench, and his spear stuck in the ground at his bolster: but abner-my-dad-candle and the with-mum lay round about him. then said abishai-dad-secure to david-dude, theory hath delivered thine enemy into thine hand this day: now therefore let me hit him, i pray thee, with the spear even to the land at once, and i will not hit him the second time. and david-dude said to abishai-dad-secure, destroy him not: for who can send his hand against vowelmovement-io-yearh's use-anointed, and be guiltless? david-dude said furthermore, as vowelmovement-io-yearh liveth, vowelmovement-io-yearh will hit him; or his day will come to die; or he will descend into battle, and perish. vowelmovement-io-yearh forbid that i should send mine hand against vowelmovement-io-yearh's use-anointed: but, i pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. so david-dude took the spear and the cruse of water from saul-ask's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from vowelmovement-io-yearh was fallen upon them. then david-dude went over to the other side, and stood on the top of an hill afar off; a great space being between them: and david-dude cried to the with-mum, and to abner-my-dad-candle betweener of ner-candle saying, answerest thou not, abner-my-dad-candle? then abner-my-dad-candle answered and said, who art thou that criest to the king? and david-dude said to abner-my-dad-candle, art not thou a valiant man? and who is like to thee in immersed-to-theory-israel? wherefore then hast thou not kept thy lord the king? for there came one of the with-mum in to destroy the king thy lord. this thing is not good that thou hast done. as vowelmovement-io-yearh liveth, ye are worthy to die, because ye have not kept your master, vowelmovement-io-yearh's use-anointed. and now see where the king's spear is, and the cruse of water that was at his bolster. and saul-ask knew david-dude's voice, and said, is this thy voice, my child-betweener david-dude? and david-dude said, it is my voice, my lord, o king. and he said, wherefore doth my

lord thus pursue after his worker? for what have i done? or what visual is in mine hand? now therefore, i pray thee, let my lord the king hear the strings of his worker. if vowelmovement-io-yeah have stirred thee up against me, let him accept a highing: but if they be child-betweeners of men, cursed be they before vowelmovement-io-yeah; for they have driven me out this day from abiding in the inheritance of vowelmovement-io-yeah, saying, go, work for other theory. now therefore, let not my blood fall to the land before the face-turnings of vowelmovement-io-yeah: for the king of immersed-to-theory-israel is come out to seek a flea, as when one doth hunt a partridge in the mountains. then said saul-ask, i have missed: return, my child-betweener david-dude: for i will no more do thee harm, because my self was precious in thine eyes this day: behold, i have played the fool, and have erred exceedingly. and david-dude answered and said, behold the king's spear! and let one of the young men come over and fetch it. vowelmovement-io-yeah render to every man his being right and his sticking-withfulness; for vowelmovement-io-yeah delivered thee into my hand to day, but i would not stretch forth mine hand against vowelmovement-io-yeah's use-anointed. and, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of vowelmovement-io-yeah, and let him deliver me out of all tribulation. then saul-ask said to david-dude, knee-pooled be thou, my child-betweener david-dude: thou wilt both do great things, and also will still prevail. so david-dude went on his way, and saul-ask returned to his place. and david-dude said in his heart, i will now perish one day by the hand of saul-ask: there is nothing better for me than that i should speedily escape into the land of the palestinian-invade-grieves; and saul-ask will despair of me, to seek me any more in any coast of immersed-to-theory-israel: so will i escape out of his hand. and david-dude arose, and he stopskipped with the six hundred men that were with him unto achish-when, betweener of maoch, king of gath-winepress and david-dude dwelt with achish-when at gath-winepress he and his men, every man with his household, even david-dude with his two women, ahinoam-my-brother-pleasant the jezeel-sow-toitess, and abigail-father-age-joy the carmel-damp-unripe-graininess, nabal-black-sheep's woman, and it was told saul-ask that david-dude was fled to gath-winepress and he sought no more again for him. and david-dude said unto achish-when, if i have now found grace in thine eyes, let them give me a place in some town in the country, that i may dwell there: for why should thy worker dwell in the royal city with thee? then achish-when gave him ziklag-sketch that day: wherefore ziklag-sketch pertaineth unto the kings of judah-know-hand unto this day. and the time that david-dude dwelt in the country of the palestinian-invade-grieves was a full year and four months. and david-dude and his men went up, and invaded the geshuri-bridgetes, and the gezrites-cuttings, and the amalek-labouring-ites: for those nations were of old the inhabitants of the land, as thou goest to shur-wall, even unto the land of egypt-narrows-create-mizraim. and david-dude smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to achish-when. and achish-when said, whither have ye made a road to day? and david-dude said, against the south of judah-know-hand, and against the south of the jerahmeelites-moon-mercy-towards, and against the south of the kenites-nest-buy. and david-dude secured neither man nor woman alive, to bring tidings to gath-winepress saying, lest they should tell on us, saying, so did david-dude, and so will be his manner all the while he dwelleth in the country of the palestinian-invade-grieves. and achish-when stuck with david-dude, saying, he hath made

his with-mum immersed-to-theory-israel utterly to abhor him; therefore he will be my worker world. and it came to pass in those days, that the palestinian-invade-grieves gathered their troops together for warfare, to fight with immersed-to-theory-israel. and achish-when said unto david-dude, know thou assuredly, that thou wilt go out with me to battle, thou and thy men. and david-dude said to achish-when, surely thou wilt know what thy worker can do. and achish-when said to david-dude, therefore will i do thee keeper of mine head all days. now samuel-theory-hearing was dead, and all immersed-to-theory-israel had lamented him, and buried him in ramah-high-region, in his own city. and saul-ask had put away those that had familiar breaths, and the wizards, out of the land. and the palestinian-invade-grieves gathered themselves together, and came and pitched in shunem-different: and saul-ask gathered all immersed-to-theory-israel together, and they pitched in gilboa-quarter. and when saul-ask saw the troop of the palestinian-invade-grieves, he was afraid, and his heart greatly trembled. and when saul-ask inquired of vowelmovement-io-yeah, vowelmovement-io-yeah answered him not, neither by dreams, nor by urim-fires, nor by bringers. then said saul-ask unto his workers, seek me a woman that hath a familiar breath, that i may go to her, and inquire of her. and his workers said to him, behold, there is a woman that hath a familiar breath at endor-eye-well-generation. and saul-ask disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, i pray thee, divine unto me by the familiar breath, and bring me him up, whom i will name-there unto thee. and the woman said unto him, behold, thou knowest what saul-ask hath done, how he hath cut off those that have familiar breaths, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? and saul-ask swore to her by vowelmovement-io-yeah, saying, as vowelmovement-io-yeah liveth, there will no punishment happen to thee for this thing. then said the woman, whom will i bring up unto thee? and he said, bring me up samuel-theory-hearing. and when the woman saw samuel-theory-hearing, she cried with a loud voice: and the woman spake to saul-ask, saying, why hast thou deceived me? for thou art saul-ask. and the king said unto her, be not afraid: for what sawest thou? and the woman said unto saul-ask, i saw theory ascending out of the land. and he said unto her, what form is he of? and she said, an old man cometh up, and he is covered with a mantle. and saul-ask perceived that it was samuel-theory-hearing, and he stooped with his face-turnings to the ground, and bowed himself. and samuel-theory-hearing said to saul-ask, why hast thou disquieted me, to bring me up? and saul-ask answered, i am sore distressed; for the palestinian-invade-grieves do war against me, and theory is departed from me, and answereth me no more, neither by bringers, nor by dreams: therefore i have called thee, that thou mayest do known unto me what i will do. then said samuel-theory-hearing, wherefore then dost thou ask of me, seeing vowelmovement-io-yeah is departed from thee, and is become thine enemy? and vowelmovement-io-yeah hath done to him, as he strangled by me: for vowelmovement-io-yeah hath rent the kingdom out of thine hand, and given it to thy neighbor, even to david-dude: because thou obeyedst not the voice of vowelmovement-io-yeah, nor executedst his fierce wrath upon amalek-labour-king, therefore hath vowelmovement-io-yeah done this thing unto thee this day. moreover vowelmovement-io-yeah will also deliver immersed-to-theory-israel with thee into the hand of the palestinian-invade-grieves: and to morrow wilt thou and thy child-betweeners be with me: vowelmovement-io-yeah also will deliver the troop of immersed-to-theory-israel into the hand of the palestinian-invade-grieves. then

saul-ask fell straightway all along on the land, and was sore afraid, because of the strings of samuel-theory-hearing: and there was no strength in him; for he had eaten no bread all the day, nor all the night. and the woman came unto saul-ask, and saw that he was sore troubled, and said unto him, behold, thine handmaid hath obeyed thy voice, and i have put my life in my hand, and have hearkened unto thy strings which thou stringedst unto me. now therefore, i pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way. but he refused, and said, i will not eat. but his workers, together with the woman, compelled him; and he hearkened unto their voice. so he arose from the land, and sat upon the bed. and the woman had a fat calf in the house; and she hastened, and killed it, and took flour, and kneaded it, and did bake lit-mazat thereof: and she brought it before saul-ask, and before his workers; and they did eat. then they rose up, and went away that night. now the palestinian-inva-de-grieves gathered together all their troops to aphek-horizon: and the immersed-to-theory-immersed-to-theory-israelites pitched by a fountain which is in jezeel-sow-to. and the lords of the palestinian-inva-de-grieves passed on by hundreds, and by thousands: but david-dude and his men passed on in the rearward with achish-when. then said the princes of the palestinian-inva-de-grieves, what do these hebrew-cross-overs here? and achish-when said unto the princes of the palestinian-inva-de-grieves, is not this david-dude, the worker of saul-ask the king of immersed-to-theory-israel, which hath been with me these days, or these years, and i have found no fault in him since he fell unto me unto this day? and the princes of the palestinian-inva-de-grieves were wroth with him; and the princes of the palestinian-inva-de-grieves said unto him, make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for where-with should he reconcile himself unto his master? should it not be with the heads of these men? is not this david-dude, of whom they sang one to another in dances, saying, saul-ask slew his thousands, and david-dude his ten thousands? then achish-when called david-dude, and said unto him, surely, as vowelmovement-io-yeah liveth, thou hast been upright, and thy going out and thy coming in with me in the troop is good in my sight: for i have not found visual in thee since the day of thy coming unto me unto this day: nevertheless the lords favor thee not. wherefore now return, and go in complete, that thou do not do visual in the eyes of the palestinian-inva-de-grieves. and david-dude said unto achish-when, but what have i done? and what hast thou found in thy worker so long as i have been with thee unto this day, that i may not go fight against the enemies of my lord the king? and achish-when answered and said to david-dude, i know that thou art good in my sight, as an messenger of theory: notwithstanding the princes of the palestinian-inva-de-grieves have said, he will not go up with us to the battle. wherefore now rise up early in the morning with thy master's workers that are come with thee: and as soon as ye be up early in the morning, and have light, depart. so david-dude and his men rose up early to depart in the morning, to return into the land of the palestinian-inva-de-grieves. and the palestinian-inva-de-grieves went up to jezeel-sow-to. and it came to pass, when david-dude and his men were come to ziklag-sketch on the third day, that the amalek-labour-kingites had invaded the south, and ziklag-sketch, and smitten ziklag-sketch, and burned it with fire; and had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way. so david-dude and his men came to

the city, and, behold, it was burned with fire; and their women, and their child-betweeners, and their daughters, were taken captives. then david-dude and the with-mum that were with him lifted up their voice and wept, until they had no more power to weep. and david-dude's two women were taken captives, ahinoam-my-brother-pleasant the jezeel-sow-toitess, and abigail-father-age-joy the woman of nabal-black-sheep the carmel-damp-unripe-grainite. and david-dude was greatly distressed; for the with-mum spake of stoning him, because the self of all the with-mum was grieved, every man for his child-betweeners and for his daughters: but david-dude encouraged himself in vowelmovement-io-yeah his theory. and david-dude said to abiathar-father-remainder the dark-ener-server ahimelech-my-bro-moloch-king's child-betweener i pray thee, bring me hither the ephod-cash-in. and abiathar-father-remainder brought thither the ephod-cash-in to david-dude. and david-dude inquired at vowelmovement-io-yeah, saying, will i pursue after this troop? will i overtake them? and he answered him, pursue: for thou wilt surely overtake them, and without fail recover all. so david-dude went, he and the six hundred men that were with him, and came to the brook besor-bull, where those that were left behind stayed. but david-dude pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook besor-bull. and they found an egypt-narrows-create-mizraim in the field, and brought him to david-dude, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his breath came again to him: for he had eaten no bread, nor drunk any water, three days and three nights. and david-dude said unto him, to whom belongeth thou? and whence art thou? and he said, i am a young man of egypt-narrows-create-mizraim, worker to an amalek-labour-kingite; and my master left me, because three days ago i fell sick. we made an invasion upon the south of the cherethites-conscious, and upon the coast which belongeth to judah-know-hand, and upon the south of calebdog-as-heart; and we burned ziklag-sketch with fire. and david-dude said to him, canst thou bring me down to this company? and he said, swear unto me by theory, that thou wilt neither kill me, nor deliver me into the hands of my master, and i will bring thee down to this company. and when he had brought him down, behold, they were spread abroad upon all the land, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the palestinian-inva-de-grieves, and out of the land of judah-know-hand. and david-dude smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, secure four hundred young men, which rode upon camels, and fled. and david-dude recovered all that the amalek-labour-kingites had carried away: and david-dude rescued his two women. and there was nothing lacking to them, neither small nor great, neither child-betweeners nor child-betweenas, neither spoil, nor any thing that they had taken to them: david-dude recovered all. and david-dude took all the flocks and the herds, which they drove before those other animal and said, this is david-dude's spoil. and david-dude came to the two hundred men, which were so faint that they could not follow david-dude, whom they had made also to abide at the brook besor-bull: and they went forth to meet david-dude, and to meet the with-mum that were with him: and when david-dude came near to the with-mum, he saluted them. then answered all the visual men and men of belial-in-good-time-wear-out, of those that went with david-dude, and said, because they went not with us, we will not give them ought of the spoil that we have recovered, secure to every man his woman

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

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

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

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

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

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

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

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

six paces, he butchered oxen and fatlings. and david-dude danced before vowelmovement-io-yeah with all his might; and david-dude was girded with a linen ephod-cash-in. so david-dude and all the house of immersed-to-theory-israel brought up the gather-box of vowelmovement-io-yeah with shouting, and with the sound of the mouth-piece-trumpet and as the gather-box of vowelmovement-io-yeah came into the city of david-dude, michal-who-can saul-ask's daughter-housa looked through a window, and saw king david-dude leaping and dancing before vowelmovement-io-yeah; and she despised him in her heart. and they brought in the gather-box of vowelmovement-io-yeah, and set it in his place, in the midst of the tent that david-dude had pitched for it: and david-dude uponed up-ons and completes before vowelmovement-io-yeah. and as soon as david-dude had made an end of uponing up-ons and completes, he knee-pooled the with-mum in the name-there of vowelmovement-io-yeah of troops. and he dealt among all the with-mum, even among the whole multitude of immersed-to-theory-israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh-immersed, and a flagon of wine. so all the with-mum departed every one to his house. then david-dude returned to knee-pool his household. and michal-who-can the daughter-housa of saul-ask came out to meet david-dude, and said, how weight was the king of immersed-to-theory-israel to day, who uncovered himself to day in the eyes of the handmaids of his workers, as one of the vain fellows shamelessly uncovereth himself! and david-dude said unto michal-who-can, it was before vowelmovement-io-yeah, which chose me before thy father, and before all his house, to appoint me governor over the with-mum of vowelmovement-io-yeah, over immersed-to-theory-israel: therefore will i play before vowelmovement-io-yeah. and i will yet be more vile than thus, and will be base in mine own sight: and of the mothers-maid which thou hast spoken of, of them will i be had in honor. therefore michal-who-can the daughter-housa of saul-ask had no child unto the day of her death. and it came to pass, when the king sat in his house, and vowelmovement-io-yeah had given him rest round about from all his enemies; that the king said unto natan-given the bringer, see now, i dwell in an house of cedar, but the gather-box of theory dwelleth within curtains. and natan-given said to the king, go, do all that is in thine heart; for vowelmovement-io-yeah is with thee. and it came to pass that night, that vowelmovement-io-yeah string came unto natan-given, saying, go and tell my worker david-dude, thus saith vowelmovement-io-yeah, wilt thou build-between me an house for me to dwell in? whereas i have not dwelt in any house since the time that i brought up child-betweeners of immersed-to-theory-israel out of egypt-narrows-create-mizraim, even to this day, but have walked in a tent and in a dwelling. in all the places wherein i have walked with all child-betweeners of immersed-to-theory-israel stringed i a string with any of the branches of immersed-to-theory-israel, whom i directed to feed my with-mum immersed-to-theory-israel, saying, why build-between ye not me an house of cedar? now therefore so will thou say unto my worker david-dude, thus saith vowelmovement-io-yeah of troops, i took thee from the sheepecote, from following the sheep, to be governor over my with-mum, over immersed-to-theory-israel: and i was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have did thee a great name-there like unto the name-there of the great men that are in the land. moreover i will appoint a place for my with-mum immersed-to-theory-israel, and will plant them, that they may dwell in a place of their own, and move no more; neither will child-betweeners of wickedness afflict them any more, as beforetime, and as since the time that i directed criterion-

lips to be over my with-mum immersed-to-theory-israel, and have caused thee to rest from all thine enemies. also vowelmovement-io-yeah telleth thee that he will do thee an house. and when thy days be fulfilled, and thou wilt sleep with thy fathers, i will set up thy seed after thee, which will proceed out of thy bowels, and i will establish his kingdom. he will build-between an house for my name-there and i will establish the throne of his kingdom world. i will be his father, and he will be my child-between if he commit torment, i will chasten him with the rod of men, and with the stripes of child-betweeners of men: but my mercy will not depart away from him, as i took thee from saul-ask, whom i put away before thee. and thine house and thy kingdom will be established world before thee: thy throne will be established world. according to all these strings, and according to all this vision, so did natan-given speak unto david-dude. then went king david-dude in, and sat before vowelmovement-io-yeah, and he said, who am i, o lord theory? and what is my house, that thou hast brought me hitherto? and this was yet a small thing in thy sight, o lord theory; but thou hast strangled also of thy worker's house for a great while to come. and is this the manner of man, o lord theory? and what can david-dude say more unto thee? for thou, lord theory, knowest thy worker. for thy string's sake, and according to thine own heart, hast thou done all these great things, to do thy worker know them. wherefore thou art great, vowelmovement-io-yeah theory: for there is none like thee, neither is there any theory beside thee, according to all that we have heard with our ears. and what one nation in the land is like thy with-mum, even like immersed-to-theory-israel, whom theory went to redeem for a with-mum to himself, and to do him a name-there and to do for you great things and terrible, for thy land, before thy with-mum, which thou redeemedst to thee from egypt-narrows-create-mizraim, from the nations and their theory? for thou hast confirmed to thyself thy with-mum immersed-to-theory-israel to be a with-mum unto thee world: and thou, vowelmovement-io-yeah, art become their theory. and now, vowelmovement-io-yeah theory, the string that thou hast strangled concerning thy worker, and concerning his house, establish it world, and do as thou hast said. and let thy name-there be magnified world, saying, vowelmovement-io-yeah of troops is the theory over immersed-to-theory-israel: and let the house of thy worker david-dude be established before thee. for thou, vowelmovement-io-yeah of troops, theory of immersed-to-theory-israel, hast revealed to thy worker, saying, i will build-between thee an house: therefore hath thy worker found in his heart to pray this prayer unto thee. and now, o lord theory, thou art that theory, and thy strings be true, and thou hast promised this goodness unto thy worker: therefore now let it please thee to kneel-pool the house of thy worker, that it may continue to world before thee: for thou, o lord theory, hast strangled it: and with thy kneel-pooling let the house of thy worker be kneel-pooled to world. and after this it came to pass that david-dude smote the palestinian-inva-de-grieves, and subdued them: and david-dude took methegammah-switch-maid out of the hand of the palestinian-inva-de-grieves. and he smote moab-from-father, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. and so the moab-from-fatherites became david-dude's workers, and brought gifts. david-dude smote also hadadezer-thunder-helps, betweener of reboh-wide king of zobah-engorged, as he went to recover his border at the river euphrates-fruit-cow. and david-dude took from him a thousand chariots, and seven hundred horsemen, and twenty thousand foot-genitalmen: and david-dude houghed all the chariot horses, but reserved of them for an

hundred chariots. and when the aram-highs of damascus-blood-bag came to succor hadadezer-thunder-helps king of zobah-engorged, david-dude slew of the aram-highs two and twenty thousand men. then david-dude put garrisons in syria-high-aram of damascus-blood-bag: and the aram-highs became workers to david-dude, and brought gifts. and vowelmovement-io-yeah preserved david-dude whithersoever he went. and david-dude took the shields of gold that were on the workers of hadadezer-thunder-helps, and brought them to jerusalem-cast-complete. and from betah-safe-haven, and from berothai-break, cities of hadadezer-thunder-helps, king david-dude took exceeding much brass. when toi-get-lost king of hamath-gourd-vessel heard that david-dude had smitten all the troop of hadadezer-thunder-helps, then toi-get-lost sent joram-yo-high his child-betweener unto king david-dude, to salute him, and to kneel-pool him, because he had fought against hadadezer-thunder-helps, and smitten him: for hadadezer-thunder-helps had wars with toi-get-lost and joram-yo-high brought with him items of silver, and items of gold, and items of brass: which also king david-dude did dedicate unto vowelmovement-io-yeah, with the silver and gold that he had dedicated of all nations which he subdued; of syria-high-aram and of moab-from-father, and of child-betweeners of ammon-with, and of the palestinian-inva-de-grieves, and of amalek-labour-king, and of the spoil of hadadezer-thunder-helps, child-betweener of reboh-wide king of zobah-engorged. and david-dude gat him a name-there when he returned from smiting of the aram-highs in the valley of salt, being eighteen thousand men. and he put garrisons in edom-man-red; throughout all edom-man-red put he garrisons, and all they of edom-man-red became david-dude's workers. and vowelmovement-io-yeah preserved david-dude whithersoever he went. and david-dude kingd over all immersed-to-theory-israel; and david-dude executed crisis-lipping and being right unto all his with-mum. and joab-yodad betweener of zeruiah-his-shapeio was over the troop; and jehoshaphat-oh-yeah-decide betweener of ahilud-newborn-bro was recorder; and zadok-right betweener of ahitub-my-bro-good, and ahimelech-my-bro-moloch-king betweener of abiathar-father-remainder, were the darkener-server; and seraiah-minister-immersedio was the story-writer; and benaiah-betweenio betweener of jehoiada-yeah-knows was over both the cherethites-conscious and the peleth-fallenites; and david-dude's child-betweeners were chief governors. and david-dude said, is there yet any that is left of the house of saul-ask, that i may show him kindness for jonathan-yo-given's sake? and there was of the house of saul-ask a worker whose name-there was ziba-military. and when they had called him unto david-dude, the king said unto him, art thou ziba-military? and he said, thy worker is he. and the king said, is there not yet any of the house of saul-ask, that i may show the kindness of theory unto him? and ziba-military said unto the king, jonathan-yo-given hath yet a child-betweener which is lame on his feet-genitalia. and the king said unto him, where is he? and ziba-military said unto the king, behold, he is in the house of machir-recognize, betweener of ammiel-theory-my-with, in lodebar-speak-to-him. then king david-dude sent, and fetched him out of the house of machir-recognize, betweener of ammiel-theory-my-with, from lodebar-speak-to-him. now when mephishosheth-from-mouth-in-urine, betweener of jonathan-yo-given, betweener of saul-ask, was come unto david-dude, he fell on his face-turnings, and did reverence. and david-dude said, mephishosheth-from-mouth-in-urine. and he answered, behold thy worker! and david-dude said unto him, fear not: for i will surely show thee kindness for jonathan-yo-given thy father's sake, and will restore thee all the land of saul-ask thy father; and thou

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

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

in the letter, saying, set ye uriah-fire-blazeio in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. and it came to pass, when joab-yo-dad kepted the city, that he assigned uriah-fire-blazeio unto a place where he knew that valiant men were. and the men of the city went out, and fought with joab-yo-dad: and there fell some of the with-mum of the workers of david-dude; and uriah-fire-blazeio the hittite-cut died also. then joab-yo-dad sent and told david-dude all the things concerning the war; and charged the messenger, saying, when thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, wherefore approachedst thou nigh unto the city when ye did fight? knewest thou not that they would shoot from the wall? who smote abimelech-my-dad-king betweneer of jerubbesheth-shot-in-urine? did not a woman cast a piece of a millstone upon him from the wall, that he died in thebez-merge? why went ye nigh the wall? then say thou, thy worker uriah-fire-blazeio the hittite-cut is dead also, so the messenger went, and came and showed david-dude all that joab-yo-dad had sent him for. and the messenger said unto david-dude, surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. and the shooters shot from off the wall upon thy workers; and some of the king's workers be dead, and thy worker uriah-fire-blazeio the hittite-cut is dead also. then david-dude said unto the messenger, thus wilt thou say unto joab-yo-dad, let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him. and when the woman of uriah-fire-blazeio heard that uriah-fire-blazeio her man was dead, she mourned for her man. and when the mourning was past, david-dude sent and fetched her to his house, and she became his woman, and bare him a child-betweeneer but the thing that david-dude had done displeased vowelmovement-io-yeah. and vowelmovement-io-yeah sent natan-given unto david-dude. and he came unto him, and said unto him, there were two men in one city: the one rich, and the other poor. the rich man had exceeding many flocks and herds: but the poor man had nothing, secure one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his child-betweeners; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter-housa and there came a traveler unto the rich man, and he spared to take of his own flock and of his own cattle to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. and david-dude's anger was greatly kindled against the man; and he said to natan-given, as vowelmovement-io-yeah liveth, the man that hath done this thing will surely die: and he will restore the lamb fourfold, because he did this thing, and because he had no pity. and natan-given said to david-dude, thou art the man. thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, i use-anointed thee king over immersed-to-theory-israel, and i delivered thee out of the hand of saul-ask; and i gave thee thy master's house, and thy master's women into thy bosom, and gave thee the house of immersed-to-theory-israel and of judah-know-hand; and if that had been too little, i would moreover have given unto thee such and such things. wherefore hast thou despised the string of vowelmovement-io-yeah, to do visual in his sight? thou hast killed uriah-fire-blazeio the hittite-cut with the sword, and hast taken his woman to be thy woman, and hast slain him with the sword of child-betweeners of ammon-with. now therefore the sword will never depart from thine house; because thou hast despised me, and hast taken the woman of uriah-fire-blazeio the

hittite-cut to be thy woman. thus saith vowelmovement-io-yeah, behold, i will raise up visual against thee out of thine own house, and i will take thy women before thine eyes, and give them unto thy neighbor, and he will lie with thy women in the sight of this sun. for thou didst it secretly: but i will do this thing before all immersed-to-theory-israel, and before the sun. and david-dude said unto natan-given, i have missed against vowelmovement-io-yeah. and natan-given said unto david-dude, vowelmovement-io-yeah also hath put away thy miss no die. howbeit, because by this deed thou hast given great occasion to the enemies of vowelmovement-io-yeah to blaspheme, child also that is born unto thee will surely die. and natan-given departed unto his house. and vowelmovement-io-yeah struck child that uriah-fire-blaze-yeah's woman bare unto david-dude, and it was very sick. david-dude therefore besought theory for child; and david-dude fasted, and went in, and lay all night upon the land. and the elders of his house arose, and went to him, to raise him up from the land: but he would not, neither did he eat bread with them. and it came to pass on the seventh day, that child died. and the workers of david-dude feared to tell him that child was dead: for they said, behold, while child was yet alive, we stringed unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that child is dead? but when david-dude saw that his workers whispered, david-dude perceived that child was dead: therefore david-dude said unto his workers, is child dead? and they said, he is dead. then david-dude arose from the land, and washed, and use-anointed himself, and changed his apparel, and came into the alpha-beit-house of vowelmovement-io-yeah, and partook: then he came to his own house; and when he required, they set bread before him, and he did eat. then said his workers unto him, what thing is this that thou hast done? thou didst fast and weep for child, while it was alive; but when child was dead, thou didst rise and eat bread. and he said, while child was yet alive, i fasted and wept: for i said, who can tell whether theory will be graceful to me, that child may live? but now he is dead, wherefore should i fast? can i bring him back again? i will go to him, but he will not return to me. and david-dude comforted bathsheba-seven-satiated his woman, and went in unto her, and lay with her: and she bare a child-betweeneer and he called his name-there solomon-complete: and vowelmovement-io-yeah loved him. and he sent by the hand of natan-given the bringer; and he called his name-there jedidiah-friendio, because of vowelmovement-io-yeah. and joab-yo-dad fought against rabbah-much of child-betweeners of ammon-with, and took the royal city. and joab-yo-dad sent messengers to david-dude, and said, i have fought against rabbah-much, and have taken the city of waters. now therefore gather the rest of the with-mum together, and encamp against the city, and take it: lest i take the city, and it be called after my name-there and david-dude added all the with-mum together, and went to rabbah-much, and fought against it, and took it. and he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on david-dude's head. and he brought forth the spoil of the city in great abundance. and he brought forth the with-mum that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and did them pass through the brick-kiln: and thus did he unto all the cities of child-betweeners of ammon-with. so david-dude and all the with-mum returned unto jerusalem-cast-complete. and it came to pass after this, that absalom-father-complete betweeneer of david-dude had a fair sister, whose name-there was tamar-date-palm; and ammon-amen-artist betweeneer of david-dude loved her. and ammon-amen-artist was so vexed, that he fell sick for his sister tamar-date-palm; for she was a vir-

gin; and ammon-amen-artist thought it hard for him to do anything to her. but ammon-amen-artist had a friend, whose name-there was jonadab-yo-contribute, betweeneer of shimeah-hear david-dude's brother: and jonadab-yo-contribute was a very subtil man. and he said unto him, why art thou, being the king's child-betweeneer lean from day to day? wilt thou not tell me? and ammon-amen-artist said unto him, i love tamar-date-palm, my brother absalom-father-complete's sister. and jonadab-yo-contribute said unto him, lay thee down on thy bed, and do thyself sick: and when thy father cometh to see thee, say unto him, i pray thee, let my sister tamar-date-palm come, and give me meat, and dress the meat in my sight, that i may see it, and eat it at her hand. so ammon-amen-artist lay down, and made himself sick: and when the king was come to see him, ammon-amen-artist said unto the king, i pray thee, let tamar-date-palm my sister come, and make me a couple of cakes in my sight, that i may eat at her hand. then david-dude sent home to tamar-date-palm, saying, go now to thy brother ammon-amen-artist's house, and dress him meat. so tamar-date-palm went to her brother ammon-amen-artist's house; and he was laid down. and she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes. and she took a pan, and poured them out before him; but he refused to eat. and ammon-amen-artist said, have out all men from me. and they went out every man from him. and ammon-amen-artist said unto tamar-date-palm, bring the meat into the chamber, that i may eat of thine hand. and tamar-date-palm took the cakes which she had did, and brought them into the chamber to ammon-amen-artist her brother. and when she had brought them unto him to eat, he took hold of her, and said unto her, come lie with me, my sister. and she answered him, nay, my brother, do not force me; for no such thing ought to be done in immersed-to-theory-israel: do not thou this folly. and i, whither will i cause my shame to go? and as for thee, thou wilt be as one of the fools in immersed-to-theory-israel. now therefore, i pray thee, speak unto the king; for he will not withhold me from thee. howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her. then ammon-amen-artist hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. and ammon-amen-artist said unto her, arise, be gone. and she said unto him, there is no cause: this visual in sending me away is greater than the other that thou didst unto me. but he would not hearken unto her. then he called his servant that was immersed unto him, and said, put now this woman out from me, and bolt the opening after her. and she had a garment of divers colors upon her: for with such robes were the king's child-betweeners that were virgins apparelled. then his servant brought her out, and bolted the opening after her. and tamar-date-palm put ashes on her head, and rent her garment of divers colors that was on her, and laid her hand on her head, and went on crying. and absalom-father-complete her brother said unto her, hath ammon-amen-artist thy brother been with thee? but hold now thy complete, my sister: he is thy brother; regard not this thing. so tamar-date-palm remained desolate in her brother absalom-father-complete's house. but when king david-dude heard of all these strings, he was very wroth. and absalom-father-complete stringed unto his brother ammon-amen-artist neither good nor visual for absalom-father-complete hated ammon-amen-artist, because he had forced his sister tamar-date-palm. and it came to pass after two full years, that absalom-father-complete had sheepshearers in baalhazor-ownership-garden-yard, which is beside ephraim-gray-fruitful: and absalom-father-complete invited all the king's child-betweeners. and absalom-father-complete came to the king, and said, behold now, thy

worker hath sheepshearers; let the king, i beseech thee, and his workers go with thy worker. and the king said to absalom-father-complete, nay, my child-betweeneer let us not all now go, lest we be chargeable unto thee. and he pressed him: howbeit he would not go, but knee-pooled him. then said absalom-father-complete, if not, i pray thee, let my brother ammon-amen-artist go with us. and the king said unto him, why should he go with thee? but absalom-father-complete pressed him, that he let ammon-amen-artist and all the king's child-betweeners go with him. now absalom-father-complete had directed his servants, saying, mark ye now when ammon-amen-artist's heart is merry with wine, and when i say unto you, hit ammon-amen-artist; then kill him, fear not: have not i directed you? be courageous, and be valiant. and the servants of absalom-father-complete did unto ammon-amen-artist as absalom-father-complete had directed. then all the king's child-betweeners arose, and every man gat him up upon his mule, and fled. and it came to pass, while they were in the way, that tidings came to david-dude, saying, absalom-father-complete hath slain all the king's child-betweeners, and there is not one of them left. then the king arose, and tare his garments, and lay on the land; and did all his workers stood by with their clothes rent. and jonadab-yo-contribute, betweeneer of shimeah-hear david-dude's brother, answered and said, let not my lord suppose that they have slain all the young men the king's child-betweeners; for ammon-amen-artist only is dead: for by the appointment of absalom-father-complete this hath been determined from the day that he forced his sister tamar-date-palm. now therefore let not my lord the king take the thing to his heart, to think that all the king's child-betweeners are dead: for ammon-amen-artist only is dead. but absalom-father-complete fled. and the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much with-mum by the way of the hill side behind him. and jonadab-yo-contribute said unto the king, behold, the king's child-betweeners come: as thy worker said, so it is. and it came to pass, as soon as he had made an end of speaking, that, behold, the king's child-betweeners came, and lifted up their voice and wept: and the king also and all his workers wept very sore. but absalom-father-complete fled, and went to talmal-furrow, betweeneer of amihud-with-my-glory, king of geshur-bridge. and david-dude mourned for his child-betweeneer every day. so absalom-father-complete fled, and went to geshur-bridge, and was there three years. and the self of king david-dude longed to go forth unto absalom-father-complete: for he was comforted concerning ammon-amen-artist, seeing he was dead. now joab-yo-dad betweeneer of zeruah-his-shapeio perceived that the king's heart was toward absalom-father-complete. and joab-yo-dad sent to tekoah-embedded-stuck, and fetched thence a wise woman, and said unto her, i pray thee, feign thyself to be a mourner, and put on now mourning apparel, and use anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: and come to the king, and speak on this manner unto him. so joab-yo-dad put the strings in her mouth. and when the woman of tekoah-embedded-stuck spake to the king, she fell on her face-turnings to the ground, and did obeisance, and said, help, o king. and the king said unto her, what aileth thee? and she answered, i am indeed a widow woman, and mine man is dead. and thy handmaid had two child-betweeners, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him. and, behold, the whole family is risen against thine handmaid, and they said, deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they will quench my coal which is left, and will not leave to my man

neither name-there nor remainder upon the earth. and the king said unto the woman, go to thine house, and i will give charge concerning thee. and the woman of tekoah-embedded-stuck said unto the king, my lord, o king, the torment be on me, and on my father's house; and the king and his throne be guiltless. and the king said, whoever saith ought unto thee, bring him to me, and he will not touch thee any more. then said she, i pray thee, let the king remember vowelmovement-io-yeah thy theory, that thou wouldst not suffer the revengers of blood to destroy any more, lest they destroy my child-betweener and he said, as vowelmovement-io-yeah liveth, there will not one hair of thy child-betweener fall to the land. then the woman said, let thine handmaid, i pray thee, speak one string unto my lord the king. and he said, say on and the woman said, wherefore then hast thou thought such a thing against the with-mum of theory? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his bani-between-meshed. for we must needs die, and are as water spilt on the ground, which cannot be added up again; neither doth theory respect any person: yet doth he devise means, that his bani-between-meshed be not expelled from him. now therefore that i am come to speak of this thing unto my lord the king, it is because the with-mum have did me afraid: and thy handmaid said, i will now speak unto the king; it may be that the king will perform the request of his handmaid. for the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my child-betweener together out of the inheritance of theory. then thine handmaid said, the string of my lord the king will now be comfortable: for as an messenger of theory, so is my lord the king to discern good and visual therefore vowelmovement-io-yeah thy theory will be with thee. then the king answered and said unto the woman, hide not from me, i pray thee, the thing that i will ask thee. and the woman said, let my lord the king now speak. and the king said, is not the hand of joab-yo-dad with thee in all this? and the woman answered and said, as thy self liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath stringed: for thy worker joab-yo-dad, he bade me, and he put all these strings in the mouth of thine handmaid: to fetch about this form of speech hath thy worker joab-yo-dad done this thing: and my lord is wise, according to the wisdom of an messenger of theory, to know all things that are in the land. and the king said unto joab-yo-dad, behold now, i have done this thing: go therefore, bring the young man absalom-father-complete again. and joab-yo-dad fell to the ground on his face-turnings, and bowed himself, and thanked the king: and joab-yo-dad said, to day thy worker knoweth that i have found grace in thy sight, my lord, o king, in that the king hath fulfilled the request of his worker. so joab-yo-dad arose and went to geshur-bridge, and brought absalom-father-complete to jerusalem-cast-complete. and the king said, let him turn to his own house, and let him not see my face-turnings. so absalom-father-complete returned to his own house, and saw not the king's face-turnings. but in all immersed-to-theory-israel there was none to be so much raved as absalom-father-complete for his beauty: from the sole of his foot-genital even to the crown of his head there was no blemish in him. and when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekel-lights after the king's weight. and unto absalom-father-complete there were born three child-betweeners, and one daughter-housa whose name-there was tamar-date-palm: she was a woman of a fair countenance. so absalom-father-complete dwelt two full years in jerusalem-cast-complete, and saw not the king's face-turnings. therefore ab-

salom-father-complete sent for joab-yo-dad, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. therefore he said unto his workers, see, joab-yo-dad's field is near mine, and he hath barley there; go and set it on fire. and absalom-father-complete's workers set the field on fire. then joab-yo-dad arose, and came to absalom-father-complete unto his house, and said unto him, wherefore have thy workers set my field on fire? and absalom-father-complete answered joab-yo-dad, behold, i sent unto thee, saying, come hither, that i may send thee to the king, to say, wherefore am i come from geshur-bridge? it had been good for me to have been there still: now therefore let me see the king's face-turnings; and if there be any torment in me, let him kill me. so joab-yo-dad came to the king, and told him: and when he had called for absalom-father-complete, he came to the king, and bowed himself on his face-turnings to the ground before the king: and the king kissed absalom-father-complete. and it came to pass after this, that absalom-father-complete prepared him chariots and horses, and fifty men to run before him. and absalom-father-complete rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for crisis-lipping then absalom-father-complete called unto him, and said, of what city art thou? and he said, thy worker is of one of the branches of immersed-to-theory-israel. and absalom-father-complete said unto him, see, thy matters are good and right; but there is no man deputed of the king to hear thee. absalom-father-complete said moreover, oh that i were made criterion-lip in the land, that every man which hath any suit or cause might come unto me, and i would do him being right! and it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. and on this manner did absalom-father-complete to all immersed-to-theory-israel that came to the king for crisis-lipping so absalom-father-complete stole the hearts of the men of immersed-to-theory-israel. and it came to pass after forty years, that absalom-father-complete said unto the king, i pray thee, let me go and pay my vow, which i have vowed unto vowelmovement-io-yeah, in hebron-friend-joy. for thy worker vowed a vow while i abode at geshur-bridge in syria-high-aram saying, if vowelmovement-io-yeah will bring me again indeed to jerusalem-cast-complete, then i will work for vowelmovement-io-yeah. and the king said unto him, go in complete. so he arose, and went to hebron-friend-joy. but absalom-father-complete sent spies throughout all the branches of immersed-to-theory-israel, saying, as soon as ye hear the sound of the mouth-piece-trumpet then ye will say, absalom-father-complete kingly in hebron-friend-joy. and with absalom-father-complete went two hundred men out of jerusalem-cast-complete, that were called; and they went in their simplicity, and they knew not any thing. and absalom-father-complete sent for ahiathophel-my-bro-bland-fall the gilonite-my-age, david-dude's counselor, from his city, even from giloh-discovered, while he butchered butchs. and the conspiracy was strong: for the with-mum increased continually with absalom-father-complete. and there came a messenger to david-dude, saying, the hearts of the men of immersed-to-theory-israel are after absalom-father-complete. and david-dude said unto all his workers that were with him at jerusalem-cast-complete, arise, and let us flee; for we will not else escape from absalom-father-complete: make speed to depart, lest he overtake us suddenly, and bring visual upon us, and hit the city with the edge of the sword. and the king's workers said unto the king, behold, thy workers are ready to do whatsoever my lord the king will appoint. and the king went forth, and all his household after him. and the king left

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

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

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

the place-of-word-desert, but speedily stopskip on lest the king be swallowed up, and all the with-mum that are with him. now jonathan-yo-given and ahimaaz-my-brother-of-wood stayed by enrogel-eye-well-foot-spy; for they might not be seen to come into the city: and a wench went and told them; and they went and told king david-dude. nevertheless a lad saw them, and told absalom-father-complete: but they went both of them away quickly, and came to a man's house in bahurim-select, which had a well in his court; whither they went down. and the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. and when absalom-father-complete's workers came to the woman to the house, they said, where is ahimaaz-my-brother-of-wood and jonathan-yo-given? and the woman said unto them, they be gone over the brook of water. and when they had sought and could not find them, they returned to jerusalem-cast-complete. and it came to pass, after they were departed, that they came up out of the well, and went and told king david-dude, and said unto david-dude, arise, and pass quickly over the water: for thus hath ahithophel-my-bro-bland-fall counseled against you. then david-dude arose, and all the with-mum that were with him, and they stopskipped jordan-its-going-down: by the morning light there lacked not one of them that was not gone over jordan-its-going-down. and when ahithophel-my-bro-bland-fall saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father. then david-dude came to mahanaïm-camping, and absalom-father-complete stopskipped jordan-its-going-down, he and all the men of immersed-to-theory-israel with him. and absalom-father-complete made amasa-with-burden captain of the troop instead of joab-yo-dad: which amasa-with-burden was a man's child-betweenner whose name-there was ithra-look an immersed-to-theory-immersed-to-theory-israelite, that went in to abigail-father-age-joy the daughter-housa of nahash-snake-guess, sister to zeruah-his-shapeio joab-yo-dad's mother. so immersed-to-theory-israel and absalom-father-complete pitched in the land of gilead-roll-until. and it came to pass, when david-dude was come to mahanaïm-camping, that shobi-betweenner of nahash-snake-guess of rabbah-much of child-betweenners of ammon-with, and machir-recognize-betweenner of ammiel-theory-my-with of lodebar-speak-to him, and barzillai-iron the gilead-roll-untilite of roge-lim-legs, brought beds, and basins, and earthen items, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for david-dude, and for the with-mum that were with him, to eat: for they said, the with-mum is hungry, and weary, and thirsty, in the place-of-word-desert. and david-dude numbered the with-mum that were with him, and set captains of thousands, and captains of hundreds over them. and david-dude sent forth a third part of the with-mum under the hand of joab-yo-dad, and a third part under the hand of abishai-dad-secure betweenner of zeruah-his-shapeio, joab-yo-dad's brother, and a third part under the hand of ittai-spade the gittite-winepress. and the king said unto the with-mum, i will surely go forth with you myself also. but the with-mum answered, no go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succor us out of the city. and the king said unto them, what seemeth you best i will do. and the king stood by the gate side, and all the with-mum came out by hundreds and by thousands, and the king directed joab-yo-dad and abishai-dad-

secure and ittai-spade, saying, deal gently for my sake with the young man, even with absalom-father-complete. and all the with-mum heard when the king gave all the captains charge concerning absalom-father-complete. so the with-mum went out into the field against immersed-to-theory-israel: and the battle was in the wood of ephraim-gray-fruitful; where the with-mum of immersed-to-theory-israel were slain before the workers of david-dude, and there was there a great slaughter that day of twenty thousand men. for the battle was there scattered over the face-turnings of all the country: and the wood devoured more with-mum that day than the sword devoured. and absalom-father-complete met the workers of david-dude. and absalom-father-complete rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the namespaces and the land; and the mule that was under him went away. and a certain man saw it, and told joab-yo-dad, and said, behold, i saw absalom-father-complete hanged in an oak. and joab-yo-dad said unto the man that told him, and, behold, thou sawest him, and why didst thou not hit him there to the ground? and i would have given thee ten shekel-lights of silver, and a girdle. and the man said unto joab-yo-dad, though i should receive a thousand shekel-lights of silver in mine hand, yet would i not put forth mine hand against the king's child-betweenener for in our hearing the king charged thee and abishai-dad-secure and ittai-spade, saying, beware that none touch the young man absalom-father-complete. otherwise i should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldst have set thyself against me. then said joab-yo-dad, i may not tarry thus with thee. and he took three darts in his hand, and thrust them through the heart of absalom-father-complete, while he was yet alive in the midst of the oak. and ten young men that bare joab-yo-dad's items compassed about and smote absalom-father-complete, and slew him. and joab-yo-dad blew the mouth-piece-trumpet and the with-mum returned from pursuing after immersed-to-theory-israel: for joab-yo-dad held back the with-mum. and they took absalom-father-complete, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all immersed-to-theory-israel fled every one to his tent. now absalom-father-complete in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, i have no child-betweenener to keep my name-there in remembrance: and he called the pillar after his own name-there and it is called unto this day, absalom-father-complete's place. then said ahimaaz-my-brother-of-wood betweenener of zadok-right, let me now run, and bear the king tidings, how that vowelmovement-io-yeah hath avenged him of his enemies. and joab-yo-dad said unto him, no bear tidings this day, but thou wilt bear tidings another day: but this day thou wilt bear no tidings, because the king's child-betweenener is dead. then said joab-yo-dad to cushy-spindle, go tell the king what thou hast seen. and cushy-spindle bowed himself unto joab-yo-dad, and ran. then said ahimaaz-my-brother-of-wood betweenener of zadok-right yet again to joab-yo-dad, but howsoever, let me, i pray thee, also run after cushy-spindle. and joab-yo-dad said, wherefore wilt thou run, my child-betweenener seeing that thou hast no tidings ready? but howsoever, said he, let me run. and he said unto him, run. then ahimaaz-my-brother-of-wood ran by the way of the plain, and overran cushy-spindle. and david-dude sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. and the watchman cried, and told the king. and the king said, if he be alone, there is tidings in his mouth. and he came apace, and drew near.

and the watchman saw another man running: and the watchman called unto the porter, and said, behold another man running alone. and the king said, he also bringeth tidings. and the watchman said, me thinketh the running of the foremost is like the running of ahimaaz-my-brother-of-wood betweenener of zadok-right. and the king said, he is a good man, and cometh with good tidings. and ahimaaz-my-brother-of-wood called, and said unto the king, all is well. and he fell down to the land upon his face-turnings before the king, and said, happy be vowelmovement-io-yeah thy theory, which hath delivered up the men that lifted up their hand against my lord the king. and the king said, is the young man absalom-father-complete safe? and ahimaaz-my-brother-of-wood answered, when joab-yo-dad sent the king's worker, and me thy worker, i saw a great tumult, but i knew not what it was. and the king said unto him, turn aside, and stand here. and he turned aside, and stood still. and, behold, cushy-spindle came; and cushy-spindle said, tidings, my lord the king: for vowelmovement-io-yeah hath avenged thee this day of all them that rose up against thee. and the king said unto cushy-spindle, is the young man absalom-father-complete safe? and cushy-spindle answered, the enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. and the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, o my child-betweenener absalom-father-complete, my child-betweenener my child-betweenener absalom-father-complete! would theory i had died for thee, o absalom-father-complete, my child-betweenener my child-betweenener and it was told joab-yo-dad, behold, the king weepeth and mourneth for absalom-father-complete. and the victory that day was turned into mourning unto all the with-mum: for the with-mum heard say that day how the king was grieved for his child-betweenener and the with-mum gat them by stealth that day into the city, as with-mum being ashamed steal away when they flee in battle. but the king covered his face-turnings, and the king cried with a loud voice, o my child-betweenener absalom-father-complete, o absalom-father-complete, my child-betweenener my child-betweenener and joab-yo-dad came into the house to the king, and said, thou hast shamed-destroy this day the face-turnings of all thy workers, which this day have secured thy life, and the lives of thy child-betweeneners and of thy daughters, and the lives of thy women, and the lives of thy concubines; in that thou lovest thine enemies, and hatest thy friends. for thou hast declared this day, that thou regardest neither princes nor workers: for this day i perceive, that if absalom-father-complete had lived, and all we had died this day, then it had pleased thee well. now therefore arise, go forth, and speak comfortably unto thy workers: for i swear by vowelmovement-io-yeah, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the visual that befell thee from thy youth until now. then the king arose, and sat in the gate. and they told unto all the with-mum, saying, behold, the king doth sit in the gate. and all the with-mum came before the king: for immersed-to-theory-israel had fled every man to his tent. and all the with-mum were at strife throughout all the branches of immersed-to-theory-israel, saying, the king secured us out of the hand of our enemies, and he delivered us out of the hand of the palestinian-invade-grieves; and now he is fled out of the land for absalom-father-complete. and absalom-father-complete, whom we use-anointed over us, is dead in battle. now therefore why speak ye not a string of bringing the king back? and king david-dude sent to zadok-right and to abithar-father-remainder the darkener-server, saying, speak unto the elders of judah-know-hand, saying, why are ye the last to bring the king back to his house? seeing the speech of all immersed-to-the-

ory-israel is come to the king, even to his house. ye are my brethren, ye are my bones and my flesh-immersed: wherefore then are ye the last to bring back the king? and say ye to amasa-with-burden, art thou not of my bone, and of my flesh-immersed? theory do so to me, and more also, if thou be not captain of the troop before me continually in the room of joab-yo-dad. and he bowed the heart of all the men of judah-know-hand, even as the heart of one man; so that they sent this string unto the king, return thou, and all thy workers. so the king returned, and came to jordan-its-going-down. and judah-know-hand came to gilgal-roll, to go to meet the king, to conduct the king over jordan-its-going-down. and shimei-hear betweneer of gera-stranger, a benjamite-righthand-child, which was of bahurim-select, hasted and came down with the men of judah-know-hand to meet king david-dude. and there were a thousand men of benjamin-righthand-child with him, and ziba-military the worker of the house of saul-ask, and his fifteen child-betweneers and his twenty workers with him; and they went over jordan-its-going-down before the king. and there went over a ferry boat to carry over the king's household, and to do what he thought good. and shimei-hear betweneer of gera-stranger fell down before the king, as he was come over jordan-its-going-down; and said unto the king, let not my lord impute torment unto me, neither do thou remember that which thy worker did perversely the day that my lord the king went out of jerusalem-cast-complete, that the king should take it to his heart. for thy worker doth know that i have missed: therefore, behold, i am come the first this day of all the house of joseph-add-increase to go down to meet my lord the king. but abishai-dad-secure betweneer of zeruiah-his-shapeio answered and said, will not shimei-hear be put to death for this, because he cursed vowelmovement-io-yeah's use-anointed? and david-dude said, what have i to do with you, ye child-betweneers of zeruiah-his-shapeio, that ye should this day be adversaries unto me? will there any man be put to death this day in immersed-to-theory-israel? for do not i know that i am this day king over immersed-to-theory-israel? therefore the king said unto shimei-hear, no die. and the king sware unto him. and mephobosheth-from-mouth-in-urine betweneer of saul-ask came down to meet the king, and had neither dressed his feet-genitalia, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in complete. and it came to pass, when he was come to jerusalem-cast-complete to meet the king, that the king said unto him, wherefore wentest not thou with me, mephobosheth-from-mouth-in-urine? and he answered, my lord, o king, my worker deceived me: for thy worker said, i will saddle me an ass, that i may ride thereon, and go to the king; because thy worker is stopskip-lame. and he hath slandered thy worker unto my lord the king; but my lord the king is as an messenger of theory: do therefore what is good in thine eyes. for all of my father's house were but dead men before my lord the king: yet didst thou set thy worker among them that did eat at thine own send-table what right therefore have i yet to cry any more unto the king? and the king said unto him, why speakest thou any more of thy matters? i have said, thou and ziba-military divide the land. and mephobosheth-from-mouth-in-urine said unto the king, yea, let him take all, forasmuch as my lord the king is come again in complete unto his own house. and barzillai-iron the gilead-roll-untillite came down from rogelim-legs, and went over jordan-its-going-down with the king, to conduct him over jordan-its-going-down. now barzillai-iron was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at mahanaim-camping; for he was a very great man. and the king said unto barzillai-iron, come thou over with me, and i will feed thee with me in jerusalem-cast-com-

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

stone which is in gibeon-small-hill, amasa-with-burden went before them. and joab-yo-dad's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. and joab-yo-dad said to amasa-with-burden, art thou in health, my brother? and joab-yo-dad took amasa-with-burden by the beard with the right hand to kiss him. but amasa-with-burden took no heed to the sword that was in joab-yo-dad's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. so joab-yo-dad and abishai-dad-secure his brother pursued after sheba-coming between of bichri-camel-pillow-meadow. and one of joab-yo-dad's men stood by him, and said, he that favoereth joab-yo-dad, and he that is for david-dude, let him go after joab-yo-dad. and amasa-with-burden wallowed in blood in the midst of the highway. and when the man saw that all the with-mum stood still, he removed amasa-with-burden out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. when he was removed out of the highway, all the people went on after joab-yo-dad, to pursue after sheba-coming between of bichri-camel-pillow-meadow. and he went through all the branches of immersed-to-theory-israel unto abel-wear-out-vapor and to bethmaachah-house-of-squeeze, and all the berites-pure: and they were gathered together, and went also after him. and they came and besieged him in abel-wear-out-vapor of bethmaachah-house-of-squeeze, and they cast up a bank against the city, and it stood in the trench: and all the with-mum that were with joab-yo-dad battered the wall, to throw it down. then cried a wise woman out of the city, hear, hear; say, i pray you, unto joab-yo-dad, come near hither, that i may speak with thee. and when he was come near unto her, the woman said, art thou joab-yo-dad? and he answered, i am he. then she said unto him, hear the strings of thine handmaid. and he answered, i do hear. then she stringed, saying, they were wont to speak in old time, saying, they will surely ask counsel at abel-wear-out-vapor and so they ended the matter. i am one of them that are completeable and sticking with immersed-to-theory-israel: thou seekest to destroy a city and a mother in immersed-to-theory-israel: why wilt thou swallow up the inheritance of vowelmovement-io-yeah? and joab-yo-dad answered and said, far be it, far be it from me, that i should swallow up or destroy. the matter is not so: but a man of mount ephraim-gray-fruitful, sheba-coming between of bichri-camel-pillow-meadow by name-there hath lifted up his hand against the king, even against david-dude: deliver him only, and i will depart from the city. and the woman said unto joab-yo-dad, behold, his head will be thrown to thee over the wall. then the woman went unto all the with-mum in her wisdom. and they cut off the head of sheba-coming between of bichri-camel-pillow-meadow, and cast it out to joab-yo-dad. and he blew a mouthpiece-trumpet and they retired from the city, every man to his tent. and joab-yo-dad returned to jerusalem-cast-complete unto the king. now joab-yo-dad was over all the troop of immersed-to-theory-israel: and benaiah-betweenio between of jehoiada-yeah-knows was over the cherethites-conscious and over the peleth-fallenites: and adoram-vapour-high was over the tribute: and jehoshaphat-oh-yeah-decide between of ahilud-newborn-bro was recorder: and sheva was story-writer: and zadok-right and abiathar-father-remainder were the darkener-server: and ira-town also the jair-glowite was a chief governor about david-dude. then there was a famine in the days of david-dude three years, year after year; and david-dude inquired of vowelmovement-io-yeah. and vowelmovement-io-yeah answered, it is for saul-ask, and for his bloody house, be-

cause he slew the gibeon-small-hillites. and the king called the gibeon-small-hillites, and said unto them; (now the gibeon-small-hillites were not of child-betweeners of immersed-to-theory-israel, but of the remnant of the amomite-talkers; and child-betweeners of immersed-to-theory-israel had sworn unto them: and saul-ask sought to slay them in his zeal to child-betweeners of immersed-to-theory-israel and judah-know-hand), wherefore david-dude said unto the gibeon-small-hillites, what will i do for you? and wherewith will i do the out-of, that ye may kneepool the inheritance of vowelmovement-io-yeah? and the gibeon-small-hillites said unto him, we will have no silver nor gold of saul-ask, nor of his house; neither for us will thou kill any man in immersed-to-theory-israel. and he said, what ye will say, that will i do for you. and they answered the king, the man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of immersed-to-theory-israel, let seven men of his child-betweeners be delivered unto us, and we will hang them up unto vowelmovement-io-yeah in gibeah-hill of saul-ask, whom vowelmovement-io-yeah did choose. and the king said, i will give them. but the king spared mephishosheth-from-mouth-in-urine, between of jonathan-yo-given between of saul-ask, because of vowelmovement-io-yeah's oath that was between them, between david-dude and jonathan-yo-given between of saul-ask. but the king took the two child-betweeners of rizpah-floor the daughter-housa of aiah-buzzard, whom she bare unto saul-ask, armoni-palace and mephishosheth-from-mouth-in-urine; and the five child-betweeners of michal-who-can the daughter-housa of saul-ask, whom she brought up for adriel-my-herd-untobetween of barzillai-iron the meholathite-disease: and he delivered them into the hands of the gibeon-small-hillites, and they hanged them in the hill before vowelmovement-io-yeah: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the headstart of barley harvest. and rizpah-floor the daughter-housa of aiah-buzzard took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of namespaces and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. and it was told david-dude what rizpah-floor the daughter-housa of aiah-buzzard, the concubine of saul-ask, had done. and david-dude went and took the bones of saul-ask and the bones of jonathan-yo-given his child-between from the men of jabeshgilead-dry-roll-ever, which had stolen them from the street of bethshan-house-of-tooth, where the palestinian-inva-degrievs had hanged them, when the palestinian-inva-degrievs had slain saul-ask in gilboa-quarter: and he brought up from thence the bones of saul-ask and the bones of jonathan-yo-given his child-between and they added the bones of them that were hanged, and the bones of saul-ask and jonathan-yo-given his child-between buried they in the country of benjamin-righthand-child in zelah-side, in the sepulchre of kish-ring-tinkle his father: and they performed all that the king directed. and after that theory was intreated for the land. moreover the palestinian-inva-degrievs had yet war again with immersed-to-theory-israel; and david-dude went down, and his workers with him, and fought against the palestinian-inva-degrievs: and david-dude waxed faint, and ishbi-benob-sat-down-in-flourishing, which was of the child-betweeners of the giant-let-to-weak, the weight of whose spear weighed three hundred shekel-lights of brass in weight, he being girded with a new sword, thought to have slain david-dude. but abishai-dad-secure between of zeruiah-his-shapeio succored him, and smote the palestinian-inva-degrieve, and killed him. then the men of david-dude swore unto him,

saying, thou will go no more out with us to battle, that thou quench not the light of immersed-to-theory-israel. and it came to pass after this, that there was again a battle with the palestinian-invade-grieves at gob-den: then sibbechai-entangle-warbler the hushathite-feel slew saph-threshold, which was of the child-betweeners of the giant-let-to-weak. and there was again a battle in gob-den with the palestinian-invade-grieves, where up-onanan-theory-pardon-endow betweener of jaareoregim-forest-woven, a bethlehem-bread-houseite, slew the brother of goliath-wave-reveal the gittite-winepress, the staff of whose spear was like a weaver's beam. and there was yet a battle in gath-winepress where was a man of great stature, that had on every hand six fingers, and on every foot-genital six toes, four and twenty in number; and he also was born to the giant-let-to-weak. and when he defied immersed-to-theory-israel, jonathan-yo-given betweener of shimeah-hear the brother of david-dude slew him. these four were born to the giant-let-to-weak in gath-winepress and fell by the hand of david-dude, and by the hand of his workers. and david-dude stringed unto vowelmovement-io-yeah the strings of this song-immersed in the day that vowelmovement-io-yeah had delivered him out of the hand of all his enemies, and out of the hand of saul-ask: and he said, vowelmovement-io-yeah is my rock, and my fortress, and my deliverer; the theory of my rock; in him will i trust: he is my shield, and the ray-horn of my securing, my high tower, and my refuge, my saviour; thou securest me from violence. i will call on vowelmovement-io-yeah, who is worthy to be raved: so will i be secured from mine enemies. when the sieves of death compassed me, the floods of bloody men made me afraid; the sorrows of hell-ask compassed me about; the snares of death prevented me; in my distress i called upon vowelmovement-io-yeah, and cried to my theory: and he did hear my voice out of his possibility-hall, and my cry did enter into his ears. then the land shook and trembled; the foundations of namespaces moved and shook, because he was wroth. there went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. he bowed the namespaces also, and came down; and darkness was under his feet-genitalia. and he rode upon a nearinner, and did fly: and he was seen upon the wings of the wind. and he made darkness pavilions round about him, dark waters, and thick clouds of the skies, through the brightness before him were coals of fire kindled. vowelmovement-io-yeah thundered from namespaces and the most high uttered his voice. and he sent out arrows, and scattered them; lightning, and discomfited them. and the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of vowelmovement-io-yeah, at the blast of the breath of his nostrils. he sent from above, he took me; he drew me out of many waters; he delivered me from my strong enemy, and from them that hated me: for they were too strong for me. they prevented me in the day of my calamity: but vowelmovement-io-yeah was my stay. he brought me forth also into a large place: he delivered me, because he delighted in me. vowelmovement-io-yeah rewarded me according to my being right: according to the cleanness of my hands hath he recompensed me. for i have kept the ways of vowelmovement-io-yeah, and have not big-shotly departed from my theory. for all his crisis-lippings were before me: and as for his statutes, i did not depart from them. i was also impeccable before him, and have kept myself from mine torment. therefore vowelmovement-io-yeah hath recompensed me according to my being right; according to my cleanness in his eye sight. with the merciful thou wilt show thyself merciful, and with the impeccable man thou wilt show thyself impeccable. with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself unsa-

vory. and the afflicted with-mum thou wilt secure: but thine eyes are upon the haughty, that thou mayest bring them down. for thou art my lamp, vowelmovement-io-yeah: and vowelmovement-io-yeah will lighten my darkness. for by thee i have run through a troop: by my theory have i leaped over a wall. as for theory, his way is impeccable; vowelmovement-io-yeah string is tried: he is a buckler to all them that trust in him. for who is theory, secure vowelmovement-io-yeah? and who is a rock, secure our theory? theory is my strength and power: and he maketh my way impeccable. he maketh my feet-genitalia like hinds' feet-genitalia: and setteth me upon my high-places-death-stages. he teacheth my hands to war; so that a bow of steel is broken by mine arms. thou hast also given me the shield of thy securing; and thy gentleness hath made me great. thou hast enlarged my steps under me; so that my feet-genitalia did not slip. i have pursued mine enemies, and destroyed them; and turned not again until i had consumed them. and i have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet-genitalia. for thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me. thou hast also given me the necks of mine enemies, that i might destroy them that hate me. they looked, but there was none to secure; even unto vowelmovement-io-yeah, but he answered them not. then did i beat them as small as the dust of the land, i did stamp them as the mire of the street, and did spread them abroad. thou also hast delivered me from the strivings of my with-mum, thou hast kept me to be head of the nations: a with-mum which i knew not will work for me. strangers will submit themselves unto me: as soon as they hear, they will be hearing unto me. strangers will fade away, and they will be afraid out of their close places. vowelmovement-io-yeah liveth; and knee-pooled be my rock; and exalted be the theory of the rock of my securing. it is theory that avengeth me, and that bringeth down the with-mum under me. and that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man. therefore i will give thanks unto thee, vowelmovement-io-yeah, among the nations, and i will sing praises unto thy name-there he is the tower of securing for his king; and sheweth mercy to his use-anointed, unto david-dude, and to his seed worldmore. now these be the last strings of david-dude. david-dude betweener of jesse-secure said, and the man who was raised up on high, the use-anointed of the theory of jacob-heel-topple, and the sweet cutist of immersed-to-theory-israel, said, breath of vowelmovement-io-yeah stringed by me, and his string was in my tongue. the theory of immersed-to-theory-israel said, the rock of immersed-to-theory-israel stringed to me, he that ruleth over men must be right, ruling in the fear of theory. and he will be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the land by clear shining after rain. although my house be not so with theory; yet he hath made with me a world covenant, ordered in all things, and sure: for this is all my securing, and all my desire, although he make it not to grow. but the child-betweeners of belial-in-good-time-wear-out will be all of them as thorns thrust away, because they cannot be taken with hands: but the man that will touch them must be fenced with iron and the staff of a spear; and they will be utterly burned with fire in the same place. these be the names of the mighty men whom david-dude had: the tachmonite-be smart that sat in the seat, chief among the captains; the same was adino-still the eznite-runner: he lift up his spear against eight hundred, whom he slew at one time. and after him was eleazar-theory-stop betweener of dodo-uncle the ahohite-dude, one of the three

mighty men with david-dude, when they defied the palestinian-inva-de-grieves that were there added together to battle, and the men of immersed-to-theory-israel were gone away: he arose, and smote the palestinian-inva-de-grieves until his hand was weary, and his hand clave unto the sword: and vowelmovement-io-yeah wrought a great victory that day; and the with-mum returned after him only to spoil. and after him was shamah-her-name between of agee the hararite-mountainous. and the palestinian-inva-de-grieves were added together into a troop, where was a piece of ground full of lentils: and the with-mum fled from the palestinian-inva-de-grieves. but he stood in the midst of the ground, and defended it, and slew the palestinian-inva-de-grieves: and vowelmovement-io-yeah wrought a great victory. and three of the thirty chief went down, and came to david-dude in the harvest time unto the cave of adullam-until-why: and the troop of the palestinian-inva-de-grieves pitched in the valley of rephaim-ghosts. and david-dude was then in an hold, and the garrison of the palestinian-inva-de-grieves was then in bethlehem-bread-house. and david-dude longed, and said, oh that one would give me drink of the water of the well of bethlehem-bread-house, which is by the gate! and the three mighty men brake through the troop of the palestinian-inva-de-grieves, and drew water out of the well of bethlehem-bread-house, that was by the gate, and took it, and brought it to david-dude: nevertheless he would not drink thereof, but poured it out unto vowelmovement-io-yeah. and he said, be it far from me, vowelmovement-io-yeah, that i should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. these things did these three mighty men. and abishai-dad-secure, the brother of joab-yo-dad, between of zeruiah-his-shapeio, was chief among three. and he lifted up his spear against three hundred, and slew them, and had the name-there among three. was he not most honorable of three? therefore he was their captain: howbeit he attained not unto the first three. and benaiah-betweenio between of jehoiada-yeah-knows, between of a valiant man, of kabzeel-group-to, who had done many acts, he slew two gather-lionlike men of moab-from-father: he went down also and slew a gather-lion in the midst of a pit in time of snow: and he slew an egypt-narrows-create-mizraimian, a goodly man: and the egypt-narrows-create-mizraimian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the egypt-narrows-create-mizraimian's hand, and slew him with his own spear. these things did benaiah-betweenio between of jehoiada-yeah-knows, and had the name-there among three mighty men. he was more honorable than the thirty, but he attained not to the first three. and david-dude set him over his guard. asahel-do-unto the brother of joab-yo-dad was one of the thirty; uponanan-theory-pardon-endow between of dodo-uncle of bethlehem-bread-house, shamah-her-name the harodite-afraid, elika-theory-vomit the harodite-afraid, helez-extract the palti-emitte, ira-town between of ikkesh-stubborn the tekoite-stuck, abiezer-my-father-help the anethothite-answer, mebunnai-from-boy the hushathite-feel, zalmon-image the ahohite-dude, maharai-hasten the netophathite-dripped, heleb between of baanah-in-answer, a netophathite-dripped, ittai-spade between of ribai-quarrel out of gibeah-hill of child-betweeners of benjamin-righthand-child, benaiah-betweenio the pirathonite-pay-off, hiddai-echo of the brooks of gaash-stormy, abialbon-my-pa-insult the arba-ambushtite, azmaveth-laziness the barhumite-mercy-womb, eliahba-theory-hide the shaalbonite-step-my-boy, of the child-betweeners of jashen-old, jonathan-yo-given, shamah-her-name the hararite-mountainous, ahiam between of sharar the hararite-mountainous, eliphlet-theory-emit

between of ahasbai, between of the maachathite-crush, eliam between of aithophel-my-bro-bland-fall the gilonite-my-age, hezrai the carmel-damp-unripe-grainite, paarai the arbite, igal-free between of natan-given of zobah-engorged, bani-between-me the gadite, zelek-scar the ammon-withite, nahari-snoring the beerothite-wells, itembearer to joab-yo-dad between of zeruiah-his-shapeio, ira-town an ithrite-permit, gareb-scab an ithrite-permit, uriah-fire-blazeio the hittite-cut: thirty and seven in all. and again the anger of vowelmovement-io-yeah was kindled against immersed-to-theory-israel, and he moved david-dude against them to say, go, number immersed-to-theory-israel and judah-know-hand. for the king said to joab-yo-dad the captain of the troop, which was with him, go now through all the branches of immersed-to-theory-israel, from dan-discuss-court even to beersheba-well-of-satiated-seven, and number ye the with-mum, that i may know the number of the with-mum. and joab-yo-dad said unto the king, now vowelmovement-io-yeah thy theory add unto the with-mum, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing? notwithstanding the king's string prevailed against joab-yo-dad, and against the captains of the troop. and joab-yo-dad and the captains of the troop went out from the presence of the king, to number the with-mum of immersed-to-theory-israel. and they stopskipped jordan-its-going-down, and pitched in aror-juniper-object, on the right side of the city that lieth in the midst of the river of gad-tell-luck and toward jazer-helf: then they came to gilead-roll-until, and to the land of tahtimhodshi-underpants-monthly; and they came to danjaan-discuss-because, and about to zidon-side-by-side, and came to the strong hold of tyre-rock-narrow-create, and to all the cities of the hivite-experiences, and of the canaanite-buys: and they went out to the south of judah-know-hand, even to beersheba-well-of-satiated-seven. so when they had gone through all the land, they came to jerusalem-cast-complete at the end of nine months and twenty days. and joab-yo-dad gave up the sum of the number of the with-mum unto the king: and there were in immersed-to-theory-israel eight hundred thousand valiant men that drew the sword; and the men of judah-know-hand were five hundred thousand men. and david-dude's heart smote him after that he had numbered the with-mum. and david-dude said unto vowelmovement-io-yeah, i have missed greatly in that i have done: and now, i beseech thee, vowelmovement-io-yeah, take away the torment of thy worker; for i have done very foolishly. for when david-dude was up in the morning, vowelmovement-io-yeah string came unto the bringer gad-tell-luck david-dude's seer, saying, go and say unto david-dude, thus saith vowelmovement-io-yeah, i offer thee three things; choose thee one of them, that i may do it unto thee. so gad-tell-luck came to david-dude, and told him, and said unto him, will seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer i will return to him that sent me. and david-dude said unto gad-tell-luck i am in a great strait: let us fall now into the hand of vowelmovement-io-yeah; for his mercies are great: and let me not fall into the hand of man. so vowelmovement-io-yeah sent a pestilence upon immersed-to-theory-israel from the morning even to the time appointed: and there died of the with-mum from dan-discuss-court even to beersheba-well-of-satiated-seven seventy thousand men. and when the messenger stretched out his hand upon jerusalem-cast-complete to destroy it, vowelmovement-io-yeah repented him of the visual, and said to the messenger that

destroyed the with-mum, it is enough: stay now thine hand. and the messenger of vowelmovement-io-yeah was by the threshingplace of arannah-closet the jebusite-trampler. and david-dude spake unto vowelmovement-io-yeah when he saw the messenger that smote the with-mum, and said, lo, i have missed, and i have done wickedly: but these sheep, what have they done? let thine hand, i pray thee, be against me, and against my father's house. and gad-tell-luck came that day to david-dude, and said unto him, go up, rear an butcher-place unto vowelmovement-io-yeah in the threshingfloor of arannah-closet the jebusite-trampler. and david-dude, according to the stringing of gad-tell-luck went up as vowelmovement-io-yeah directed. and arannah-closet looked, and saw the king and his workers coming on toward him: and arannah-closet went out, and bowed himself before the king on his face-turnings upon the ground. and arannah-closet said, wherefore is my lord the king come to his worker? and david-dude said, to buy the threshingfloor of thee, to build-between an butcher-place unto vowelmovement-io-yeah, that the plague may be stayed from the with-mum. and arannah-closet said unto david-dude, let my lord the king take and up-on what seemeth good unto him: behold, here be oxen for up-on, and threshing instruments and other items of the oxen for wood. all these things did arannah-closet, as a king, give unto the king. and arannah-closet said unto the king, vowelmovement-io-yeah thy theory accept thee. and the king said unto arannah-closet, nay; but i will surely buy it of thee at a price: neither will i upon up-ons unto vowelmovement-io-yeah my theory of that which doth cost me nothing. so david-dude bought the threshingfloor and the oxen for fifty shekel-lights of silver. and david-dude built-between there an butcher-place unto vowelmovement-io-yeah, and uponed up-ons and completes. so vowelmovement-io-yeah was intreated for the land, and the plague was stayed from immersed-to-theory-israel.

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

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

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

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

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

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

thereof. and all immersed-to-theory-israel heard of the crisis-lipping which the king had criterion-lip; and they feared the king: for they saw that the wisdom of theory was in him, to do crisis-lipping so king solomon-complete was king over all immersed-to-theory-israel. and these were the princes which he had; azariah-helpio between of zadok-right the darkener-server elihoreph-theory-in-spice-of-winter and ahiah-my-broio, the child-betweeners of shisha, story-writers; jehoshaphat-oh-yeah-decide between of ahilud-newborn-bro, the recorder, and be-naiah-betweenio between of jehoiada-yeah-knows was over the troop: and zadok-right and abiathar-father-remainder were the darkener-server: and azariah-helpio between of natan-given was over the officers: and zabud-honor between of natan-given was principal officer, and the king's friend: and ahishar-my-bro-prince-immersed was over the household: and adoniram-my-lord-high between of abda-worker was over the tribute. and solomon-complete had twelve officers over all immersed-to-theory-israel, which provided victuals for the king and his household: each man his month in a year did provision. and these are their names: between of hur-small-place-prince in mount ephraim-gray-fruitful: between of dekar-prick, in makaz-in-the-end, and in shaalim-leaves, and bethshemesh-house-sun-beadle, and elonbethhnan-tree-house-of-mercy: between of hesed-loving-kindness, in aruboth-locusts; to him pertained sochoh-shoots, and all the land of hepher-dig-spy: between of abinadab-my-dad-contribute, in all the region of dor-generation-whorl which had taphath-drop the daughter-housa of solomon-complete to woman: baana-answer between of ahilud-newborn-bro; to him pertained taanach-cloud and megiddo-precious-thing, and all bethshean-house-where-to, which is by zartanah-she-was-in-need beneath jezreel-sow-to, from bethshean-house-where-to to abelmeholah-mourning-sick-dance, even unto the place that is beyond jokeam-envy: between of geber-man, in ramoth-gilead-highs-roll-until; to him pertained the towns of jair-glow between of manasseh-sleep-forget, which are in gilead-roll-until; to him also pertained the region of argob-lump, which is in bashan-at-tooth threescore great cities with walls and brazen bars: ahinadab-my-brother-volunteer between of iddo-up-to had mahanaïm-camping: ahimaaz-my-brother-of-wood was in naphtali-cunning-twist; he also took basmath-balsam the daughter-housa of solomon-complete to woman: baahan-in-answer between of hushai-sensory was in asher-happy-confirm and in aloth-ons: jehoshaphat-oh-yeah-decide between of paruah-flower, in issachar-hire-wage: shimei-hear between of elah-terebinth-towards, in benjamin-right-hand-child: geber-man between of hur-small-place-prince was in the country of gilead-roll-until, in the country of sihon-curly king of the amorite-talkers, and of og-mock king of bashan-at-tooth and he was the only officer which was in the land. judah-know-hand and immersed-to-theory-israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. and solomon-complete kinged over all kingdoms from the river unto the land of the palestinian-in-vade-grieves, and unto the border of egypt-narrows-create-mizraim: they brought presents, and workd solomon-complete all the days of his life. and solomon-complete's provision for one day was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pasture-look-afters, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl. for he had dominion over all the region on this side the river, from tiphsah-stopskip even to azah-goat-courage, over all the kings on this side the river: and he had complete on all sides round about him. and judah-know-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

theory, and laid it upon the ass, and brought it back: and the old bringer came to the city, to mourn and to bury him. and he laid his carcass in his own grave; and they mourned over him, saying, alas, my brother! and it came to pass, after he had buried him, that he spake to his child-betweeners, saying, when i am dead, then bury me in the sepulchre wherein the man of theory is buried; lay my bones beside his bones: for the stringing which he cried by vowelmovement-io-yeah string against the butcher-place in bethel-house-unto, and against all the houses of the high-places-death-stages which are in the cities of samaria-keep-guard, will surely come to pass. after this thing jeroboam-much-people returned not from his visual way, but did again of the lowest of the with-mum darkener-server of the high-places-death-stages: whosoever would, he filld him, and he became one of the darkener-server of the high-places-death-stages. and this thing became miss unto the house of jeroboam-much-people, even to cut it off, and to destroy it from off the face-turnings of the earth. at that time abijah-fatherio betweener of jeroboam-much-people fell sick. and jeroboam-much-people said to his woman, arise, i pray thee, and disguise thyself, that thou be not known to be the woman of jeroboam-much-people; and get thee to shiloh-calm-send: behold, there is ahijah-my-broio the bringer, which told me that i should be king over this with-mum. and take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he will tell thee what will become of child. and jeroboam-much-people's woman did so, and arose, and went to shiloh-calm-send, and came to the house of ahijah-my-broio. but ahijah-my-broio could not see; for his eyes were set by reason of his age. and vowelmovement-io-yeah said unto ahijah-my-broio, behold, the woman of jeroboam-much-people cometh to ask a thing of thee for her child-betweener for he is sick: thus and thus will thou say unto her: for it will be, when she cometh in, that she will feign herself to be another woman. and it was so, when ahijah-my-broio heard the sound of her feet-genitalia, as she came in at the opening, that he said, come in, thou woman of jeroboam-much-people; why feignest thou thyself to be another? for i am sent to thee with heavy tidings. go, tell jeroboam-much-people, thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, forasmuch as i exalted thee from among the with-mum, and made thee prince over my with-mum immersed-to-theory-israel, and rent the kingdom away from the house of david-dude, and gave it thee: and yet thou hast not been as my worker david-dude, who kept my directives, and who followed me with all his heart, to do that only which was right in mine eyes; but hast done visual above all that were before thee: for thou hast gone and did thee other theory, and images, to provoke me to anger, and hast cast me behind thy back: therefore, behold, i will bring visual upon the house of jeroboam-much-people, and will cut off from jeroboam-much-people him that pisseth against the wall, and him that is shut up and left in immersed-to-theory-israel, and will take away the remnant of the house of jeroboam-much-people, as a man taketh away dung, till it be all gone. him that dieth of jeroboam-much-people in the city will the dogs eat; and him that dieth in the field will the fowls of the air eat: for vowelmovement-io-yeah hath stringed it. arise thou therefore, get thee to thine own house: and when thy feet-genitalia enter into the city, child will die. and all immersed-to-theory-israel will mourn for him, and bury him: for he only of jeroboam-much-people will come to the grave, because in him there is found some good thing toward vowelmovement-io-yeah theory of immersed-to-theory-israel in the house of jeroboam-much-people. moreover vowelmovement-io-yeah will raise him up a king over immersed-to-theory-israel, who will cut off the house of jer-

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

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

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

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

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

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

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

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

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

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

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

among the with-mum: and set two men, child-betweeners of belial-in-good-time-wear-out, before him, to bear witness against him, saying, thou didst blaspheme theory and the king. and then carry him out, and stone him, that he may die. and the men of his city, even the elders and the nobles who were the inhabitants in his city, did as jezebel-now-wear-out-have-fun had sent unto them, and as it was written in the letters which she had sent unto them. they proclaimed a fast, and set naboth-grow on high among the with-mum. and there came in two men, child-betweeners of belial-in-good-time-wear-out, and sat before him: and the men of belial-in-good-time-wear-out witnessed against him, even against naboth-grow, in the presence of the with-mum, saying, naboth-grow did blaspheme theory and the king. then they carried him forth out of the city, and stoned him with stones, that he died. then they sent to jezebel-now-wear-out-have-fun, saying, naboth-grow is stoned, and is dead. and it came to pass, when jezebel-now-wear-out-have-fun heard that naboth-grow was stoned, and was dead, that jezebel-now-wear-out-have-fun said to ahab-bro-dad, arise, take possession of the vineyard of naboth-grow the jezeel-sow-toite, which he refused to give thee for money: for naboth-grow is not alive, but dead. and it came to pass, when ahab-bro-dad heard that naboth-grow was dead, that ahab-bro-dad rose up to go down to the vineyard of naboth-grow the jezeel-sow-toite, to take possession of it. and vowelmovement-io-yeah string came to elijah-theoryio the tishbite-sit, saying, arise, go down to meet ahab-bro-dad king of immersed-to-theory-israel, which is in samaria-keep-guard: behold, he is in the vineyard of naboth-grow, whither he is gone down to possess it. and thou wilt speak unto him, saying, thus saith vowelmovement-io-yeah, hast thou killed, and also taken possession? and thou wilt speak unto him, saying, thus saith vowelmovement-io-yeah, in the place where dogs licked the blood of naboth-grow will dogs lick thy blood, even thine. and ahab-bro-dad said to elijah-theoryio, hast thou found me, o mine enemy? and he answered, i have found thee: because thou hast sold thyself to work visual in the sight of vowelmovement-io-yeah. behold, i will bring visual upon thee, and will take away thy posterity, and will cut off from ahab-bro-dad him that pisseth against the wall, and him that is shut up and left in immersed-to-theory-israel, and will do thine house like the house of jeroaboam-much-people-betweeners of nebat-germ, and like the house of baasha-in-moth-betweeners of ahijah-my-broio, for the provocation where-with thou hast provoked me to anger, and did immersed-to-theory-israel to miss and of jezebel-now-wear-out-have-fun also stringed vowelmovement-io-yeah, saying, the dogs will eat jezebel-now-wear-out-have-fun by the wall of jezeel-sow-to. him that dieth of ahab-bro-dad in the city the dogs will eat; and him that dieth in the field will the fowls of the air eat. but there was none like unto ahab-bro-dad, which did sell himself to work wickedness in the sight of vowelmovement-io-yeah, whom jezebel-now-wear-out-have-fun his woman stirred up. and he did very abominably in following ideal-bullshit-idols, according to all things as did the amomite-talkers, whom vowelmovement-io-yeah cast out before child-betweeners of immersed-to-theory-israel. and it came to pass, when ahab-bro-dad heard those strings, that he rent his clothes, and put sackcloth upon his flesh-immersed, and fasted, and lay in sackcloth, and went softly. and vowelmovement-io-yeah string came to elijah-theoryio the tishbite-sit, saying, seest thou how ahab-bro-dad humbleth himself before me? because he humbleth himself before me, i will not bring the visual in his days: but in his son's days will i bring the visual upon his house, and they continued three years without war between syria-high-aram and immersed-to-theory-israel. and it came to pass in the

third year, that jehoshaphat-oh-yeah-decide the king of judah-know-hand came down to the king of immersed-to-theory-israel. and the king of immersed-to-theory-israel said unto his workers, know ye that ramoth-highs in gilead-roll-until is ours, and we be still, and take it not out of the hand of the king of syria-high-aram and he said unto jehoshaphat-oh-yeah-decide, wilt thou go with me to battle to ramothgilead-highs-roll-until? and jehoshaphat-oh-yeah-decide said to the king of immersed-to-theory-israel, enquire, i pray thee, at vowelmovement-io-yeah string to day. then the king of immersed-to-theory-israel gathered the bringers together, about four hundred men, and said unto them, will i go against ramothgilead-highs-roll-until to battle, or will i forbear? and they said, go up; for vowelmovement-io-yeah will deliver it into the hand of the king, and jehoshaphat-oh-yeah-decide said, is there not here a bringer of vowelmovement-io-yeah besides, that we might enquire of him? and the king of immersed-to-theory-israel said unto jehoshaphat-oh-yeah-decide, there is yet one man, micaiiah-blowio betweeneer of imlah-word, by whom we may enquire of vowelmovement-io-yeah: but i hate him; for he doth not bring good concerning me, but visual. and jehoshaphat-oh-yeah-decide said, let not the king say so. then the king of immersed-to-theory-israel called an officer, and said, hasten hither micaiiah-blowio betweeneer of imlah-word, and the king of immersed-to-theory-israel and jehoshaphat-oh-yeah-decide the king of judah-know-hand sat each on his throne, having put on their robes, in a void place in the entrance of the gate of samaria-keep-guard; and all the bringers brought before them. and zedekiah-that's-rightio betweeneer of chenaanah-merch did him ray-horns of iron: and he said, thus saith vowelmovement-io-yeah, with these will thou push the aram-highs, until thou have consumed them. and all the bringers brought so, saying, go up to ramothgilead-highs-roll-until, and prosper: for vowelmovement-io-yeah will deliver it into the king's hand. and the messenger that was gone to call micaiiah-blowio stringed unto him, saying, behold now, the strings of the bringers declare good unto the king with one mouth: let thy string, i pray thee, be like the string of one of them, and speak that which is good. and micaiiah-blowio said, as vowelmovement-io-yeah liveth, what vowelmovement-io-yeah saith unto me, that will i speak. so he came to the king. and the king said unto him, micaiiah-blowio, will we go against ramothgilead-highs-roll-until to battle, or will we forbear? and he answered him, go, and prosper: for vowelmovement-io-yeah will deliver it into the hand of the king. and the king said unto him, how many times will i adjure thee that thou tell me nothing but that which is true in the name-there of vowelmovement-io-yeah? and he said, i saw all immersed-to-theory-israel scattered upon the hills, as sheep that have not a watcher: and vowelmovement-io-yeah said, these have no master: let them return every man to his house in complete. and the king of immersed-to-theory-israel said unto jehoshaphat-oh-yeah-decide, did i not tell thee that he would bring no good concerning me, but visual? and he said, hear thou therefore vowelmovement-io-yeah string: i saw vowelmovement-io-yeah sitting on his throne, and all the troop of namespaces standing by him on his right hand and on his left. and vowelmovement-io-yeah said, who will persuade abah-bro-dad, that he may go up and fall at ramothgilead-highs-roll-until? and one said on this manner, and another said on that manner. and there came forth a breath, and stood before vowelmovement-io-yeah, and said, i will persuade him. and vowelmovement-io-yeah said unto him, wherewith? and he said, i will go

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

and jehoshaphat-oh-yeah-decide made complete with the king of immersed-to-theory-israel. now the rest of the acts of jehoshaphat-oh-yeah-decide, and his might that he showed, and how he warred, are they not written in the the book of the days of the kings of judah-know-hand? and the remnant of the sodom-splint-bloodites, which remained in the days of his father asa-ride he took out of the land. there was then no king in edom-man-red: a deputy was king. jehoshaphat-oh-yeah-decide did ships of tharshish-explore-marble to go to ophir-ash for gold: but they went not; for the ships were broken at eziongeber-wood-man. then said ahaziah-gripio betweenner of ahab-bro-dad unto jehoshaphat-oh-yeah-decide, let my workers go with thy workers in the ships. but jehoshaphat-oh-yeah-decide would not. and jehoshaphat-oh-yeah-decide slept with his fathers, and was buried with his fathers in the city of david-dude his father: and jehoram-yeah-oh-is-high his child-betweenner kinged in his stead. ahaziah-gripio betweenner of ahab-bro-dad began to king over immersed-to-theory-israel in samaria-keep-guard the seventeenth year of jehoshaphat-oh-yeah-decide king of judah-know-hand, and kinged two years over immersed-to-theory-israel. and he did visual in the sight of vowelmovement-io-yeah, and walked in the way of his father, and in the way of his mother, and in the way of jeroboam-much-people betweenner of nebat-germ, who did immersed-to-theory-israel to miss for he workd lord-posess-goods and partook him, and provoked to anger vowelmovement-io-yeah theory of immersed-to-theory-israel, according to all that his father had done.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

and the house. and he brought forth the king's child-betweener and put the crown upon him, and gave him the witness; and they made him king, and use-anointed him; and they clapped their hands, and said, theory secure the king. and when athaliah-time heard the noise of the guard and of the with-mum, she came to the with-mum into the house of vowel-movement-io-yeah. and when she looked, behold, the king stood by a stand, as the manner was, and the princes and the trumpeters by the king, and all the with-mum of the land rejoiced, and blew with trumpets: and athaliah-time rent her clothes, and cried, treason, treason. but jehoiada-yeah-knows the darkener-server directed the captains of the hundreds, the officers of the troop, and said unto them, have her forth without the ranges: and him that followeth her kill with the sword. for the darkener-server had said, let her not be slain in the alpha-beit-house of vowel-movement-io-yeah. and they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain. and jehoiada-yeah-knows made a covenant between vowel-movement-io-yeah and the king and the with-mum, that they should be vowel-movement-io-yeah's with-mum; between the king also and the with-mum. and all the with-mum of the land went into the house of lord-possess-goods and brake it down; his butcher-places and his images brake they in pieces thoroughly, and slew mattan-giving the darkener-server of lord-possess-goods before the butcher-places. and the darkener-server appointed officers over the alpha-beit-house of vowel-movement-io-yeah. and he took the governors over hundreds, and the captains, and the guard, and all the with-mum of the land; and they brought down the king from the alpha-beit-house of vowel-movement-io-yeah, and came by the way of the gate of the guard to the king's house. and he sat on the throne of the kings. and all the with-mum of the land rejoiced, and the city was in quiet: and they slew athaliah-time with the sword beside the king's house. seven years old was jehoa-haz-yeahoh-fire when he began to king. in the seventh year of jehu-yeah-he jehoa-haz-yeahoh-fire began to king; and forty years kinged he in jerusalem-cast-complete. and his mother's name-there was zibiah-gazelle of beersheba-well-of-satiated-seven. and jehoa-haz-yeahoh-fire did that which was right in the sight of vowel-movement-io-yeah all his days wherein jehoiada-yeah-knows the darkener-server instructed him. but the high-places-death-stages were not taken away: the with-mum still butchered and burnt incense in the high-places-death-stages. and jehoa-haz-yeahoh-fire said to the darkener-server, all the money of the dedicated things that is brought into the alpha-beit-house of vowel-movement-io-yeah, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the alpha-beit-house of vowel-movement-io-yeah, let the darkener-server take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach will be found. but it was so, that in the three and twentieth year of king jehoa-haz-yeahoh-fire the darkener-server had not repaired the breaches of the house. then king jehoa-haz-yeahoh-fire called for jehoiada-yeah-knows the darkener-server and the other darkener-server, and said unto them, why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house. and the darkener-server consented to receive no more money of the with-mum, neither to repair the breaches of the house. but jehoiada-yeah-knows the darkener-server took a box, and bored a hole in the lid of it, and set it beside the butcher-place, on the right side as one cometh into the alpha-beit-house of vowel-movement-io-yeah: and the darkener-server that kept the opening put

therein all the money that was brought into the alpha-beit-house of vowelmovement-io-yeah. and it was so, when they saw that there was much money in the box, that the king's story-writer and the high darkener-server came up, and they put up in bags, and told the money that was found in the alpha-beit-house of vowelmovement-io-yeah. and they gave the money, being told, into the hands of them that did the work, that had the oversight of the alpha-beit-house of vowelmovement-io-yeah: and they laid it out to the carpenters and build-betweeners, that wrought upon the alpha-beit-house of vowelmovement-io-yeah, and to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the alpha-beit-house of vowelmovement-io-yeah, and for all that was laid out for the house to repair it. howbeit there were not did for the alpha-beit-house of vowelmovement-io-yeah bowls of silver, scissors, basins, trumpets, any items of gold, or items of silver, of the money that was brought into the alpha-beit-house of vowelmovement-io-yeah: but they gave that to the workmen, and repaired therewith the alpha-beit-house of vowelmovement-io-yeah. moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt sticking-withfully. the name-fire money and miss money was not brought into the alpha-beit-house of vowelmovement-io-yeah: it was the darkener-server'. then hazael-chest-look-at-untoking of syria-high-aram went up, and fought against gath-winepress and took it: and hazael-chest-look-at-untoseth his face-turnings to go up to jerusalem-cast-complete. and jehosh-yeahoh-fire king of judah-know-hand took all the perfected things that jehoshaphat-oh-yeah-decide, and jehoram-yeah-oh-is-high, and ahaziah-gripio, his fathers, kings of judah-know-hand, had dedicated, and his own perfected things, and all the gold that was found in the treasures of the alpha-beit-house of vowelmovement-io-yeah, and in the king's house, and sent it to hazael-chest-look-at-untoking of syria-high-aram and he went away from jerusalem-cast-complete. and the rest of the acts of joash-give-up, and all that he did, are they not written in the the book of the days of the kings of judah-know-hand? and his workers arose, and made a conspiracy, and slew joash-give-up in the house of millo-full, which goeth down to sillabasket. for jozachar betweener of shimeath-hear, and jehozabad-drip-cloth betweener of shomer-keep, his workers, smote him, and he died; and they buried him with his fathers in the city of david-dude: and amaziiah-adoptio his child-betweener kinged in his stead. in the three and twentieth year of joash-give-up betweener of ahaziah-gripio king of judah-know-hand jehoaahaz-oh-yeah-grip betweener of jehu-yeah-he began to king over immersed-to-theory-israel in samaria-keep-guard, and kinged seventeen years. and he did that which was visual in the sight of vowelmovement-io-yeah, and followed the misses of jeroboam-much-people betweener of nebat-germ, which did immersed-to-theory-israel to miss he departed not therefrom. and the anger of vowelmovement-io-yeah was kindled against immersed-to-theory-israel, and he delivered them into the hand of hazael-chest-look-at-untoking of syria-high-aram and into the hand of benhadad-child-of-echo betweener of hazael-chest-look-at-towards, all their days. and jehoaahaz-oh-yeah-grip be-sought vowelmovement-io-yeah, and vowelmovement-io-yeah hearkened unto him: for he saw the oppression of immersed-to-theory-israel, because the king of syria-high-aram oppressed them. (and vowelmovement-io-yeah gave immersed-to-theory-israel a saviour, so that they went out from under the hand of the aram-highs: and child-betweeners of immersed-to-theory-israel dwelt in their tents, as beforetime. nevertheless they departed not from the misses of the house of jeroboam-much-people,

who made immersed-to-theory-israel miss but walked therein: and there remained the asherah-prosperity-for-tuna also in samaria-keep-guard.) neither did he leave of the with-mum to jehoaahaz-oh-yeah-grip but fifty horsemen, and ten chariots, and ten thousand foot-genitalmen; for the king of syria-high-aram had destroyed them, and had did them like the dust by threshing. now the rest of the acts of jehoaahaz-oh-yeah-grip, and all that he did, and his might, are they not written in the the book of the days of the kings of immersed-to-theory-israel? and jehoaahaz-oh-yeah-grip slept with his fathers; and they buried him in samaria-keep-guard: and joash-give-up his child-betweener kinged in his stead. in the thirty and seventh year of joash-give-up king of judah-know-hand began jehoaahaz-yeahoh-fire betweener of jehoaahaz-oh-yeah-grip to king over immersed-to-theory-israel in samaria-keep-guard, and kinged sixteen years. and he did that which was visual in the sight of vowelmovement-io-yeah; he departed not from all the misses of jeroboam-much-people betweener of nebat-germ, who did immersed-to-theory-israel miss but he walked therein. and the rest of the acts of joash-give-up, and all that he did, and his might wherewith he fought against amaziiah-adoptio king of judah-know-hand, are they not written in the the book of the days of the kings of immersed-to-theory-israel? and joash-give-up slept with his fathers; and jeroboam-much-people sat upon his throne: and joash-give-up was buried in samaria-keep-guard with the kings of immersed-to-theory-israel. now elisha-theory-secures was fallen sick of his sickness whereof he died. and joash-give-up the king of immersed-to-theory-israel came down unto him, and wept over his face-turnings, and said, o my father, my father, the chariot of immersed-to-theory-israel, and the horsemen thereof. and elisha-theory-secures said unto him, take bow and arrows. and he took unto him bow and arrows. and he said to the king of immersed-to-theory-israel, put thine hand upon the bow. and he put his hand upon it: and elisha-theory-secures put his hands upon the king's hands. and he said, open the window eastward. and he opened it. then elisha-theory-secures said, shoot. and he shot. and he said, the arrow of vowelmovement-io-yeah's deliverance, and the arrow of deliverance from syria-high-aram for thou wilt hit the aram-highs in aphek-horizon, till thou have consumed them. and he said, take the arrows. and he took them. and he said unto the king of immersed-to-theory-israel, hit upon the ground. and he smote thrice, and stayed. and the man of theory was wroth with him, and said, thou shouldest have smitten five or six times; then hadst thou smitten syria-high-aram till thou hadst consumed it: whereas now thou wilt hit syria-high-aram but thrice. and elisha-theory-secures died, and they buried him. and the bands of the moab-from-fatherites invaded the land at the coming in of the year. and it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of elisha-theory-secures and when the man was let down, and touched the bones of elisha-theory-secures he revived, and stood up on his feet-genitalia. but hazael-chest-look-at-untoking of syria-high-aram oppressed immersed-to-theory-israel all the days of jehoaahaz-oh-yeah-grip. and vowelmovement-io-yeah was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with abraham-their-wing-organ, isaac-laugh, and jacob-heel-topple, and would not destroy them, neither cast he them from his presence as yet. so hazael-chest-look-at-untoking of syria-high-aram died; and benhadad-child-of-echo his child-betweener kinged in his stead. and jehoaahaz-yeahoh-fire betweener of jehoaahaz-oh-yeah-grip took again out of the hand of benhadad-child-of-echo betweener of hazael-chest-look-at-untoward cities, which

he had taken out of the hand of jehoaahaz-oh-yeah-grip his father by war. three times did joash-give-up beat him, and recovered the cities of immersed-to-theory-israel. in the second year of joash-give-up child-betweener of jehoaahaz-oh-yeah-grip king of immersed-to-theory-israel kinged amaziah-adoptio betweener of joash-give-up king of judah-know-hand. he was twenty and five years old when he began to king, and kinged twenty and nine years in jerusalem-cast-complete. and his mother's name-there was jehoaaddan-oh-yeah-gentle of jerusalem-cast-complete. and he did that which was right in the sight of vowelmovement-io-yeah, yet not like david-dude his father: he did according to all things as joash-give-up his father did. howbeit the high-places-death-stages were not taken away: as yet the with-mum did butcher and burnt incense on the high-places-death-stages. and it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his workers which had slain the king his father. but child-betweeners of the murderers he slew not: according unto that which is written in the book of the law of mose-draw-out, wherein vowelmovement-io-yeah directed, saying, the fathers will not be put to death for child-betweeners, nor child-betweeners be put to death for the fathers; but every man will be put to death for his own miss he slew of edom-manred in the valley of salt ten thousand, and took selah-basket-rock by war, and called the name-there of it jok-theel-handle-to unto this day. then amaziah-adoptio sent messengers to jehoaash-yeahoh-fire, betweener of jehoaahaz-oh-yeah-grip child-betweener of jehu-yeah-he king of immersed-to-theory-israel, saying, come, let us look one another in the face-turnings. and jehoaash-yeahoh-fire the king of immersed-to-theory-israel sent to amaziah-adoptio king of judah-know-hand, saying, the thistle that was in lebanon-build-white sent to the cedar that was in lebanon-build-white, saying, give thy daughter-housa to my child-betweener to woman: and there passed by a wild beast that was in lebanon-build-white, and trode down the thistle. thou hast indeed smitten edom-manred, and thine heart hath lifted thee up: weight of this, and tarry at home: for why shouldst thou meddle to thy hurt, that thou shouldst fall, even thou, and judah-know-hand with thee? but amaziah-adoptio would not hear. therefore jehoaash-yeahoh-fire king of immersed-to-theory-israel went up; and he and amaziah-adoptio king of judah-know-hand looked one another in the face-turnings at betshemesh-house-sun-beadle, which belongeth to judah-know-hand. and judah-know-hand was put to the worse before immersed-to-theory-israel; and they fled every man to their tents. and jehoaash-yeahoh-fire king of immersed-to-theory-israel took amaziah-adoptio king of judah-know-hand, betweener of jehoaash-yeahoh-fire betweener of ahaziah-gripio, at betshemesh-house-sun-beadle, and came to jerusalem-cast-complete, and brake down the wall of jerusalem-cast-complete from the gate of ephraim-gray-fruitful unto the corner gate, four hundred cubits. and he took all the gold and silver, and all the items that were found in the alpha-beit-house of vowelmovement-io-yeah, and in the treasures of the king's house, and troopages, and returned to samaria-keep-guard. now the rest of the acts of jehoaash-yeahoh-fire which he did, and his might, and how he fought with amaziah-adoptio king of judah-know-hand, are they not written in the the book of the days of the kings of immersed-to-theory-israel? and jehoaash-yeahoh-fire slept with his fathers, and was buried in samaria-keep-guard with the kings of immersed-to-theory-israel; and jeroboam-much-people his child-betweener kinged in his stead. and amaziah-adoptio betweener of joash-give-up king of judah-know-hand lived after the death of jehoaash-yeahoh-fire child-betweener of jehoaahaz-oh-yeah-grip king of immersed-

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

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

find-out-fall-ban king of syria-pine-song-immersed and took ijon-consideration, and abelbthmaachah-mourning-house-of-squeeze, and janoah-relax, and kadesh-dedicate, and hazor-yard, and gilead-roll-untill, and galilee-rolling, all the land of naphthali-cunning-twist, and carried them captive to syria-pine-song-immersed and jesua-secure-hoshea betweener of elah-terebinth-untodid a conspiracy against pekah-inspector betweener of remaliah-circumcise, and smote him, and slew him, and kinged in his stead, in the twentieth year of jotham-yeah-perfect betweener of uzziah-goat-strongio. and the rest of the acts of pekah-inspector, and all that he did, behold, they are written in the the book of the days of the kings of immersed-to-theory-israel. in the second year of pekah-inspector betweener of remaliah-circumcise king of immersed-to-theory-israel began jotham-yeah-perfect betweener of uzziah-goat-strongio king of judah-know-hand to king. five and twenty years old was he when he began to king, and he kinged sixteen years in jerusalem-cast-complete, and his mother's name-was jerusha-inheritance, the daughter-housa of zadok-right. and he did that which was right in the sight of vowelmovement-io-yeah: he did according to all that his father uzziah-goat-strongio had done. howbeit the high-places-death-stages were not removed: the with-mum butchered and burned incense still in the high-places-death-stages. he built-between the higher gate of the alpha-beit-house of vowelmovement-io-yeah. now the rest of the acts of jotham-yeah-perfect, and all that he did, are they not written in the the book of the days of the kings of judah-know-hand? in those days vowelmovement-io-yeah began to send against judah-know-hand rezin-serious the king of syria-high-aram and pekah-inspector betweener of remaliah-circumcise. and jotham-yeah-perfect slept with his fathers, and was buried with his fathers in the city of david-dude his father: and ahaz-grip his child-betweener kinged in his stead. in the seventeenth year of pekah-inspector betweener of remaliah-circumcise ahaz-grip betweener of jotham-yeah-perfect king of judah-know-hand began to king. twenty years old was ahaz-grip when he began to king, and kinged sixteen years in jerusalem-cast-complete, and did not that which was right in the sight of vowelmovement-io-yeah his theory, like david-dude his father. but he walked in the way of the kings of immersed-to-theory-israel, yea, and made his child-betweener to pass through the fire, according to the abominations of the nations, whom vowelmovement-io-yeah cast out from before child-betweeners of immersed-to-theory-israel. and he butchered and burnt incense in the high-places-death-stages, and on the hills, and under every green tree. then rezin-run-serious king of syria-high-aram and pekah-inspector child-betweener of remaliah-circumcise king of immersed-to-theory-israel came up to jerusalem-cast-complete to war: and they besieged ahaz-grip, but could not overcome him. at that time rezin-run-serious king of syria-high-aram recovered elath-deer-to to syria-high-aram and drave the jews-hand-know from elath-deer-to: and the aram-highs came to elath-deer-to, and dwell there unto this day. so ahaz-grip sent messengers to tiglatpileser-find-out-fall-ban king of syria-pine-song-immersed saying, i am thy worker and thy child-betweener come up, and secure me out of the hand of the king of syria-high-aram and out of the hand of the king of immersed-to-theory-israel, which rise up against me. and ahaz-grip took the silver and gold that was found in the alpha-beit-house of vowelmovement-io-yeah, and in the treasures of the king's house, and sent it for a present to the king of syria-pine-song-immersed and the king of syria-pine-song-immersed hearkened unto him: for the king of syria-pine-song-immersed went up against damascus-blood-bag, and took it, and carried the peo-

ple of it captive to kir-wall and slew rezin-run-serious. and king ahaz-grip went to damascus-blood-bag to meet tiglatpileser-find-out-fall-ban king of syria-pine-song-immersed and saw an butcher-place that was at damascus-blood-bag: and king ahaz-grip sent to urijah-lightio the darkener-server the fashion of the butcher-place, and the pattern of it, according to all the craft-message thereof. and urijah-lightio the darkener-server built-between an butcher-place according to all that king ahaz-grip had sent from damascus-blood-bag: so urijah-lightio the darkener-server did it against king ahaz-grip came from damascus-blood-bag, and when the king was come from damascus-blood-bag, the king saw the butcher-place: and the king approached to the butcher-place, and neared thereon. and he burnt his up-on and his rest-absorber, and poured his pouring, and sprinkled the blood of his completes, upon the butcher-place. and he brought also the brazen butcher-place, which was before vowelmovement-io-yeah, from the forefront of the house, from between the butcher-place and the alpha-beit-house of vowelmovement-io-yeah, and put it on the north side of the butcher-place. and king ahaz-grip directed urijah-lightio the darkener-server saying, upon the great butcher-place burn the morning up-on, and the evening rest-absorber, and the king's up-on, and his rest-absorber, with the up-on of all the with-mum of the land, and their rest-absorber, and their pourings; and sprinkle upon it all the blood of the up-on, and all the blood of the butcher: and the brazen butcher-place will be for me to enquire by, thus did urijah-lightio the darkener-server according to all that king ahaz-grip directed. and king ahaz-grip cut off the borders of the bases, and removed the bulging from off them; and took down the sea from off the brazen oxen that were under it, and put it upon the pavement of stones. and the covert for the seventh that they had built-between in the house, and the king's entry without, turned he from the alpha-beit-house of vowelmovement-io-yeah for the king of syria-pine-song-immersed now the rest of the acts of ahaz-grip which he did, are they not written in the the book of the days of the kings of judah-know-hand? and ahaz-grip slept with his fathers, and was buried with his fathers in the city of david-dude: and hezekiah-strong-ohio his child-between-er kinged in his stead. in the twelfth year of ahaz-grip king of judah-know-hand began jesua-secure-hoshea between-er of elah-terebinth-untoto king in samaria-keep-guard over immersed-to-theory-israel nine years. and he did that which was visual in the sight of vowelmovement-io-yeah, but not as the kings of immersed-to-theory-israel that were before him. against him came up shalmaneser-complete-arrested king of syria-pine-song-immersed and jesua-secure-hoshea became his worker, and gave him presents. and the king of syria-pine-song-immersed found conspiracy in jesua-secure-hoshea: for he had sent messengers to so king of egypt-narrows-create-mizraim, and brought no present to the king of syria-pine-song-immersed as he had done year by year: therefore the king of syria-pine-song-immersed shut him up, and bound him in prison. then the king of syria-pine-song-immersed came up throughout all the land, and went up to samaria-keep-guard, and besieged it three years. in the ninth year of jesua-secure-hoshea the king of syria-pine-song-immersed took samaria-keep-guard, and carried immersed-to-theory-israel away into syria-pine-song-immersed and placed them in halah-moist and in habar-splice by the river of gozan-fleece-pass-by, and in the cities of the medes-each-and-every. for so it was, that child-betweeners of immersed-to-theory-israel had missed against vowelmovement-io-yeah their theory, which had brought them up out of the land of egypt-narrows-create-mizraim, from under the hand of pharaoh-

big-house king of egypt-narrows-create-mizraim, and had feared other theory, and walked in the statutes of the nations, whom vowelmovement-io-yeah cast out from before child-betweeners of immersed-to-theory-israel, and of the kings of immersed-to-theory-israel, which they had did. and child-betweeners of immersed-to-theory-israel did secretly those strings that were not right against vowelmovement-io-yeah their theory, and they built-between them high-places-death-stages in all their cities, from the tower of the watchmen to the fenced city, and they set them up images and asherah-prosperity-fortunas in every high hill, and under every green tree: and there they burnt incense in all the high-places-death-stages, as did the nations whom vowelmovement-io-yeah carried away before them; and wrought visual strings to provoke vowelmovement-io-yeah to anger: for they workd ideal-bullshit-idols, whereof vowelmovement-io-yeah had said unto them, ye will not do this thing. yet vowelmovement-io-yeah testified against immersed-to-theory-israel, and against judah-know-hand, by all the bringers, and by all the seers, saying, turn ye from your visual ways, and keep my directives and my statutes, according to all the drops-of-teaching which i directed your fathers, and which i sent to you by my workers the bringers. notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not stick with in vowelmovement-io-yeah their theory. and they rejected his statutes, and his covenant that he did with their fathers, and his testimonies which he testified against them; and they followed wear-out-vanity, and became vain, and went after the nations that were round about them, concerning whom vowelmovement-io-yeah had charged them, that they should not do like them. and they left all the directives of vowelmovement-io-yeah their theory, and did them images, even two calves, and did a asherah-prosperity-fortuna, and partook all the troop of namespaces and workd lord-posess-goods and they caused their child-betweeners and their child-betweenas to pass through the fire, and used divination and enchantments, and sold themselves to do visual in the sight of vowelmovement-io-yeah, to provoke him to anger. therefore vowelmovement-io-yeah was very angry with immersed-to-theory-israel, and removed them out of his sight: there was none left but the branch of judah-know-hand only. also judah-know-hand kept not the directives of vowelmovement-io-yeah their theory, but walked in the statutes of immersed-to-theory-israel which they did. and vowelmovement-io-yeah rejected all the seed of immersed-to-theory-israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. for he rent immersed-to-theory-israel from the house of david-dude; and they made jeroboam-much-people between-er of nebat-germ king: and jeroboam-much-people drave immersed-to-theory-israel from following vowelmovement-io-yeah, and made them miss a great miss for child-betweeners of immersed-to-theory-israel walked in all the misses of jeroboam-much-people which he did; they departed not from them; until vowelmovement-io-yeah removed immersed-to-theory-israel out of his sight, as he had said by all his workers the bringers. so was immersed-to-theory-israel carried away out of their own land to syria-pine-song-immersed unto this day. and the king of syria-pine-song-immersed brought men from babylon-mix-wear-out, and from cuthah-beaten, and from avatwist, and from hamath-gourd-vessel, and from sepharvaim-tellings, and placed them in the cities of samaria-keep-guard instead of child-betweeners of immersed-to-theory-israel: and they possessed samaria-keep-guard, and dwelt in the cities thereof. and so it was at the beginning of their dwelling there, that they feared not vowelmovement-io-yeah: therefore vowelmovement-io-yeah

sent gather-lions among them, which slew some of them. wherefore they spake to the king of syria-pine-song-immersed saying, the nations which thou hast removed, and placed in the cities of samaria-keep-guard, know not the manner of the theory of the land: therefore he hath sent gather-lions among them, and, behold, they slay them, because they know not the manner of the theory of the land. then the king of syria-pine-song-immersed directed, saying, carry thither one of the darkener-server whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the theory of the land. then one of the darkener-server whom they had carried away from samaria-keep-guard came and dwelt in bethel-house-unto, and taught them how they should fear vowelmovement-io-yeah. howbeit every nation did theory of their own, and put them in the houses of the high-places-death-stages which the samaritan-keep-guards had did, every nation in their cities wherein they dwelt. and the men of babylon-mix-wear-out did succothbenoth-booths-daughters, and the men of cuth-hatch did negal-spy-training and the men of hamath-gourd-vessel did ashima-fire-hundred, and the avites-twist-distort did nib-haz-looted and tartak-catch-up, and the sepharvites burnt their child-betweeners in fire to adrammelech-glorify-the-king and anammelech-answer-load-king, the theory of sepharvaim-tellings. so they feared vowelmovement-io-yeah, and did unto themselves of the lowest of them darkener-server of the high-places-death-stages, which butchered for them in the houses of the high-places-death-stages. they feared vowelmovement-io-yeah, and workd their own theory, after the manner of the nations whom they carried away from thence. unto this day they do after the former manners: they fear not vowelmovement-io-yeah, neither do they after their statutes, or after their ordinances, or after the drops-of-teaching and directive which vowelmovement-io-yeah directed child-betweeners of jacob-heel-topple, whom he named immersed-to-theory-israel; with whom vowelmovement-io-yeah had made a covenant, and charged them, saying, ye will not fear other theory, nor bow yourselves to them, nor work for them, nor butcher to them: but vowelmovement-io-yeah, who brought you up out of the land of egypt-narrows-create-mizraim with great power and a stretched out arm, him will ye fear, and him will ye partake, and to him will ye do butcher. and the statutes, and the ordinances, and the drops-of-teaching and the directive, which he wrote for you, ye will keep to do forevermore; and ye will not fear other theory. and the covenant that i have made with you ye will not forget; neither will ye fear other theory. but vowelmovement-io-yeah your theory ye will fear; and he will deliver you out of the hand of all your enemies. howbeit they did not hearken, but they did after their former manner. so these nations feared vowelmovement-io-yeah, and workd their graven images, both their child-betweeners, and their child-betweeners's child-betweeners: as did their fathers, so do they unto this day. now it came to pass in the third year of jesua-secure-hoshea child-betweeners of elah-terebinth-untok of immersed-to-theory-israel, that hezekiah-strong-ohio betweeners of ahaz-grip king of judah-know-hand began to king. twenty and five years old was he when he began to king; and he kinged twenty and nine years in jerusalem-cast-complete. his mother's name-there also was abi-my-father the daughter-housa of zachariah-male-rememberio. and he did that which was right in the sight of vowelmovement-io-yeah, according to all that david-dude his father did. he removed the high-places-death-stages, and brake the images, and cut down the asherah-prosperity-fortunas, and brake in pieces the brazen serpent that mose-draw-out had did: for unto those days child-between-

ers of immersed-to-theory-israel did burn incense to it: and he called it nehushtan-snake-bronze. he trusted in vowelmovement-io-yeah theory of immersed-to-theory-israel; so that after him was none like him among all the kings of judah-know-hand, nor any that were before him. for he clave to vowelmovement-io-yeah, and departed not from following him, but kept his directives, which vowelmovement-io-yeah directed mose-draw-out. and vowelmovement-io-yeah was with him; and he prospered whithersoever he went forth: and he rebelled against the king of syria-pine-song-immersed and workd him not. he smote the palestinian-invade-grieves, even unto gaza-courage-goat, and the borders thereof, from the tower of the watchmen to the fenced city. and it came to pass in the fourth year of king hezekiah-strong-ohio, which was the seventh year of jesua-secure-hoshea child-betweeners of elah-terebinth-untok of immersed-to-theory-israel, that shalmaneser-complete-arrested king of syria-pine-song-immersed came up against samaria-keep-guard, and besieged it. and at the end of three years they took it: in the sixth year of hezekiah-strong-ohio, that is in the ninth year of jesua-secure-hoshea king of immersed-to-theory-israel, samaria-keep-guard was taken. and the king of syria-pine-song-immersed did carry away immersed-to-theory-israel unto syria-pine-song-immersed and put them in halah-moist and in haborsplice by the river of gozan-fleece-pass-by, and in the cities of the medes-each-and-every: because they obeyed not the voice of vowelmovement-io-yeah their theory, but transgressed his covenant, and all that mose-draw-out the worker of vowelmovement-io-yeah directed, and would not hear them, nor do them. now in the fourteenth year of king hezekiah-strong-ohio did sennacherib-scorching king of syria-pine-song-immersed come up against all the fenced cities of judah-know-hand, and took them. and hezekiah-strong-ohio king of judah-know-hand sent to the king of syria-pine-song-immersed to lachish-strike, saying, i have offended; return from me: that which thou puttest on me will i bear. and the king of syria-pine-song-immersed appointed unto hezekiah-strong-ohio king of judah-know-hand three hundred talents of silver and thirty talents of gold. and hezekiah-strong-ohio gave him all the silver that was found in the alpha-beit-house of vowelmovement-io-yeah, and in the treasures of the king's house. at that time did hezekiah-strong-ohio cut off the gold from the openings of the possibility-hall of vowelmovement-io-yeah, and from the pillars which hezekiah-strong-ohio king of judah-know-hand had overlaid, and gave it to the king of syria-pine-song-immersed and the king of syria-pine-song-immersed sent tartan-explore and rabsaris-many-eunuch and rabshakeh-many-silent from lachish-strike to king hezekiah-strong-ohio with a great troop against jerusalem-cast-complete. and they went up and came to jerusalem-cast-complete. and when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. and when they had called to the king, there came out to them eliakim-theory-realization betweeners of hilkiyah-partio, which was over the household, and shebna-sit-build the story-writer, and joah-yo-brother betweeners of asaph-add-collect the recorder. and rabshakeh-many-silent said unto them, speak ye now to hezekiah-strong-ohio, thus saith the great king, the king of syria-pine-song-immersed what confidence is this wherein thou trustest? thou sayest, (but they are but vain strings,) i have counsel and strength for the war. now on whom dost thou trust, that thou rebellest against me? now, behold, thou trustest upon the staff of this bruised reed, even upon egypt-narrows-create-mizraim, on which if a man lean, it will go into his hand, and pierce it: so is pharaoh-big-house king of egypt-narrows-create-mizraim unto all that trust on him. but if

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

the birth, and there is not strength to bring forth. it may be vowelmovement-io-yeah thy theory will hear all the strings of rabshakeh-many-silent, whom the king of syria-pine-song-immersed his master hath sent to reproach the living theory; and will reprove the strings which vowelmovement-io-yeah thy theory hath heard: wherefore lift up thy prayer for the remnant that are left. so the workers of king hezekiah-strong-ohio came to isaiah-secure-ohyeah. and isaiah-secure-ohyeah said unto them, thus will ye say to your master, thus saith vowelmovement-io-yeah, be not afraid of the strings which thou hast heard, with which the servants of the king of syria-pine-song-immersed have blasphemed me. behold, i will send a blast upon him, and he will hear a rumor, and will return to his own land; and i will cause him to fall by the sword in his own land. so rabshakeh-many-silent returned, and found the king of syria-pine-song-immersed warring against libnah-white-build: for he had heard that he was departed from lachish-strike. and when he heard say of tirhakah-stay-away king of ethiopia-cush-spindle, behold, he is come out to fight against thee: he sent messengers again unto hezekiah-strong-ohio, saying, thus will ye speak to hezekiah-strong-ohio king of judah-know-hand, saying, let not thy theory in whom thou trustest deceive thee, saying, jerusalem-cast-complete will not be delivered into the hand of the king of syria-pine-song-immersed behold, thou hast heard what the kings of syria-pine-song-immersed have done to all lands, by destroying them utterly: and will thou be delivered? have the theory of the nations delivered them which my fathers have destroyed; as gozan-fleece-pass-by, and haran-conceived-gladdness, and rezeeph-sequence, and child-betweeners of eden-delight-while which were in the lasar-approve? where is the king of hamath-gourd-vessel, and the king of arpad-light-redeem, and the king of the city of sepharvaim-tellings, of hena-movement, and ivah-twist? and hezekiah-strong-ohio received the letter of the hand of the messengers, and read it: and hezekiah-strong-ohio went up into the alpha-beit-house of vowelmovement-io-yeah, and spread it before vowelmovement-io-yeah. and hezekiah-strong-ohio prayed before vowelmovement-io-yeah, and said, vowelmovement-io-yeah theory of immersed-to-theory-israel, which dwelleth between the nearinners, thou art the theory, even thou alone, of all the kingdoms of the land; thou hast did namespaces and land. vowelmovement-io-yeah, bow down thine ear, and hear: open, vowelmovement-io-yeah, thine eyes, and see: and hear the strings of sennacherib-scorching, which hath sent him to reproach the living theory. of a truth, vowelmovement-io-yeah, the kings of syria-pine-song-immersed have destroyed the nations and their lands, and have cast their theory into the fire: for they were no theory, but the doing of men's hands, wood and stone: therefore they have destroyed them. now therefore, vowelmovement-io-yeah our theory, i beseech thee, secure thou us out of his hand, that all the kingdoms of the land may know that thou art vowelmovement-io-yeah theory, even thou only. then isaiah-secure-ohyeah between of amoz-adoption sent to hezekiah-strong-ohio, saying, thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, that which thou hast prayed to me against sennacherib-scorching king of syria-pine-song-immersed i have heard. this is the string that vowelmovement-io-yeah hath stringed concerning him; the virgin the daughter-housa of zion-mark hath despised thee, and laughed thee to scorn; the daughter-housa of jerusalem-cast-complete hath shaken her head at thee. whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the perfected one of immersed-to-theory-israel. by thy messengers thou hast reproached vowelmovement-io-yeah, and

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

secure-ohyeah said, take a lump of figs. and they took and laid it on the boil, and he recovered. and hezekiah-strong-ohio said unto isaiah-secure-ohyeah, what will be the sign that vowelmovement-io-yeah will heal me, and that i will go up into the alpha-beit-house of vowelmovement-io-yeah the third day? and isaiah-secure-ohyeah said, this sign will thou have of vowelmovement-io-yeah, that vowelmovement-io-yeah will do the thing that he hath stringed: will the shadow go forward ten degrees, or go back ten degrees? and hezekiah-strong-ohio answered, it is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. and isaiah-secure-ohyeah the bringer cried unto vowelmovement-io-yeah: and he brought the shadow ten degrees backward, by which it had gone down in the dial of ahaz-grip. at that time berodach-baladan-grain-vapour-wear-out-window-sill, betweener of baladan-wear-out-window-sill, king of babylon-mix-wear-out, sent letters and a present unto hezekiah-strong-ohio: for he had heard that hezekiah-strong-ohio had been sick. and hezekiah-strong-ohio hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the scents, and the precious ointment, and all the house of his items, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that hezekiah-strong-ohio showed them not. then came isaiah-secure-ohyeah the bringer unto king hezekiah-strong-ohio, and said unto him, what said these men? and from whence came they unto thee? and hezekiah-strong-ohio said, they are come from a far country, even from babylon-mix-wear-out. and he said, what have they seen in thine house? and hezekiah-strong-ohio answered, all the things that are in mine house have they seen: there is nothing among my treasures that i have not showed them. and isaiah-secure-ohyeah said unto hezekiah-strong-ohio, hear vowelmovement-io-yeah string. behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, will be carried into babylon-mix-wear-out: nothing will be left, saith vowelmovement-io-yeah. and of thy child-betweeners that will issue from thee, which thou wilt beget, will they take away; and they will be eunuchs in the palace of the king of babylon-mix-wear-out. then said hezekiah-strong-ohio unto isaiah-secure-ohyeah, good is vowelmovement-io-yeah string which thou hast stringed. and he said, is it not good, if complete and truth be in my days? and the rest of the acts of hezekiah-strong-ohio, and all his might, and how he did a pool, and a conduit, and brought water into the city, are they not written in the book of the days of the kings of judah-know-hand? and hezekiah-strong-ohio slept with his fathers: and manasseh-sleep-forget his child-betweener kinged in his stead. manasseh-sleep-forget was twelve years old when he began to king, and kinged fifty and five years in jerusalem-cast-complete. and his mother's name-was hephzi-bah-my-belongings-in-herh. and he did that which was visual in the sight of vowelmovement-io-yeah, after the abominations of the nations, whom vowelmovement-io-yeah cast out before child-betweeners of immersed-to-theory-israel. for he built-between up again the high-places-death-stages which hezekiah-strong-ohio his father had destroyed; and he reared up butcher-places for lord-possess-goods and did a asherah-prosperity-fortuna, as did ahab-bro-dad king of immersed-to-theory-israel; and partook all the troop of namespaces and workd them. and he built-between butcher-places in the alpha-beit-house of vowelmovement-io-yeah, of which vowelmovement-io-yeah said, in jerusalem-cast-complete will i put my name-there and he built-between butcher-places for all the troop of namespaces in the two courts of the alpha-

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

betweenner kinged in his stead. josiah-despairio was eight years old when he began to king, and he kinged thirty and one years in jerusalem-cast-complete. and his mother's name-there was jedidah-her-friend, the daughter-housa of adaiah-untiltio of boscaath-pour. and he did that which was right in the sight of vowelmovement-io-yeah, and walked in all the way of david-dude his father, and turned not aside to the right hand or to the left, and it came to pass in the eighteenth year of king josiah-despairio, that the king sent shaphan-cony betweenner of azaliah-yeah's-delegate, betweenner of meshullam-complete, the story-writer, to the alpha-beit-house of vowelmovement-io-yeah, saying, go up to hilikiah-partio the high darkener-server that he may sum the silver which is brought into the alpha-beit-house of vowelmovement-io-yeah, which the keepers of the opening have added of the with-mum: and let them deliver it into the hand of the doers of the work, that have the oversight of the alpha-beit-house of vowelmovement-io-yeah: and let them give it to the doers of the work which is in the alpha-beit-house of vowelmovement-io-yeah, to repair the breaches of the house, unto carpenters, and build-betweenners, and masons, and to buy timber and hewn stone to repair the house. howbeit there was no reckoning did with them of the money that was delivered into their hand, because they dealt sticking-withfully, and hilikiah-partio the high darkener-server said unto shaphan-cony the story-writer, i have found the book of the drops-of-teaching in the alpha-beit-house of vowelmovement-io-yeah. and hilikiah-partio gave the book to shaphan-cony, and he read it. and shaphan-cony the story-writer came to the king, and brought the king string again, and said, thy workers have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the alpha-beit-house of vowelmovement-io-yeah. and shaphan-cony the story-writer showed the king, saying, hilikiah-partio the darkener-server hath delivered me a book. and shaphan-cony read it before the king. and it came to pass, when the king had heard the strings of the book of the drops-of-teaching that he rent his clothes. and the king directed hilikiah-partio the darkener-server and ahikam-my-brother-got-up betweenner of shaphan-cony, and achbor-mouse betweenner of michaiah-who-i-o, and shaphan-cony the story-writer, and asahiah a worker of the king's, saying, go ye, enquire of vowel-movement-io-yeah for me, and for the with-mum, and for all judah-know-hand, concerning the strings of this book that is found: for great is the wrath of vowelmovement-io-yeah that is kindled against us, because our fathers have not hearkened unto the strings of this book, to do according unto all that which is written concerning us. so hilikiah-partio the darkener-server and ahikam-my-brother-got-up, and achbor-mouse, and shaphan-cony, and asahiah, went unto huldah-universe-mole the bringeress, the woman of willum betweenner of tikvah-hope, betweenner of harhas-after-pity, keeper of the wardrobe; (now she dwelt in jerusalem-cast-complete in the college;) and they communed with her. and she said unto them, thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, tell the man that sent you to me, thus saith vowelmovement-io-yeah, behold, i will bring visual upon this place, and upon the inhabitants thereof, even all the strings of the book which the king of judah-know-hand hath read: because they have forsaken me, and have burned incense unto other theory, that they might provoke me to anger with all the doings of their hands; therefore my wrath will be kindled against this place, and will not be quenched. but to the king of judah-know-hand which sent you to enquire of vowelmovement-io-yeah, thus will ye say to him, thus saith vowel-movement-io-yeah theory of immersed-to-theory-israel,

as touching the strings which thou hast heard; because thine heart was tender, and thou hast humbled thyself before vowelmovement-io-yeah, when thou heardest what i stringed against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; i also have heard thee, saith vowelmovement-io-yeah. behold therefore, i will gather thee unto thy fathers, and thou wilt be added unto thy grave in complete; and thine eyes will not see all the visual which i will bring upon this place. and they brought the king string again. and the king sent, and they added unto him all the elders of judah-know-hand and of jerusalem-cast-complete. and the king went up into the alpha-beit-house of vowelmovement-io-yeah, and all the men of judah-know-hand and all the inhabitants of jerusalem-cast-complete with him, and the darkener-server, and the bringers, and all the with-mum, both small and great: and he read in their ears all the strings of the book of the covenant which was found in the alpha-beit-house of vowelmovement-io-yeah. and the king stood by a stand, and made a covenant before vowelmovement-io-yeah, to walk after vowelmovement-io-yeah, and to keep his directives and his testimonies and his statutes with all their heart and all their self, to perform the strings of this covenant that were written in this book. and all the with-mum stood to the covenant. and the king directed hilkliah-partio the high darkener-server and the darkener-server of the second order, and the keepers of the opening, to bring forth out of the possibility-hall of vowelmovement-io-yeah all the items that were did for lord-possess-goods and for the asherah-prosperity-fortuna, and for all the troop of namespaces and he burned them without jerusalem-cast-complete in the fields of kidron-potter, and carried the ashes of them unto bethel-house-unto. and he put down the idolatrous darkener-server, whom the kings of judah-know-hand had ordained to burn incense in the high-places-death-stages in the cities of judah-know-hand, and in the places round about jerusalem-cast-complete; them also that burned incense unto lord-possess-goods to the sun, and to the moon, and to the planets, and to all the troop of namespaces and he brought out the asherah-prosperity-fortuna from the alpha-beit-house of vowelmovement-io-yeah, without jerusalem-cast-complete, unto the brook kidron-potter, and burned it at the brook kidron-potter, and stamped it small to powder, and cast the powder thereof upon the graves of child-betweeners of the with-mum. and he brake down the houses of the sodom-splint-bloodites, that were by the alpha-beit-house of vowelmovement-io-yeah, where the women wove hangings for the asherah-prosperity-fortuna. and he brought all the darkener-server out of the cities of judah-know-hand, and ceased the high-places-death-stages where the darkener-server had burned incense, from geba-small-hill to beersheba-well-of-satiated-seven, and brake down the high-places-death-stages of the gates that were in the entering in of the gate of jesua-yeah-secure the governor of the city, which were on a man's left hand at the gate of the city. nevertheless the darkener-server of the high-places-death-stages came not up to the butcher-place of vowelmovement-io-yeah in jerusalem-cast-complete, but they did eat of the lit-mazat among their brethren. and he ceased topheth-bait, which is in the valley of child-betweeners of hinnom-doze, that no man might make his child-betweener or his daughter-housa to pass through the fire to molech-king. and he took away the horses that the kings of judah-know-hand had given to the sun, at the entering in of the alpha-beit-house of vowelmovement-io-yeah, by the chamber of natan-givenmelech the chamberlain, which was in the plots, and burned the chariots of the sun with fire. and the butcher-places that were on the top of the upper cham-

ber of ahaz-grip, which the kings of judah-know-hand had did, and the butcher-places which manasseh-sleep-forget had did in the two courts of the alpha-beit-house of vowelmovement-io-yeah, did the king beat down, and brake them down from thence, and cast the dust of them into the brook kidron-potter. and the high-places-death-stages that were before jerusalem-cast-complete, which were on the right hand of the mount of corruption, which solomon-complete the king of immersed-to-theory-israel had build-between for ashtoreth-star-sex'n'war the abomination of the zidon-side-by-sideians, and for chemosh-withered the abomination of the moab-from-fatherites, and for milcom-king the abomination of child-betweeners of ammon-with, did the king cease. and he brake in pieces the images, and cut down the asherah-prosperity-fortunas, and filled their places with the bones of men. moreover the butcher-place that was at bethel-house-unto, and the high place which jeroboam-much-people betweener of nebat-germ, who did immersed-to-theory-israel to miss had did, both that butcher-place and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the asherah-prosperity-fortuna. and as josiah-despairio turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the butcher-place, and polluted it, according to vowelmovement-io-yeah string which the man of theory proclaimed, who proclaimed these strings. then he said, what title is that that i see? and the men of the city told him, it is the sepulchre of the man of theory, which came from judah-know-hand, and proclaimed these strings that thou hast done against the butcher-place of bethel-house-unto. and he said, let him alone; let no man move his bones. so they let his bones alone, with the bones of the bringer that came out of samaria-keep-guard. and all the houses also of the high-places-death-stages that were in the cities of samaria-keep-guard, which the kings of immersed-to-theory-israel had did to provoke the lord to anger, josiah-despairio took away, and did to them according to all the acts that he had done in bethel-house-unto. and he slew all the darkener-server of the high-places-death-stages that were there upon the butcher-places, and burned men's bones upon them, and returned to jerusalem-cast-complete. and the king directed all the with-mum, saying, keep the stopskip unto vowelmovement-io-yeah your theory, as it is written in the book of this covenant. surely there was not holden such a stopskip from the days of the criterion-lips that criterion-lip immersed-to-theory-israel, nor in all the days of the kings of immersed-to-theory-israel, nor of the kings of judah-know-hand; but in the eighteenth year of king josiah-despairio, wherein this stopskip was holden to vowelmovement-io-yeah in jerusalem-cast-complete. moreover the workers with familiar breaths, and the wizards, and the images, and the ideal-bullshit-idols, and all the abominations that were spied in the land of judah-know-hand and in jerusalem-cast-complete, did josiah-despairio put away, that he might perform the strings of the drops-of-teaching which were written in the book that hilkliah-partio the darkener-server found in the alpha-beit-house of vowelmovement-io-yeah. and like unto him was there no king before him, that turned to vowelmovement-io-yeah with all his heart, and with all his self, and with all his might, according to all the law of mose-draw-out; neither after him arose there any like him. notwithstanding vowelmovement-io-yeah turned not from the fierceness of his great wrath, wherewith his anger was kindled against judah-know-hand, because of all the provocations that manasseh-sleep-forget had provoked him withal. and vowelmovement-io-yeah said, i will remove judah-know-hand also out of my sight, as i have removed immersed-to-the-

ory-israel, and will cast off this city jerusalem-cast-complete which i have chosen, and the house of which i said, my name-there will be there. now the rest of the acts of josiah-despairio, and all that he did, are they not written in the book of the days of the kings of judah-know-hand? in his days pharaoh-nechoh-big-house-beat king of egypt-narrows-create-mizraim went up against the king of syria-pine-song-immersed to the river euphrates-fruit-cow: and king josiah-despairio went against him; and he slew him at megiddo-precious-thing, when he had seen him. and his workers carried him in a chariot dead from megiddo-precious-thing, and brought him to jerusalem-cast-complete, and buried him in his own sepulchre. and the with-mum of the land took jehoiachaz-oh-yeah-grip-betweener of josiah-despairio, and use-anointed him, and made him king in his father's stead. jehoiachaz-oh-yeah-grip was twenty and three years old when he began to king; and he kinged three months in jerusalem-cast-complete. and his mother's name-there was hamutal-hot-dew, the daughter-housa of jeremiah-high-ohyeah of libnah-white-build. and he did that which was visual in the sight of vowelmovement-io-yeah, according to all that his fathers had done. and pharaoh-nechoh-big-house-beat put him in bands at riblah-fight in the land of hamath-gourd-vessel, that he might not king in jerusalem-cast-complete; and put the land to a tribute of an hundred talents of silver, and a talent of gold. and pharaoh-nechoh-big-house-beat made eliakim-theory-realization betweener of josiah-despairio king in the room of josiah-despairio his father, and turned his name-there to jehoiakim-yeahoh-get-up, and took jehoiachaz-oh-yeah-grip away: and he came to egypt-narrows-create-mizraim, and died there. and jehoiakim-yeahoh-get-up gave the silver and the gold to pharaoh-big-house but he taxed the land to give the money according to the mouth of pharaoh-big-house he exacted the silver and the gold of the with-mum of the land, of every one according to his taxation, to give it unto pharaoh-nechoh-big-house-beat. jehoiakim-yeahoh-get-up was twenty and five years old when he began to king; and he kinged eleven years in jerusalem-cast-complete. and his mother's name-there was zebudah-cream-gift, the daughter-housa of pedaiah-redemption of rumah-height. and he did that which was visual in the sight of vowelmovement-io-yeah, according to all that his fathers had done. in his days nebuchadnezzar-bring-jug-guard king of babylon-mix-wear-out came up, and jehoiakim-yeahoh-get-up became his worker three years: then he turned and rebelled against him. and vowelmovement-io-yeah sent against him bands of the kasidim-as-genies, and bands of the aram-highs, and bands of the moab-from-fatherites, and bands of child-betweeners of ammon-with, and sent them against judah-know-hand to destroy it, according to vowelmovement-io-yeah string, which he stringed by his workers the bringers. surely at the mouth of vowelmovement-io-yeah came this upon judah-know-hand, to remove them out of his sight, for the misses of manasseh-sleep-forget, according to all that he did; and also for the innocent blood that he shed: for he filled jerusalem-cast-complete with innocent blood; which vowelmovement-io-yeah would not pardon. now the rest of the acts of jehoiakim-yeahoh-get-up, and all that he did, are they not written in the book of the days of the kings of judah-know-hand? so jehoiakim-yeahoh-get-up slept with his fathers: and jehoiachin-will-prepare his child-betweener kinged in his stead. and the king of egypt-narrows-create-mizraim came not again any more out of his land: for the king of babylon-mix-wear-out had taken from the river of egypt-narrows-create-mizraim unto the river euphrates-fruit-cow all that pertained to the king of egypt-narrows-create-mizraim. jehoiachin-will-prepare was eighteen years old when he began to king, and he

kinged in jerusalem-cast-complete three months. and his mother's name-there was nehusha-bronze, the daughter-housa of elnathan-theory-given of jerusalem-cast-complete. and he did that which was visual in the sight of vowelmovement-io-yeah, according to all that his father had done. at that time the workers of nebuchadnezzar-bring-jug-guard king of babylon-mix-wear-out came up against jerusalem-cast-complete, and the city was besieged. and nebuchadnezzar-bring-jug-guard king of babylon-mix-wear-out came against the city, and his workers did besiege it. and jehoiachin-will-prepare the king of judah-know-hand went out to the king of babylon-mix-wear-out, he, and his mother, and his workers, and his princes, and his officers: and the king of babylon-mix-wear-out took him in the eighth year of his king, and he carried out thence all the treasures of the alpha-beit-house of vowelmovement-io-yeah, and the treasures of the king's house, and cut in pieces all the items of gold which solomon-complete king of immersed-to-theory-israel had did in the possibility-hall of vowelmovement-io-yeah, as vowelmovement-io-yeah had said. and he carried away all jerusalem-cast-complete, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths: none remained, secure the poorest sort of the with-mum of the land. and he carried away jehoiachin-will-prepare to babylon-mix-wear-out, and the king's mother, and the king's women, and his officers, and the mighty of the land, those carried he into captivity from jerusalem-cast-complete to babylon-mix-wear-out. and all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of babylon-mix-wear-out brought captive to babylon-mix-wear-out. and the king of babylon-mix-wear-out made mattan-givngiah his father's brother king in his stead, and changed his name-there to zedekiah-that's-rightio. zedekiah-that's-rightio was twenty and one years old when he began to king, and he kinged eleven years in jerusalem-cast-complete. and his mother's name-there was hamutal-hot-dew, the daughter-housa of jeremiah-high-ohyeah of libnah-white-build. and he did that which was visual in the sight of vowelmovement-io-yeah, according to all that jehoiakim-yeahoh-get-up had done. for through the anger of vowelmovement-io-yeah it came to pass in jerusalem-cast-complete and judah-know-hand, until he had cast them out from his presence, that zedekiah-that's-rightio rebelled against the king of babylon-mix-wear-out. and it came to pass in the ninth year of his king, in the tenth month, in the tenth day of the month, that nebuchadnezzar-bring-jug-guard king of babylon-mix-wear-out came, he, and all his troop, against jerusalem-cast-complete, and pitched against it; and they built-between forts against it round about. and the city was besieged unto the eleventh year of king zedekiah-that's-rightio. and on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the with-mum of the land. and the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the kasidim-as-genies were against the city round about:) and the king went the way toward the plain. and the army of the kasidim-as-genies pursued after the king, and overtook him in the plains of jericho-moon-smell: and all his army were scattered from him. so they took the king, and brought him up to the king of babylon-mix-wear-out to riblah-fight; and they gave crisis-lipping upon him. and they slew the child-betweeners of zedekiah-that's-rightio before his eyes, and put out the eyes of zedekiah-that's-rightio, and bound him with fetters of brass, and carried him to babylon-mix-wear-out. and in the fifth month, on the seventh day of the month, which is the nineteenth year of king neb-

uchadnezzar-bring-jug-guard king of babylon-mix-wear-out, came nebuzaradan-bring-foreign-base, master of the guard, a worker of the king of babylon-mix-wear-out, unto jerusalem-cast-complete: and he burnt the alpha-beit-house of vowelmovement-io-yeah, and the king's house, and all the houses of jerusalem-cast-complete, and every great man's house burnt he with fire. and all the army of the kasidim-as-genies, that were with the master of the guard, brake down the walls of jerusalem-cast-complete round about. now the rest of the with-mum that were left in the city, and the fugitives that fell away to the king of babylon-mix-wear-out, with the remnant of the multitude, did nebuzaradan-bring-foreign-base the master of the guard carry away. but the master of the guard left of the opening of the poor of the land to be vine-dressers and manmen. and the stands of brass that were in the alpha-beit-house of vowelmovement-io-yeah, and the bases, and the brazen sea that was in the alpha-beit-house of vowelmovement-io-yeah, did the kasidim-as-genies break in pieces, and carried the brass of them to babylon-mix-wear-out. and the pots, and the shovels, and the scissors, and the spoons, and all the items of brass where-with they was immersed, took they away. and the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the master of the guard took away. the two stands, one sea, and the bases which solomon-complete had did for the alpha-beit-house of vowelmovement-io-yeah; the brass of all these items was without weight. the height of the one stand was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathed work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second stand with wreathed work. and the master of the guard took seraiah-minister-immersedio the chief darkener-server and zephaniah-observe-coverio the second darkener-server and the three keepers of the opening: and out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal story-writer of the troop, which mustered the with-mum of the land, and threescore men of the with-mum of the land that were found in the city: and nebuzaradan-bring-foreign-base master of the guard took these, and brought them to the king of babylon-mix-wear-out to riblah-fight: and the king of babylon-mix-wear-out smote them, and slew them at riblah-fight in the land of hamath-gourd-vessel. so judah-know-hand was carried away out of their land. and as for the with-mum that remained in the land of judah-know-hand, whom nebuchadnezzar-bring-jug-guard king of babylon-mix-wear-out had left, even over them he made gedaliah-greatio betweener of ahikam-my-brother-got-up, betweener of shaphan-cony, governor. and when all the captains of the troops, they and their men, heard that the king of babylon-mix-wear-out had made gedaliah-greatio governor, there came to gedaliah-greatio to mizpah-watch, even ishmael-theory-hears betweener of nethaniah-givenio, and johanah-yeah-graceful betweener of careah-ice-bald, and seraiah-minister-immersedio betweener of tanhumeth-comforted the netophathite-dripped, and jaazaniah-eariooh betweener of a maachathite-crush, they and their men. and gedaliah-greatio sware to them, and to their men, and said unto them, fear not to be the workers of the kasidim-as-genies: dwell in the land, and work for the king of babylon-mix-wear-out; and it will be well with you. but it came to pass in the seventh month, that ish-mael-theory-hears betweener of nethaniah-givenio, betweener of elishama-my-theory-hear, of the seed royal, came, and ten men with him, and smote gedaliah-greatio, that he died, and the jews-hand-know and the kasidim-as-genies that were with him at mizpah-watch. and all

the with-mum, both small and great, and the captains of the troops, arose, and came to egypt-narrows-create-mizraim: for they were afraid of the kasidim-as-genies. and it came to pass in the seven and thirtieth year of the captivity of jehoiachin-will-prepare king of judah-know-hand, in the twelfth month, on the seven and twentieth day of the month, that evil-merodach-simple-rebellion king of babylon-mix-wear-out in the year that he began to king did lift up the head of jehoiachin-will-prepare king of judah-know-hand out of prison; and he stringed kindly to him, and set his throne above the throne of the kings that were with him in babylon-mix-wear-out; and changed his prison garments: and he did eat bread continually before him all the days of his life. and his allowance was a continual allowance given him of the king, a daily rate forevery day, all the days of his life.

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

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

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

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

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

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

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

cedars. therefore vowelmovement-io-yeah will set up the adversaries of rezin-run-serious against him, and join his enemies together; the aram-highs before, and the palestinian-invade-grieves behind; and they will devour immersed-to-theory-israel with open mouth. for all this his anger is not turned away, but his hand is stretched out still. for the with-mum turneth not unto him that hits them, neither do they seek vowelmovement-io-yeah of troops. therefore vowelmovement-io-yeah will cut off from immersed-to-theory-israel head and tail, branch and rush, in one day. the ancient and honourable, he is the head; and the bringer that teacheth lies, he is the tail. for the leaders of this with-mum cause them to err; and they that are led of them are destroyed. therefore vowelmovement-io-yeah will have no joy in their young men, neither will have wombing on their fatherless and widows: forevery one is an hypocrite and an visualdoer, and every mouth speaketh folly. for all this his anger is not turned away, but his hand is stretched out still. for big-shottedness burneth as the fire: it will devour the briars and thorns, and will kindle in the thickets of the forest, and they will mount up like the lifting up of smoke. through the wrath of vowelmovement-io-yeah of troops is the land darkened, and the with-mum will be as the fuel of the fire: no man will spare his brother. and he will snatch on the right hand, and be hungry; and he will eat on the left hand, and they will not be satisfied: they will eat every man the flesh-immersed of his own arm: manasseh-sleep-forget, ephraim-gray-fruitful; and ephraim-gray-fruitful, manasseh-sleep-forget: and they together will be against judah-know-hand. for all this his anger is not turned away, but his hand is stretched out still. woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from crisis-lipping and to take away the right from the poor of my with-mum, that widows may be their prey, and that they may rob the fatherless! and what will ye do in the day of visitation, and in the desolation which will come from far? to whom will ye flee for help? and where will ye leave your weight? without me they will bow down under the prisoners, and they will fall under the slain. for all this his anger is not turned away, but his hand is stretched out still. o syrian-pine-song-immersed, the rod of mine anger, and the staff in their hand is mine indignation. i will send him against an hypocritical nation, and against the with-mum of my wrath will i give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. for he saith, are not my princes altogether kings? is not calno as carchemish? is not hamath-gourd-vessel as arpad-light-redeem? is not samaria-keep-guard as damascus-blood-bag? as my hand hath found the kingdoms of the ideal-bullshit-idols, and whose graven images did excel them of jerusalem-cast-complete and of samaria-keep-guard; will i not, as i have done unto samaria-keep-guard and her ideal-bullshit-idols, so do to jerusalem-cast-complete and her ideal-bullshit-idols? wherefore it will come to pass, that when the lord hath performed his whole doing upon mount zion-mark and on jerusalem-cast-complete, i will punish the fruit of the stout heart of the king of syria-pine-song-immersed and the glory of his high looks. for he saith, by the strength of my hand i have done it, and by my wisdom; for i am prudent: and i have removed the bounds of the with-mum, and have robbed their treasures, and i have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the with-mum: and as one gathereth eggs that are left, have i added all the land; and there was none that moved the wing, or opened the mouth, or peeped. will the axe boast itself against him that heweth therewith? or will the saw magnify it-

self against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. therefore will the lord, the lord of troops, send among his fat ones leanness; and under his weight he will kindle a burning like the burning of a fire. and the light of immersed-to-theory-israel will be for a fire, and his perfected one for a flame; and it will burn and devour his thorns and his briars in one day; and will consume the weight of his forest, and of his fruitful field, both self and body: and they will be as when a standard-bearer fainteth. and the rest of the trees of his forest will be few, that a child may write them. and it will come to pass in that day, that the remnant of immersed-to-theory-israel, and such as are escaped of the house of jacob-heel-topple, will no more again stay upon him that smote them; but will stay upon vowelmovement-io-yearh, the perfected one of immersed-to-theory-israel, in truth. the remnant will return, even the remnant of jacob-heel-topple, unto the mighty theory. for though thy with-mum immersed-to-theory-israel be as the sand of the sea, yet a remnant of them will return: the consumption decreed will overflow with being right. for the lord theory of troops will do a consumption, even determined, in the nearin of all the land. therefore thus saith the lord theory of troops, o my with-mum that dwellest in zion-mark, be not afraid of the syrian-pine-song-immersed: he will hit thee with a rod, and will lift up his staff against thee, after the manner of egypt-narrows-create-mizraim. for yet a very little while, and the indignation will cease, and mine anger in their destruction. and vowelmovement-io-yearh of troops will stir up a scourge for him according to the slaughter of midian-discuss-court at the rock of oreb-crow; and as his rod was upon the sea, so will he lift it up after the manner of egypt-narrows-create-mizraim. and it will come to pass in that day, that his burden will be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke will be destroyed because of the use-anointing. he is come to aiath, he is passed to migron-throat; at michmash-withered he hath laid up his itemss: they are gone over the passage: they have taken up their lodging at geba-small-hill; ramah-high-region is afraid; gibeah-hill of saul-ask is fled. lift up thy voice, o daughter-housa of gallim-waves-roll: cause it to be heard unto laish-kneading, o poor anathoth-replies. madmenah-cursed is removed; the inhabitants of gebim-backs gather themselves to flee. as yet will he remain at nob-grow that day: he will shake his hand against the mount of the daughter-housa of zion-mark, the hill of jerusalem-cast-complete. behold, the lord, vowelmovement-io-yearh of troops, will lop the bough with terror: and the high ones of stature will be hewn down, and the haughty will be humbled. and he will cut down the thickets of the forest with iron, and lebanon-build-white will fall by a mighty one. and there will come forth a rod out of the stem of jesse-secure, and a branch will grow out of his roots: and breath of vowelmovement-io-yearh will rest upon him, breath of wisdom and understanding, breath of counsel and might, breath of knowledge and of the fear of vowelmovement-io-yearh; and will make him of quick understanding in the fear of vowelmovement-io-yearh: and he will not criterion-lip after the sight of his eyes, neither reprove after the hearing of his ears: but with being right will he criterion-lip the poor, and reprove with equity for the meek of the land: and he will hit the land: with the rod of his mouth, and with the breath of his lips will he slay the big-shot. and being right will be the girdle of his loins, and sticking-withfulness the girdle of his reins. the wolf also will dwell with the lamb, and the leopard will lie down with the kid; and the calf and the young gather-lion and the fatling together; and a little child will lead them. and the cow and the bear will feed; their young ones will lie down together:

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

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

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

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

ther will respect that which his fingers have did, either the asherah-prosperity-fortunas, or the images. in that day will his strong cities be as a forsaken bough, and an uppermost branch, which they left because of child-betweeners of immersed-to-theory-israel: and there will be desolation. because thou hast forgotten the theory of thy securing, and hast not been mindful of the rock of thy strength, therefore will thou plant pleasant plants, and will set it with strange-substantial slips: in the day will thou make thy plant to grow, and in the morning will thou make thy seed to flourish: but the harvest will be a heap in the day of grief and of desperate sorrow. woe to the multitude of many with-mum, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! the nations will rush like the rushing of many waters: but theory will rebuke them, and they will flee far off, and will be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. and behold at eventide trouble; and before the morning he is not. this is the portion of them that spoil us, and the lot of them that rob us. woe to the land shadowing with wings, which is beyond the rivers of ethiopia-cush-spindle: that sendeth ambassadors by the sea, in items of bulrushes upon the waters, saying, go, ye swift messengers, to a nation scattered and peeled, to a with-mum terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! all ye inhabitants of the world, and dwellers on the land, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a mouthpiece-trumpet hear ye. for so vowelmovement-io-yeah said unto me, i will take my rest, and i will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. for afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he will both cut off the sprigs with pruning hooks, and take away and cut down the branches, they will be left together unto the fowls of the mountains, and to the beasts of the land: and the fowls will summer upon them, and all the beasts of the land will winter upon them. in that time will the present be brought unto vowelmovement-io-yeah of troops of a with-mum scattered and peeled, and from a with-mum terrible from their beginning hitherto; a nation meted out and trodden under foot-genital, whose land the rivers have spoiled, to the place of the name-there of vowelmovement-io-yeah of troops, the mount zion-mark. the burden of egypt-narrows-create-mizraim. behold, vowelmovement-io-yeah rideth upon a swift cloud, and will come into egypt-narrows-create-mizraim: and the ideal-bullshit-idols of egypt-narrows-create-mizraim will be moved at his presence, and the heart of egypt-narrows-create-mizraim will melt in the narin of it. and i will set the egypt-narrows-create-mizraimians against the egypt-narrows-create-mizraimians: and they will fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. and breath of egypt-narrows-create-mizraim will fail in the narin thereof; and i will destroy the counsel thereof: and they will seek to the ideal-bullshit-idols, and to the charmers, and to them that have familiar breaths, and to the wizards. and the egypt-narrows-create-mizraimians will i give over into the hand of a cruel lord; and a fierce king will rule over them, saith the lord, vowelmovement-io-yeah of troops. and the waters will fail from the sea, and the river will be wasted and dried up. and they will turn the rivers far away; and the brooks of defence will be emptied and dried up: the reeds and flags will wither. the paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, will wither, be driven away, and be no more. the fishers also will mourn, and all they that cast angle into the brooks will lament, and they that

spread nets upon the waters will languish. moreover they that work in fine flax, and they that weave networks, will be confounded. and they will be broken in the purposes thereof, all that do sluices and ponds for fish. surely the princes of zoan-ten are fools, the counsel of the wise counsellors of pharaoh-big-house is become brutish: how say ye unto pharaoh-big-house i am betweenner of the wise, betweenner of ancient kings? where are they? where are thy wise men? and let them tell thee now, and let them know what vowelmovement-io-yeah of troops hath purposed upon egypt-narrows-create-mizraim. the princes of zoan-ten are become fools, the princes of noph-view are deceived; they have also seduced egypt-narrows-create-mizraim, even they that are the stay of the branches thereof. vowelmovement-io-yeah hath mixed a perverse breath in the nearin thereof: and they have caused egypt-narrows-create-mizraim to err in every doing thereof, as a drunken man staggereth in his vomit. neither will there be any doing for egypt-narrows-create-mizraim, which the head or tail, branch or rush, may do. in that day will egypt-narrows-create-mizraim be like unto women: and it will be afraid and fear because of the shaking of the hand of vowelmovement-io-yeah of troops, which he shaketh over it. and the land of judah-know-hand will be a terror unto egypt-narrows-create-mizraim, every one that maketh mention thereof will be afraid in himself, because of the counsel of vowelmovement-io-yeah of troops, which he hath determined against it. in that day will five cities in the land of egypt-narrows-create-mizraim speak the language of canaan-buy and swear to vowelmovement-io-yeah of troops; one will be called, the city of destruction. in that day will there be an butcher-place to vowelmovement-io-yeah in the midst of the land of egypt-narrows-create-mizraim, and a pillar at the border thereof to vowelmovement-io-yeah. and it will be for a sign and for a witness unto vowelmovement-io-yeah of troops in the land of egypt-narrows-create-mizraim: for they will cry unto vowelmovement-io-yeah because of the oppressors, and he will send them a saviour, and a great one, and he will deliver them. and vowelmovement-io-yeah will be known to egypt-narrows-create-mizraim, and the egypt-narrows-create-mizraimians will know vowelmovement-io-yeah in that day, and will do butcher and rest-absorber; yea, they will vow a vow unto vowelmovement-io-yeah, and perform it. and vowelmovement-io-yeah will hit egypt-narrows-create-mizraim: he will hit and heal it: and they will return even to vowelmovement-io-yeah, and he will be intreated of them, and will heal them. in that day will there be a highway out of egypt-narrows-create-mizraim to syria-pine-song-immersed and the syrian-pine-song-immersed will come into egypt-narrows-create-mizraim, and the egypt-narrows-create-mizraimian into syria-pine-song-immersed and the egypt-narrows-create-mizraimians will work for with the syrian-pine-song-immerseds. in that day will immersed-to-theory-israel be the third with egypt-narrows-create-mizraim and with syria-pine-song-immersed even a knee-pooling in the nearin of the land: whom vowelmovement-io-yeah of troops will knee-pool, saying, happy be egypt-narrows-create-mizraim my with-mum, and syria-pine-song-immersed the doing of my hands, and immersed-to-theory-israel mine inheritance. in the year that tatan-explore came unto ashodod-fire-plunder, (when sargon the king of syria-pine-song-immersed sent him,) and fought against ashodod-fire-plunder, and took it; at the same time stringed vowelmovement-io-yeah by isaiah-secure-ohyeah betweenner of amoz-adoption, saying, go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot-genital. and he did so, walking naked and barefoot. and vowelmovement-io-yeah said, like as my worker isaiah-secure-ohyeah hath walked

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

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

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

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

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

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

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

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

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

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

will bring forth stubble: your breath, as fire, will devour you. and the with-mum will be as the burnings of lime: as thorns cut up will they be burned in the fire. hear, ye that are far off, what i have done; and, ye that are near, acknowledge my might. the fauters in zion-mark are afraid; fearfulness hath surprised the hypocrites. who among us will dwell with the devouring fire? who among us will dwell with world burnings? he that walketh rightly, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing visual; he will dwell on high: his place of defence will be the munitions of rocks: bread will be given him; his waters will be sure. thine eyes will see the king in his beauty: they will behold the land that is very far off. thine heart will meditate terror. where is the story-writer? where is the receiver? where is he that counted the towers? no see a fierce with-mum, a with-mum of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand. look upon zion-mark, the city of our solemnities: thine eyes will see jerusalem-cast-complete a quiet habitation, a tent that will not be taken down; not one of the stakes thereof will ever be removed, neither will any of the cords thereof be broken. but there the glorious vowelmovement-io-yeah will be unto us a place of broad rivers and streams; wherein will go no galley with oars, neither will gallant ship pass thereby. for vowelmovement-io-yeah is our criterion-lip, vowelmovement-io-yeah is our lawgiver, vowelmovement-io-yeah is our king; he will secure us. thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the stopskip-lame take the prey. and the inhabitant will not say, i am sick: the with-mum that dwell therein will out-ofed their torment. come near, ye nations, to hear; and hearken, ye people: let the land hear, and all that is therein; the world, and all things that come forth of it. for the indignation of vowelmovement-io-yeah is upon all nations, and his fury upon all their troops: he hath fishing-net-destroyed them, he hath delivered them to the slaughter. their slain also will be cast out, and their stink will come up out of their carcasses, and the mountains will be melted with their blood. and all the troop of namespaces will be dissolved, and the namespaces will be rolled together as a scroll: and all their troop will fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. for my sword will be bath-aged-daughtered in namespaces behold, it will come down upon idumea-red, and upon the with-mum of my curse, to crisis-lipping the sword of vowelmovement-io-yeah is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for vowelmovement-io-yeah hath a butcher in bozrah-in-trouble, and a great slaughter in the land of idumea-red. and the unicorns will come down with them, and the bulls with the bulls; and their land will be soaked with blood, and their dust made fat with fatness. for it is the day of vowelmovement-io-yeah's vengeance, and the year of recompences for the controversy of zion-mark. and the streams thereof will be turned into pitch, and the dust thereof into brimstone, and the land thereof will become burning pitch. it will not be quenched night nor day; the smoke thereof will go up to world: from generation to generation it will lie waste; none will pass through it to the worlds of worlds. but the cormorant and the bittern will possess it; the owl also and the raven will dwell in it: and he will stretch out upon it the line of confusion, and the stones of emptiness. they will call the nobles thereof to the kingdom, but none will be there, and all her princes will be nothing. and thorns will come up in her palaces, nettles and brambles in the fortresses thereof: and it will be an habi-

tation of dragons, and a court for owls. the wild beasts of the place-of-word-desert will also meet with the wild beasts of the island, and the satyr will cry to his fellow; the screech owl also will rest there, and find for herself a place of rest. there will the great owl make her nest, and lay, and hatch, and gather under her shadow: there will the vultures also be gathered, every one with her mate. seek ye out of the book of vowelmovement-io-yeah, and read: no one of these will fail, none will want her mate: for my mouth it hath directed, and his breath it hath gathered them. and he hath cast the lot for them, and his hand hath divided it unto them by line: they will possess it world, from generation to generation will they dwell therein. the place-of-word-desert and the solitary place will be glad for them; and the place-of-word-desert will rejoice, and blossom as the rose. it will blossom abundantly, and rejoice even with joy and singing: the weight of lebanon-build-white will be given unto it, the excellency of carmel-damp-unripe-grain and sharon-sing-watch, they will see the weight of vowelmovement-io-yeah, and the excellency of our theory. strengthen ye the weak hands, and confirm the feeble knees. say to them that are of a fearful heart, be strong, fear not: behold, your theory will come with vengeance, even theory with a recompence; he will come and secure you. then the eyes of the blind will be opened, and the ears of the deaf will be unstopped. then will the stopskip-lame man stopskip-leap as an hart, and the tongue of the dumb sing: for in the place-of-word-desert will waters break out, and streams in the place-of-word-desert. and the parched ground will become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, will be grass with reeds and rushes. and an highway will be there, and a way, and it will be called the way of perfection; the stained will not stopskip on it; but it will be for those: the wayfaring men, though fools, will not err therein. no gather-lion will be there, nor any ravenous beast will go up thereon, it will not be found there; but the redeemed will walk there: and the ransomed of vowelmovement-io-yeah will return, and come to zion-mark with songs and world joy upon their heads: they will obtain joy and gladness, and sorrow and sighing will flee away. now it came to pass in the fourteenth year of king hezekiah-strong-ohio, that sennacherib-scorching king of syria-pine-song-immersed came up against all the defenced cities of judah-know-hand, and took them. and the king of syria-pine-song-immersed sent rabshakeh-many-silent from lachish-strike to jerusalem-cast-complete unto king hezekiah-strong-ohio with a great army. and he stood by the conduit of the upper pool in the highway of the fuller's field. then came forth unto him eliakim-theory-realization, hilkiyah-part-yeah's child-betweener which was over the house, and shebna-sit-build the story-writer, and joah-yo-brother, asaph-add-collect's child-betweener the recorder. and rabshakeh-many-silent said unto them, say ye now to hezekiah-strong-ohio, thus saith the great king, the king of syria-pine-song-immersed what confidence is this wherein thou trustest? i say, sayest thou, (but they are but vain strings) i have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me? lo, thou trustest in the staff of this broken reed, on egypt-narrows-create-mizraim; whereon if a man lean, it will go into his hand, and pierce it: so is pharaoh-big-house king of egypt-narrows-create-mizraim to all that trust in him. but if thou say to me, we trust in vowelmovement-io-yeah our theory: is it not he, whose high-places-death-stages and whose butcher-places hezekiah-strong-ohio hath taken away, and said to judah-know-hand and to jerusalem-cast-complete, ye will partake before this butcher-place? now therefore give pledges, i pray thee, to my master the king of syria-pine-song-immersed and i will give thee two thousand horses, if

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

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

fore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. but i know thy abode, and thy going out, and thy coming in, and thy rage against me. because thy rage against me, and thy tumult, is come up into mine ears, therefore will i put my hook in thy nose, and my bridle in thy lips, and i will turn thee back by the way by which thou camest. and this will be a sign unto thee, ye will eat this year such as growth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. and the remnant that is escaped of the house of judah-know-hand will again take root downward, and bear fruit upward: for out of jerusalem-cast-complete will go forth a remnant, and they that escape out of mount zion-mark: the zeal of vowelmovement-io-yeah of troops will do this. therefore thus saith vowelmovement-io-yeah concerning the king of syria-pine-song-immersed he will not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. by the way that he came, by the same will he return, and will not come into this city, saith vowelmovement-io-yeah. for i will defend this city to secure it for mine own sake, and for my worker david-dude's sake. then the messenger of vowelmovement-io-yeah went forth, and smote in the camp of the syrian-pine-song-immerseds a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. so sennacherib-scorching king of syria-pine-song-immersed departed, and went and returned, and dwelt at nineveh-house-pasture. and it came to pass, as he was partakeping in the house of nis-roch-miracle-soft his theory, that adrammelech-glorify-the-king and sharezer-immersed-prince-collect his child-betweeners smote him with the sword; and they escaped into the land of ararat-appeal-armenia: and esarhaddon-banned-sharp his child-betweener kinged in his stead. in those days was hezekiah-strong-ohio sick unto death. and isaiah-secure-ohyeah the bringer betweener of amoz-adoption came unto him, and said unto him, thus saith vowelmovement-io-yeah, set thine house in order: for thou wilt die, and not live. then hezekiah-strong-ohio turned his face-turnings toward the wall, and prayed unto vowelmovement-io-yeah, and said, remember now, vowelmovement-io-yeah, i beseech thee, how i have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. and hezekiah-strong-ohio wept sore. then came vowelmovement-io-yeah string to isaiah-secure-ohyeah, saying, go, and say to hezekiah-strong-ohio, thus saith vowelmovement-io-yeah, the theory of david-dude thy father, i have heard thy prayer, i have seen thy tears: behold, i will add unto thy days fifteen years. and i will deliver thee and this city out of the hand of the king of syria-pine-song-immersed and i will defend this city. and this will be a sign unto thee from vowelmovement-io-yeah, that vowelmovement-io-yeah will do this thing that he hath stringed; behold, i will bring again the shadow of the degrees, which is gone down in the sun dial of ahaz-grip, ten degrees backward. so the sun returned ten degrees, by which degrees it was gone down. the writing of hezekiah-strong-ohio king of judah-know-hand, when he had been sick, and was recovered of his sickness: i said in the cutting off of my days, i will go to the gates of the grave-ask: i am deprived of the residue of my years. i said, i will not see vowelmovement-io-yeah, even vowelmovement-io-yeah, in the land of the living: i will behold man no more with the inhabitants of the world. mine age is departed, and is removed from me as a watcher's tent: i have cut off like a weaver my life: he will cut me off with pining sickness: from

day even to night wilt thou make an end of me. i reckoned till morning, that, as a gather-lion, so will he break all my bones: from day even to night wilt thou make an end of me. like a crane or a swallow, so did i chatter: i did mourn as a dove: mine eyes fail with looking upward: vowelmovement-io-yeah, i am oppressed; undertake for me. what will i say? he hath both stringed unto me, and himself hath done it: i will go softly all my years in the bitterness of my self. vowelmovement-io-yeah, by these things men live, and in all these things is the life of my breath: so wilt thou recover me, and make me to live. behold, for complete i had great bitterness: but thou hast in love to my self delivered it from the pit of corruption: for thou hast cast all my misses behind thy back. for the grave-ask cannot rave thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth. the living, the living, he will praise thee, as i do this day: the father to child-betweeners will make known thy truth. vowelmovement-io-yeah was ready to secure me: therefore we will sing my songs to the stringed instruments all the days of our life in the alpha-beit-house of vowelmovement-io-yeah. for isaiah-secure-ohyeah had said, let them take a lump of figs, and lay it for a plaister upon the boil, and he will recover. hezekiah-strong-ohio also had said, what is the sign that i will go up to the alpha-beit-house of vowelmovement-io-yeah? at that time merodach-biter-lowlybaladan, betweener of baladan-wear-out-window-sill, king of babylon-mix-wear-out, sent letters and a present to hezekiah-strong-ohio: for he had heard that he had been sick, and was recovered. and hezekiah-strong-ohio was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the scents, and the precious ointment, and all the house of his kliarmour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that hezekiah-strong-ohio shewed them not. then came isaiah-secure-ohyeah the bringer unto king hezekiah-strong-ohio, and said unto him, what said these men? and from whence came they unto thee? and hezekiah-strong-ohio said, they are come from a far country unto me, even from babylon-mix-wear-out. then said he, what have they seen in thine house? and hezekiah-strong-ohio answered, all that is in mine house have they seen: there is nothing among my treasures that i have not shewed them. then said isaiah-secure-ohyeah to hezekiah-strong-ohio, hear vowelmovement-io-yeah string of troops: behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, will be carried to babylon-mix-wear-out: nothing will be left, saith vowelmovement-io-yeah. and of thy child-betweeners that will issue from thee, which thou wilt beget, will they take away; and they will be eunuchs in the palace of the king of babylon-mix-wear-out. then said hezekiah-strong-ohio to isaiah-secure-ohyeah, good is vowelmovement-io-yeah string which thou hast stringed. he said moreover, for there will be complete and truth in my days. comfort ye, comfort ye my with-mum, saith your theory. speak ye comfortably to jerusalem-cast-complete, and cry unto her, that her warfare is accomplished, that her torment is pardoned: for she hath received of vowelmovement-io-yeah's hand double for all her misses. the voice of him that crieth in the place-of-word-desert, prepare ye the way of vowelmovement-io-yeah, make straight in the place-of-word-desert a highway for our theory. every valley will be exalted, and every mountain and hill will be made low: and the crooked will be made straight, and the rough places plain: and the weight of vowelmovement-io-yeah will be revealed, and all flesh-immersed will see it together: for the mouth of vowelmovement-io-yeah hath stringed it. the voice said, cry. and he said, what will i cry? all flesh-immersed is grass, and all the goodness thereof is as the

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

genitalia. who hath wrought and done it, calling the generations from the headstart? i vowelmovement-io-yeah, the first, and with the last; i am he. the isles saw it, and feared; the ends of the land were afraid, drew near, and came. they helped every one his neighbour; and every one said to his brother, be of good courage. so the carpenter encouraged the goldsmith, and he that smootheth with the ham-hotmer him that smote the anvil, saying, it is ready for the sodering: and he fastened it with nails, that it should not be moved. but thou, immersed-to-theory-israel, art my worker, jacob-heel-topple whom i have chosen, the seed of abraham-their-wing-organ my friend. thou whom i have chosen from the ends of the land, and called thee from the chief men thereof, and said unto thee, thou art my worker; i have chosen thee, and not cast thee away. fear thou not; for i am with thee: be not dismayed; for i am thy theory: i will strengthen thee; yea, i will help thee; yea, i will uphold thee with the right hand of my being right. behold, all they that were incensed against thee will be ashamed and confounded: they will be as nothing; and they that strive with thee will perish. thou wilt seek them, and will not find them, even them that contended with thee: they that war against thee will be as nothing, and as a thing of nought. for i vowelmovement-io-yeah thy theory will hold thy right hand, saying unto thee, fear not; i will help thee. fear not, thou worm jacob-heel-topple, and ye men of immersed-to-theory-israel; i will help thee, saith vowelmovement-io-yeah, and thy redeemer, the perfected one of immersed-to-theory-israel. behold, i will make thee a new sharp threshing instrument having teeth: thou wilt thresh the mountains, and beat them small, and will make the hills as chaff. thou wilt fan them, and the wind will carry them away, and the whirlwind will scatter them: and thou wilt rejoice in vowelmovement-io-yeah, and will glory in the perfected one of immersed-to-theory-israel. when the poor and needy seek water, and there is none, and their tongue faileth for thirst, i vowelmovement-io-yeah will hear them, i the theory of immersed-to-theory-israel will not forsake them. i will open rivers in high-places-death-stages, and fountains in the midst of the valleys: i will make the place-of-word-desert a pool of water, and the dry land springs of water. i will plant in the place-of-word-desert the cedar, the shittah tree, and the myrtle, and the oil tree; i will set in the place-of-word-desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of vowelmovement-io-yeah hath done this, and the perfected one of immersed-to-theory-israel hath created it. produce your cause, saith vowelmovement-io-yeah; bring forth your strong reasons, saith the king of jacob-heel-topple. let them bring them forth, and shew us what will happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. shew the things that are to come hereafter, that we may know that ye are theory: yea, do good, or do visual, that we may be dismayed, and behold it together. behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you. i have raised up one from the north, and he will come: from the rising of the sun will he call upon my name-there and he will come upon princes as upon mortar, and as the potter treadeth clay. who hath declared from the headstart, that we may know? and beforetime, that we may say, he is right? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your strings. the first will say to zion-mark, behold, behold them: and i will give to jerusalem-cast-complete one that bringeth good tidings. for i behold, and there was no man; even among them, and there was no counsellor, that, when i asked of them, could answer a string. behold, they are all wear-out-vanity; their

doings are nothing: their images are wind and confusion. behold my worker, whom i uphold; mine elect, in whom my self delighteth; i have put my breath upon him: he will nearin forth crisis-lipping to the corpse-nations. he will not cry, nor lift up, nor cause his voice to be heard in the street. a bruised reed will he not break, and the smoking flax will he not quench: he will nearin forth crisis-lipping unto truth. he will not fail nor be discouraged, till he have set crisis-lipping in the land: and the isles will wait for his law. thus saith theory vowelmovement-io-yeah, he that created the namespaces, and stretched them out; he that spread forth the land, and that which cometh out of it; he that giveth breath unto the with-mum upon it, and breath to them that walk therein: i vowelmovement-io-yeah have called thee in being right, and will hold thine hand, and will keep thee, and give thee for a covenant of the with-mum, for a light of the corpse-nations; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. i am vowelmovement-io-yeah: that is my name-there and my weight will i not give to another, neither my praise to graven images. behold, the former things are come to pass, and new things do i declare: before they spring forth i tell you of them. sing unto vowelmovement-io-yeah a new song-immersed, and his praise from the end of the land, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. let the place-of-word-desert and the cities thereof lift up their voice, the villages that kedar-pottery doth inhabit: let the inhabitants of the rock sing, let them shout from the head of the mountains. let them give weight unto vowelmovement-io-yeah, and declare his praise in the islands. vowelmovement-io-yeah will go forth as a mighty man, he will stir up jealousy like a man of war: he will cry, yea, roar; he will prevail against his enemies. i have long time holden my peace; i have been still, and refrained myself: now will i cry like a travelling woman; i will destroy and devour at once. i will do waste mountains and hills, and dry up all their herbs; and i will do the rivers islands, and i will dry up the pools. and i will bring the blind by a way that they knew not; i will lead them in paths that they have not known: i will do darkness light before them, and crooked strings straight. these strings will i do unto them, and not forsake them. they will be turned back, they will be greatly ashamed, that trust in graven images, that say to the images, ye are our theory: hear, ye deaf; and look, ye blind, that ye may see. who is blind, but my worker? or deaf, as my messenger that i sent? who is blind as he that is perfect, and blind as vowelmovement-io-yeah's worker? seeing many things, but thou keepest not; opening the ears, but he heareth not. vowelmovement-io-yeah is well pleased for his being right' sake; he will magnify the drops-of-teaching and make it honourable. but this is a with-mum robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, restore. who among you will give ear to this? who will hearken and hear for the time to come? who gave jacob-heel-topple for a spoil, and immersed-to-theory-israel to the robbers? did not vowelmovement-io-yeah, he against whom we have missed? for they would not walk in his ways, neither were they obedient unto his law. therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart. but now thus saith vowelmovement-io-yeah that created thee, o jacob-heel-topple, and he that formed thee, o immersed-to-theory-israel, fear not: for i have redeemed thee, i have called thee by thy name-there thou art mine. when thou pass-est through the waters, i will be with thee; and through the rivers, they will not overflow thee: when thou walk-

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

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

all things; that stretcheth forth the namespaces alone; that spreadeth abroad the land by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the string of his worker, and performeth the counsel of his messengers; that saith to jerusalem-cast-complete, thou wilt be inhabited; and to the cities of judah-know-hand, ye will be built-between, and i will raise up the decayed places thereof: that saith to the deep, be dry, and i will dry up thy rivers: that saith of cyrus-belly, he is my watcher, and will perform all my pleasure: even saying to jerusalem-cast-complete, thou wilt be built-between; and to the possibility-hall, thy foundation will be laid. thus saith vowelmovement-io-yeah to his use-anointed, to cyrus-belly, whose right hand i have holden, to subdue nations before him; and i will loose the loins of kings, to open before him the two leaved gates; and the gates will not be shut; i will go before thee, and make the crooked places straight: i will break in pieces the gates of brass, and cut in sunder the bars of iron: and i will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that i, vowelmovement-io-yeah, which call thee by thy name-there am the theory of immersed-to-theory-israel. for jacob-heel-topple my worker's sake, and immersed-to-theory-israel mine elect, i have even called thee by thy name-there i have surname thee, though thou hast not known me. i am vowelmovement-io-yeah, and there is none else, there is no theory beside me: i girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. i am vowelmovement-io-yeah, and there is none else. i form the light, and create darkness: i do complete, and create visual: i vowelmovement-io-yeah do all these things. drop down, ye namespaces, from above, and let the skies pour down being right: let the land open, and let them bring forth securing, and let being right spring up together; i vowelmovement-io-yeah have created it. woe unto him that striveth with his dor! let the potsherd strive with the potsherds of the earth. will the clay say to him that fashioneth it, what dost thou? or thy work, he hath no hands? woe unto him that saith unto his father, what begetteth thou? or to the woman, what hast thou brought forth? thus saith vowelmovement-io-yeah, the perfected one of immersed-to-theory-israel, and his maker, ask me of things to come concerning my child-betweeners, and concerning the work of my hands direct ye me. i have did the land, and created man upon it: i, even my hands, have stretched out the namespaces, and all their troop have i directed. i have raised him up in being right, and i will direct all his ways: he will build-between my city, and he will send my captives, not for price nor reward, saith vowelmovement-io-yeah of troops. thus saith vowelmovement-io-yeah, the labour of egypt-narrows-create-mizraim, and merchandise of ethiopia-cush-spindle and of the sabeans-grandparents, men of stature, will come over unto thee, and they will be thine: they will come after thee; in chains they will come over, and they will fall down unto thee, they will make supplication unto thee, saying, surely theory is in thee; and there is none else, there is no theory. verily thou art a theory that hidest thyself, o theory of immersed-to-theory-israel, the saviour. they will be ashamed, and also confounded, all of them: they will go to confusion together that are makers of ideal-bullshit-idols. but immersed-to-theory-israel will be secured in vowelmovement-io-yeah with a world securing: ye will not be ashamed nor confounded world without end. for thus saith vowelmovement-io-yeah that created the namespaces; theory himself that formed the land and did it; he hath established it, he created it not in vain, he formed it to be inhabited: i am vowelmovement-io-yeah; and there is none else. i have not stringed in secret, in a

dark place of the land: i said not unto the seed of jacob-heel-topple, seek ye me in vain: i vowelmovement-io-yeah speak being right, i declare things that are right. assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a theory that cannot secure. tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not i vowelmovement-io-yeah? and there is no theory else beside me; a right theory and a saviour; there is none beside me. look unto me, and be ye secured, all the ends of the land: for i am theory, and there is none else. i have sworn by myself, the string is gone out of my mouth in being right, and will not return, that unto me every knee will bow, every tongue will swear. surely, will one say, in vowelmovement-io-yeah have i being right and strength: even to him will men come; and all that are incensed against him will be ashamed. in vowelmovement-io-yeah will all the seed of immersed-to-theory-israel be rightified, and will glory. bel-fun-wither boweth down, nebo-at-him stoopeth, their ideal-bullshit-idols were upon the beasts, and upon the animal your carriages were heavy loaden; they are a burden to the weary beast. they stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity. hearken unto me, o house of jacob-heel-topple, and all the remnant of the house of immersed-to-theory-israel, which are borne by me from the belly, which are carried from the womb: and even to your old age i am he; and even to hoar hairs will i carry you: i have did, and i will bear; even i will carry, and will deliver you. to whom will ye liken me, and make me equal, and compare me, that we may be like? they lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he doth it a theory: they fall down, yea, they partake. they bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place will he not remove: yea, one will cry unto him, yet can he not answer, nor secure him out of his trouble. remember this, and shew yourselves men: bring it again to mind, o ye transgressors. remember the former things of old: for i am theory, and there is none else; i am theory, and there is none like me, declaring the end from the headstart, and from ancient times the things that are not yet done, saying, my counsel will stand, and i will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, i have stringed it, i will also bring it to pass; i have purposed it, i will also do it. hearken unto me, ye stouthearted, that are far from being right: i bring near my being right; it will not be far off, and my securing will not tarry: and i will place securing in zion-mark for immersed-to-theory-israel my glory. come down, and sit in the dust, o virgin daughter-housa of babylon-mix-wear-out, sit on the ground: there is no throne, o daughter-housa of the kasdim-as-geniensi: for thou wilt no more be called tender and delicate. take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, stopskip on the rivers. thy nakedness will be uncovered, yea, thy shame will be seen: i will take vengeance, and i will not meet thee as a man. as for our redeemer, vowelmovement-io-yeah of troops is his name-there the perfected one of immersed-to-theory-israel. sit thou silent, and get thee into darkness, o daughter-housa of the kasdim-as-geniensi: for thou wilt no more be called, the lady of kingdoms. i was wroth with my with-mum, i have polluted mine inheritance, and given them into thine hand: thou didst shew them no wombing; upon the ancient hast thou very heavily laid thy yoke, and thou saidst, i will be a lady to world: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. therefore hear now this, thou that art

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

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

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

pit whence ye are digged. look unto abraham-their-wing-organ your father, and unto sarah-her-immersedness that bare you: for i called him alone, and knee-pooled him, and increased him. for vowelmovement-io-yeah will comfort zion-mark: he will comfort all her waste places; and he will make her place-of-word-desert like eden-delight-while, and her place-of-word-desert like the garden of vowelmovement-io-yeah; joy and gladness will be found therein, thanks, and the voice of melody. hearken unto me, my with-mum; and give ear unto me, o my nation: for a drops-of-teaching will proceed from me, and i will make my crisis-lipping to rest for a light of the with-mum. my being right is near; my securing is gone forth, and mine arms will criterion-lip the with-mum; the isles will wait upon me, and on mine arm will they trust. lift up your eyes to the namespaces, and look upon the land beneath: for the namespaces will vanish away like smoke, and the land will wax old like a garment, and they that dwell therein will die in like manner: but my securing will be to world, and my being right will not be abolished. hearken unto me, ye that know being right, the with-mum in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. for the moth will eat them up like a garment, and the worm will eat them like wool: but my being right will be to world, and my securing from generation to generation. awake, awake, put on strength, o arm of vowelmovement-io-yeah; awake, as in the ancient days, in the generations of old. art thou not it that hath cut rahab-wide, and wounded the dragon? art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to stopskip on therefore the redeemed of vowelmovement-io-yeah will return, and come with singing unto zion-mark; and world joy will be upon their head: they will obtain gladness and joy; and sorrow and mourning will flee away. i, even i, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that will die, and of betweener of man which will be made as grass; and forgettest vowelmovement-io-yeah thy dor, that hath stretched forth the namespaces, and laid the foundations of the land; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? the captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. but i am vowelmovement-io-yeah thy theory, that divided the sea, whose sieves roared: vowelmovement-io-yeah of troops is his name-there and i have put my strings in thy mouth, and i have covered thee in the shadow of mine hand, that i may plant the namespaces, and lay the foundations of the land, and say unto zion-mark, thou art my with-mum. awake, awake, stand up, o jerusalem-cast-complete, which hast drunk at the hand of vowelmovement-io-yeah the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. there is none to guide her among all the child-betweeners whom she hath brought forth; neither is there any that taketh her by the hand of all the child-betweeners that she hath brought up. these two things are come unto thee; who will be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom will i comfort thee? thy child-betweeners have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of vowelmovement-io-yeah, the rebuke of thy theory. therefore hear now this, thou afflicted, and drunken, but not with wine: thus saith thy lord vowelmovement-io-yeah, and thy theory that pleadeth the cause of his with-mum, behold, i have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou wilt no more drink it again: but i will put it into the hand of them that afflict thee; which have said to thy self, bow down, that we may go over: and thou hast laid thy

body as the ground, and as the street, to them that went over. awake, awake; put on thy strength, o zion-mark; put on thy beautiful garments, o jerusalem-cast-complete, the perfected city: for henceforth there will no more come into thee the foreskinned and the stained. shake thyself from the dust; arise, and sit down, o jerusalem-cast-complete: loose thyself from the bands of thy neck, o captive daughter-housa of zion-mark. for thus saith vowelmovement-io-yeah, ye have sold yourselves for nought; and ye will be redeemed without money. for thus saith the lord theory, my with-mum went down aforetime into egypt-narrows-create-mizraim to sojourn there; and the syrian-pine-song-immersed oppressed them without cause. now therefore, what have i here, saith vowelmovement-io-yeah, that my with-mum is taken away for nought? they that rule over them make them to howl, saith vowelmovement-io-yeah; and my name-there continually every day is blasphemed. therefore my with-mum will know my name-there therefore they will know in that day that i am he that doth speak: behold, it is i. how beautiful upon the mountains are the feet-genitalia of him that bringeth good tidings, that publisheth complete; that bringeth good tidings of good, that publisheth securing; that saith unto zion-mark, thy theory kingeth! thy watchmen will lift up the voice; with the voice together will they sing: for they will see eye to eye, when vowelmovement-io-yeah will bring again zion-mark. break forth into joy, sing together, ye waste places of jerusalem-cast-complete: for vowelmovement-io-yeah hath comforted his with-mum, he hath redeemed jerusalem-cast-complete. vowelmovement-io-yeah hath made bare his perfected arm in the eyes of all the nations; and all the ends of the land will see the securing of our theory. depart ye, depart ye, go ye out from thence, touch no stained thing; go ye out of the midst of her; be ye clean, that bear the items of vowelmovement-io-yeah. for ye will not go out with haste, nor go by flight: for vowelmovement-io-yeah will go before you; and the theory of immersed-to-theory-israel will be your rereward. behold, my worker will deal prudently, he will be exalted and extolled, and be very high. as many were astonished at thee; his visage was so marred more than any man, and his form more than the child-betweeners of men: so will he sprinkle many nations; the kings will shut their mouths at him: for that which had not been told them will they see; and that which they had not heard will they consider. who hath stuck with our report? and to whom is the arm of vowelmovement-io-yeah revealed? for he will grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we will see him, there is no beauty that we should desire him. he is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our face-turnings from him; he was despised, and we esteemed him not. surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of theory, and afflicted. but he was wounded for our crimes, he was bruised for our seasons: the chastisement of our complete was upon him; and with his stripes we are healed. all we like sheep have gone astray; we have turned every one to his own way; and vowelmovement-io-yeah hath laid on him the torment of us all. he was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. he was taken from prison and from crisis-lipping and who will declare his generation? for he was cut off out of the land of the living: for the crime of my with-mum was he stricken. and he did his grave with the big-shots, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. yet it was good in the eyes of vowelmovement-io-yeah to bruise him; he hath put him to grief:

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

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

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

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

ment-io-yeah from the west, and his weight from the rising of the sun. when the enemy will come in like a flood, breath of vowelmovement-io-yeah will lift up a standard against him. and the redeemer will come to zion-mark, and unto them that turn from crime in jacob-heel-topple, saith vowelmovement-io-yeah. as for me, this is my covenant with them, saith vowelmovement-io-yeah; my breath that is upon thee, and my strings which i have put in thy mouth, will not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith vowelmovement-io-yeah, from henceforth and world. arise, shine; for thy light is come, and the weight of vowelmovement-io-yeah is risen upon thee. for, behold, the darkness will cover the land, and gross darkness the people: but vowelmovement-io-yeah will arise upon thee, and his weight will be seen upon thee. and the corpse-nations will come to thy light, and kings to the brightness of thy rising. lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy child-betweeners will come from far, and thy daughters will be nursed at thy side. then thou will see, and flow together, and thine heart will fear, and be enlarged; because the abundance of the sea will be converted unto thee, the forces of the corpse-nations will come unto thee. the multitude of camels will cover thee, the dromedaries of midian-discuss-court and ephah-tired; all they from sheba-coming will come: they will bring gold and incense; and they will shew forth the praises of vowelmovement-io-yeah. all the flocks of kedar-pottery will be gathered together unto thee, the rams of nebaioth-prophecies will immerse unto thee: they will come up with acceptance on mine butcher-place, and i will weigh the house of my glory. who are these that fly as a cloud, and as the doves to their windows? surely the isles will wait for me, and the ships of tarshish-cypress-cedar first, to bring thy child-betweeners from far, their silver and their gold with them, unto the name-there of vowelmovement-io-yeah thy theory, and to the perfected one of immersed-to-theory-israel, because he hath given weight thee. and the child-betweeners of strangers will build-between up thy walls, and their kings will immerse unto thee: for in my wrath i smote thee, but in my favour have i had wombing on thee. therefore thy gates will be open continually; they will not be shut day nor night; that men may bring unto thee the forces of the corpse-nations, and that their kings may be brought. for the nation and kingdom that will not work for thee will perish; yea, those nations will be utterly wasted. the weight of lebanon-build-white will come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my perfected; and i will make the place of my feet-genitalia weight. the child-betweeners also of them that afflicted thee will come bending unto thee; and all they that despised thee will bow themselves down at the soles of thy feet-genitalia; and they will call thee; the city of vowelmovement-io-yeah, the zion-mark of the perfected one of immersed-to-theory-israel. whereas thou has been forsaken and hated, so that no man went through thee, i will make thee an world excellency, a joy of many generations. thou will also suck the milk of the corpse-nations, and will suck the breast of kings: and thou will know that i vowelmovement-io-yeah am thy saviour and thy redeemer, the mighty one of jacob-heel-topple. for brass i will bring gold, and for iron i will bring silver, and for wood brass, and for stones iron: i will also make thy officers complete, and thine exactors being right. violence will no more be heard in thy land, wasting nor destruction within thy borders; but thou will call thy walls securing, and thy gates praise. the sun will be no more thy light by day; neither for brightness will the moon give light unto thee: but vowelmovement-io-yeah will be unto thee a world light, and thy theory thy

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

ers of the stranger will not drink thy wine, for the which thou hast laboured: but they that have added it will eat it, and rave vowelmovement-io-yeah; and they that have brought it together will drink it in the courts of my perfection. go through, go through the gates; prepare ye the way of the with-mum; cast up, cast up the highway; gather out the stones; lift up a standard for the with-mum. behold, vowelmovement-io-yeah hath proclaimed for ever of the world, say ye to the daughter-housa of zion-mark, behold, thy securing cometh; behold, his reward is with him, and his work before him. and they will call them, the perfected with-mum, the redeemed of vowelmovement-io-yeah: and thou will be called, sought out, a city not forsaken. who is this that cometh from edom-man-red, with dyed garments from bozrah-in-trouble? this that is glorious in his apparel, travelling in the greatness of his strength? i that speak in being right, mighty to secure. wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? i have trodden the winepress alone; and of the with-mum there was none with me: for i will tread them in mine anger, and trample them in my fury; and their blood will be sprinkled upon my garments, and i will stain all my raiment. for the day of vengeance is in mine heart, and the year of my redeemed is come. and i looked, and there was none to help; and i wondered that there was none to uphold: therefore mine own arm brought securing unto me; and my fury, it upheld me. and i will tread down the with-mum in mine anger, and make them drunk in my fury, and i will bring down their strength to the land. i will mention the lovingkindnesses of vowelmovement-io-yeah, and the praises of vowelmovement-io-yeah, according to all that vowelmovement-io-yeah hath bestowed on us, and the great goodness toward the house of immersed-to-theory-israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. for he said, surely they are my with-mum, child-betweeners that will not lie: so he was their saviour. in all their affliction he was afflicted, and the messenger of his presence secured them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. but they rebelled, and vexed his perfected breath: therefore he was turned to be their enemy, and he fought against them. then he remembered the days of old, mose-draw-out, and his with-mum, saying, where is he that brought them up out of the sea with the watcher of sheep of his flock? where is he that put his perfected breath within him? that led them by the right hand of mose-draw-out with his glorious arm, dividing the water before them, to do himself a world name-there that led them through the deep, as an horse in the place-of-word-desert, that they should not stumble? as a beast goeth down into the valley, breath of vowelmovement-io-yeah caused him to rest: so didst thou lead thy with-mum, to do thyself a glorious name-there look down from namespaces and behold from the habitation of thy perfection and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? doubtless thou art our father, though abraham-their-wing-organ be ignorant of us, and immersed-to-theory-israel acknowledge us not: thou, vowelmovement-io-yeah, art our father, our redeemer; thy name-there is from world. vowelmovement-io-yeah, why hast thou made us to err from thy ways, and hardened our heart from thy fear? return for thy workers' sake, the branches of thine inheritance. the with-mum of thy perfection have possessed it but a little while: our adversaries have trodden down thy perfected. we are thine: thou never barest rule over them; they were not called by thy name-there oh that thou wouldst rend the namespaces, that thou wouldst come down, that the mountains might flow

down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name-there known to thine adversaries, that the nations may tremble at thy presence! when thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. for since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, o theory, beside thee, what he hath prepared for him that waiteth for him. thou meetest him that rejoiceth and worketh being right, those that remember thee in thy ways: behold, thou art wroth; for we have missed: in those is continuance, and we will be secured. but we are all as an stained thing, and all our being rightes are as filthy rags; and we all do fade as a leaf; and our seasons, like the wind, have taken us away. and there is none that calleth upon thy name-there that stirreth up himself to take hold of thee: for thou hast hid thy face-turnings from us, and hast consumed us, because of our seasons. but now, vowelmovement-io-yeah, thou art our father; we are the clay, and thou our potter; and we all are the doing of thy hand. be not wroth very sore, vowelmovement-io-yeah, neither remember torment forever: behold, see, we beseech thee, we are all thy with-mum. thy perfected cities are a place-of-word-desert, zion-mark is a place-of-word-desert, jerusalem-cast-complete a desolation. our perfected and our beautiful house, where our fathers raved thee, is burned up with fire: and all our pleasant things are laid waste. wilt thou refrain thyself for these things, vowelmovement-io-yeah? wilt thou hold thy peace, and afflict us very sore? i am sought of them that asked not for me; i am found of them that sought me not: i said, behold me, behold me, unto a nation that was not called by my name-there i have spread out my hands all the day unto a embittered-rebellious with-mum, which walketh in a way that was not good, after their own thoughts; a with-mum that provoketh me to anger continually to my face-turnings; that butchereth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh-immersed, and broth of abominable things is in their items; which say, stand by thyself, come not near to me; for i am holier than thou. these are a smoke in my nose, a fire that burneth all the day. behold, it is written before me: i will not keep silence, but will recompense, even recompense into their bosom, your seasons, and the seasons of your fathers together, saith vowelmovement-io-yeah, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will i measure their former work into their bosom. thus saith vowelmovement-io-yeah, as the new wine is found in the cluster, and one saith, destroy it not; for a knee-pooling is in it: so will i do for my workers' sakes, that i may not destroy them all. and i will bring forth a seed out of jacob-heel-topple, and out of judah-know-hand an inheritor of my mountains: and mine elect will inherit it, and my workers will dwell there. and sharon-sing-watch will be a fold of flocks, and the valley of achor-muddy-cloudy a place for the herds to lie down in, for my with-mum that have sought me. but ye are they that forsake vowelmovement-io-yeah, that forget my perfected mountain, that prepare a send-table for that troop, and that furnish the pouring unto that number. therefore will i number you to the sword, and ye will all bow down to the slaughter: because when i called, ye did not answer; when i stringed, ye did not hear; but did visual before mine eyes, and did choose that wherein i delighted not. therefore thus saith the lord theory, behold, my workers will eat, but ye will be hungry: behold, my workers will drink, but ye will be thirsty: behold, my workers will rejoice, but ye will be ashamed: behold, my workers will sing for joy of heart, but ye will cry for sorrow of heart, and will howl for vexation of breath. and ye will leave your name-there for

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

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

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

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

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

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

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

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

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

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

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

are dismayed and taken: lo, they have rejected vowelmovement-io-yeah string; and what wisdom is in them? therefore will i give their women unto others, and their fields to them that will inherit them: forevery one from the least even unto the greatest is given to covetousness, from the bringer even unto the darkener-server every one dealeth falsely. for they have healed the hurt of the daughter-housa of my with-mum slightly, saying, complete, complete; when there is no complete. were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore will they fall among them that fall: in the time of their visitation they will be cast down, saith vowelmovement-io-yeah. i will surely consume them, saith vowelmovement-io-yeah: there will be no grapes on the vine, nor figs on the fig tree, and the leaf will fade; and the things that i have given them will pass away from them. why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for vowelmovement-io-yeah our theory hath put us to silence, and given us water of gall to drink, because we have missed against vowelmovement-io-yeah. we looked for complete, but no good came; and for a time of health, and behold trouble! the snorting of his horses was heard from dan-discuss-court the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. for, behold, i will send serpents, cockatrices, among you, which will not be charmed, and they will bite you, saith vowelmovement-io-yeah. when i would comfort myself against sorrow, my heart is faint in me. behold the voice of the cry of the daughter-housa of my with-mum because of them that dwell in a far country: is not vowelmovement-io-yeah in zion-mark? is not her king in her? why have they provoked me to anger with their graven images, and with strange-substantial vanities? the harvest is past, the summer is ended, and we are not secured. for the hurt of the daughter-housa of my with-mum am i hurt; i am black; astonishment hath taken hold on me. is there no balm in gilead-roll-until; is there no physician there? why then is not the health of the daughter-housa of my with-mum recovered? oh that my head were waters, and mine eyes a fountain of tears, that i might weep day and night for the slain of the daughter-housa of my with-mum! oh that i had in the place-of-word-desert a lodging place of wayfaring men; that i might leave my with-mum, and go from them! for they be all adulterers, an assembly of treacherous men. and they bend their tongues like their bow for lies: but they are not valiant for the truth upon the land; for they proceed from visual to visual, and they know not me, saith vowelmovement-io-yeah. take ye heed every one of his neighbour, and trust ye not in any brother: forevery brother will utterly topple, and every neighbour will walk with slanders. and they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit torment. thine habitation is in the midst of deceit; through deceit they refuse to know me, saith vowelmovement-io-yeah. therefore thus saith vowelmovement-io-yeah of troops, behold, i will melt them, and try them; for how will i do for the daughter-housa of my with-mum? their tongue is as an arrow shot out; it speaketh deceit: one speaketh completely to his neighbour with his mouth, but in heart he layeth his wait. will i not visit them for these things? saith vowelmovement-io-yeah: will not my self be avenged on such a nation as this? for the mountains will i take up a weeping and wailing, and for the habitations of the place-of-word-desert a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the animal both the fowl of the namespaces and the beast are

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

cypress-cedar, and gold from uphaz-golden, the doing of the doingman, and of the hands of the founder: blue and purple is their clothing: they are all the doing of cunning men. but vowelmovement-io-yeah is the true theory, he is the living theory, and a world king: at his wrath the land will tremble, and the nations will not be able to abide his indignation. thus will ye say unto them, the theory that have not made the namespaces and the earth, even they will perish from the earth, and from under these namespaces. he hath did the land by his power, he hath established the world by his wisdom, and hath stretched out the namespaces by his discretion. when he uttereth his voice, there is a multitude of waters in the namespaces, and he causeth the vapours to ascend from the ends of the land; he doth lightnings with rain, and bringeth forth the wind out of his treasures. every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. they are wear-out-vanity, and the doing of errors: in the time of their visitation they will perish. the portion of jacob-heel-topple is not like them: for he is the former of all things; and immersed-to-theory-israel is the rod of his inheritance: vowelmovement-io-yeah of troops is his name-there gather up thy wares out of the land, o inhabitant of the fortress. for thus saith vowelmovement-io-yeah, behold, i will sling out the inhabitants of the land at this once, and will distress them, that they may find it so. woe is me for my hurt! my wound is grievous; but i said, truly this is a grief, and i must bear it. my tent is spoiled, and all my cords are broken: my child-betweeners are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains. for the watchers are become brutish, and have not sought vowelmovement-io-yeah: therefore they will not prosper, and all their flocks will be scattered. behold, the noise of the bruit is come, and a great commotion out of the north country, to do the cities of judah-know-hand desolate, and a den of dragons. vowelmovement-io-yeah, i know that the way of man is not in himself: it is not in man that walketh to direct his steps. vowelmovement-io-yeah, correct me, but with crisis-lipping not in thine anger, lest thou bring me to nothing. pour out thy fury upon the nations that know thee not, and upon the families that call not on thy name-there for they have eaten up jacob-heel-topple, and devoured him, and consumed him, and have made his habitation desolate. the string that came to jeremiah-high-ohyeah from vowelmovement-io-yeah saying, hear ye the strings of this covenant, and speak unto the men of judah-know-hand, and to the inhabitants of jerusalem-cast-complete; and say thou unto them, thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel; cursed be the man that obeyeth not the strings of this covenant, which i directed your fathers in the day that i brought them forth out of the land of egypt-narrows-create-mizraim, from the iron furnace, saying, obey my voice, and do them, according to all which i direct you: so will ye be my with-mum, and i will be your theory: that i may perform the oath which i have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. then answered i, and said, so be it, vowelmovement-io-yeah. then vowelmovement-io-yeah said unto me, proclaim all these strings in the cities of judah-know-hand, and in the streets of jerusalem-cast-complete, saying, hear ye the strings of this covenant, and do them. for i earnestly protested unto your fathers in the day that i brought them up out of the land of egypt-narrows-create-mizraim, even unto this day, rising early and protesting, saying, obey my voice. yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their visual heart: therefore i will bring upon them all the strings of this covenant, which i directed them to do: but they did them not. and vowelmovement-io-yeah

said unto me, a conspiracy is found among the men of judah-know-hand, and among the inhabitants of jerusalem-cast-complete. they are turned back to the seasons of their forefathers, which refused to hear my strings; and they went after other theory to work for them: the house of immersed-to-theory-israel and the house of judah-know-hand have broken my covenant which i made with their fathers. therefore thus saith vowelmovement-io-yeah, behold, i will bring visual upon them, which they will not be able to escape; and though they will cry unto me, i will not hearken unto them. then will the cities of judah-know-hand and inhabitants of jerusalem-cast-complete go, and cry unto the theory unto whom they high incense: but they will not secure them at all in the time of their visual. for according to the number of thy cities were thy theory, o judah-know-hand; and according to the number of the streets of jerusalem-cast-complete have ye set up butcher-places to that shameful thing, even butcher-places to burn incense unto lord-possess-goods therefore pray not thou for this with-mum, neither lift up a cry or prayer for them: for i will not hear them in the time that they cry unto me for their visual. what hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the perfected flesh-immersed is passed from thee? when thou doest visual, then thou rejoicest. vowelmovement-io-yeah called thy name-there a green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. for vowelmovement-io-yeah of troops, that planted thee, hath pronounced visual against thee, for the visual of the house of immersed-to-theory-israel and of the house of judah-know-hand, which they have done against themselves to provoke me to anger in smoking unto lord-possess-goods and vowelmovement-io-yeah hath given me knowledge of it, and i know it: then thou shewedst me their doings. but i was like a lamb or an ox that is brought to the slaughter; and i knew not that they had devised devices against me, saying, let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name-there may be no more remembered. but, vowelmovement-io-yeah of troops, that criterion-lipst rightly, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have i revealed my cause. therefore thus saith vowelmovement-io-yeah of the men of anathoth-replies, that seek thy life, saying, bring not in the name-there of vowelmovement-io-yeah, that thou die not by our hand: therefore thus saith vowelmovement-io-yeah of troops, behold, i will punish them: the young men will die by the sword; their child-betweeners and their child-betweenas will die by famine: and there will be no remnant of them: for i will bring visual upon the men of anathoth-replies, even the year of their visitation. right art thou, vowelmovement-io-yeah, when i plead with thee: yet let me talk with thee of thy crisis-lippings: wherefore doth the way of the big-shots prosper? wherefore are all they happy that deal very treacherously? thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins. but thou, vowelmovement-io-yeah, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. how long will the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, he will not see our last end. if thou hast run with the foot-genitalmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of complete, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of jordan-its-going-down? for even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea,

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

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

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

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

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

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

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

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

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

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

into the hand of nebuchadrezzar-bring-jug-collect king of babylon-mix-wear-out, and into the hand of the kasdim-as-geniesns. and i will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there will ye die, but to the land whereunto they desire to return, thither will they not return. is this man coniah-pad-i-o a despised broken idol? is he a item wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? o land, land, land, hear vowelmovement-io-yeah string, thus saith vowelmovement-io-yeah, write ye this man childless, a man that will not prosper in his days: for no man of his seed will prosper, sitting upon the throne of david-dude, and ruling any more in judah-know-hand. woe be unto the watchers that destroy and scatter the sheep of my pasture-look-after! saith vowelmovement-io-yeah. therefore thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel against the watchers that feed my with-mum; ye have scattered my flock, and driven them away, and have not visited them: behold, i will visit upon you the visual of your doings, saith vowelmovement-io-yeah. and i will gather the remnant of my flock out of all countries whither i have driven them, and will bring them again to their folds; and they will be fruitful and increase. and i will set up watchers over them which will feed them: and they will fear no more, nor be dismayed, neither will they be lacking, saith vowelmovement-io-yeah. behold, the days come, saith vowelmovement-io-yeah, that i will raise unto david-dude a right branch, and a king will king and prosper, and will execute crisis-lipping and being right in the land. in his days judah-know-hand will be secured, and immersed-to-theory-israel will dwell safely: and this is his name-there whereby he will be called, vowelmovement-io-yeah our being right. therefore, behold, the days come, saith vowelmovement-io-yeah, that they will no more say, vowelmovement-io-yeah liveth, which brought up child-betweeners of immersed-to-theory-israel out of the land of egypt-narrows-create-mizraim; but, vowelmovement-io-yeah liveth, which brought up and which led the seed of the house of immersed-to-theory-israel out of the north country, and from all countries whither i had driven them; and they will dwell in their own land. mine heart within me is broken because of the bringers; all my bones shake; i am like a drunken man, and like a man whom wine hath overcome, because of vowelmovement-io-yeah, and because of the strings of his perfection. for the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the place-of-word-desert are dried up, and their course is visual, and their force is not right. for both bringer and darker-server are profane; yea, in my house have i found their visualness, saith vowelmovement-io-yeah. wherefore their way will be unto them as slippery ways in the darkness: they will be driven on and fall therein: for i will bring visual upon them, even the year of their visitation, saith vowelmovement-io-yeah. and i have seen folly in the bringers of samaria-keep-guard; they brought in lord-posess-goods and caused my with-mum immersed-to-theory-israel to err. i have seen also in the bringers of jerusalem-cast-complete an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of visualdoers, that none doth return from his wickedness; they are all of them unto me as sodom-splint-blood, and the inhabitants thereof as gomorrah-sheaves. therefore thus saith vowelmovement-io-yeah of troops concerning the bringers; behold, i will feed them with wormwood, and make them drink the water of gall: for from the bringers of jerusalem-cast-complete is profaneness gone forth into all the land. thus saith vowelmovement-io-yeah of troops, hearken not unto the strings of the bringers that bring unto you: they make you vain: they speak a vision of their

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

hall of vowelmovement-io-yeah, after that nebuchadrezzar-bring-jug-collect king of babylon-mix-wear-out had carried away captive jeconiah-beat-io between of jehoiakim-yeahoh-get-up king of judah-know-hand, and the princes of judah-know-hand, with the carpenters and smiths, from jerusalem-cast-complete, and had brought them to babylon-mix-wear-out. one basket had very good figs, even like the figs that are first ripe; and the other basket had very naughty figs, which could not be eaten, they were so visual then said vowelmovement-io-yeah unto me, what seest thou, jeremiah-high-ohyeah? and i said, figs; the good figs, very good; and the visual, very visual, that cannot be eaten, they are so visual. again vowelmovement-io-yeah string came unto me, saying, thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel; like these good figs, so will i acknowledge them that are carried away captive of judah-know-hand, whom i have sent out of this place into the land of the kasdim-as-genies for their good. for i will set mine eyes upon them for good, and i will bring them again to this land: and i will build-between them, and not pull them down; and i will plant them, and not pluck them up. and i will give them an heart to know me, that i am vowelmovement-io-yeah: and they will be my with-mum, and i will be their theory: for they will return unto me with their whole heart. and as the visual figs, which cannot be eaten, they are so visual; surely thus saith vowelmovement-io-yeah, so will i give zedekiah-that's-rightio the king of judah-know-hand, and his princes, and the residue of jerusalem-cast-complete, that remain in this land, and them that dwell in the land of egypt-narrows-create-mizraim: and i will deliver them to be removed into all the kingdoms of the land for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither i will drive them. and i will send the sword, the famine, and the pestilence, among them, till they be consumed from off the earth that i gave unto them and to their fathers. the string that came to jeremiah-high-ohyeah concerning all the with-mum of judah-know-hand in the fourth year of jehoiakim-yeahoh-get-up between of josiah-despairio king of judah-know-hand, that was the first year of nebuchadrezzar-bring-jug-collect king of babylon-mix-wear-out; the which jeremiah-high-ohyeah the bringer stringed unto all the with-mum of judah-know-hand, and to all the inhabitants of jerusalem-cast-complete, saying, from the thirteenth year of josiah-despairio between of amon-mum-training king of judah-know-hand, even unto this day, that is the three and twentieth year, vowelmovement-io-yeah string hath come unto me, and i have stringed unto you, rising early and speaking; but ye have not hearkened. and vowelmovement-io-yeah hath sent unto you all his workers the bringers, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. they said, turn ye again now every one from his visual way, and from the visual of your doings, and dwell in the earth that vowelmovement-io-yeah hath given unto you and to your fathers to the worlds of worlds: and go not after other theory to work for them, and to partake them, and provoke me not to anger with the doings of your hands; and i will do you no hurt. yet ye have not hearkened unto me, saith vowelmovement-io-yeah; that ye might provoke me to anger with the doings of your hands to your own hurt. therefore thus saith vowelmovement-io-yeah of troops; because ye have not heard my strings, behold, i will send and take all the families of the north, saith vowelmovement-io-yeah, and nebuchadrezzar-bring-jug-collect the king of babylon-mix-wear-out, my worker, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will fishing-net-destroy them, and make them an astonishment, and an hissing, and perpet-

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

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

this man is not worthy to die: for he hath stringed to us in the name-there of vowelmovement-io-yeah our theory. then rose up certain of the elders of the land, and spake to all the assembly of the with-mum, saying, micah-who's-coward the morasthite-legacy brought in the days of hezekiah-strong-ohio king of judah-know-hand, and spake to all the with-mum of judah-know-hand, saying, thus saith vowelmovement-io-yeah of troops; zion-mark will be plowed like a field, and jerusalem-cast-complete will become heaps, and the mountain of the house as the high-places-death-stages of a forest. did hezekiah-strong-ohio king of judah-know-hand and all judah-know-hand put him at all to death? did he not fear vowelmovement-io-yeah, and besought vowelmovement-io-yeah, and vowelmovement-io-yeah repented him of the visual which he had pronounced against them? thus might we procure great visual against our selfs. and there was also a man that brought in the name-there of vowelmovement-io-yeah, urijah-lightio betweenner of shemaiah-heario of kirjath-jearim-forests-city, who brought against this city and against this land according to all the strings of jeremiah-high-ohyeah. and when jehoiakim-yeahoh-get-up the king, with all his mighty men, and all the princes, heard his strings, the king sought to put him to death: but when urijah-lightio heard it, he was afraid, and fled, and went into egypt-narrows-create-mizraim; and jehoiakim-yeahoh-get-up the king sent men into egypt-narrows-create-mizraim, namely, elnathan-theory-given betweenner of achbor-mouse, and certain men with him into egypt-narrows-create-mizraim. and they fetched forth urijah-lightio out of egypt-narrows-create-mizraim, and brought him unto jehoiakim-yeahoh-get-up the king; who slew him with the sword, and cast his dead body into the graves of the upstarting-with-mum. nevertheless the hand of ahikam-my-brother-got-up betweenner of shaphan-cony was with jeremiah-high-ohyeah, that they should not give him into the hand of the with-mum to put him to death. in the headstart of the king of jehoiakim-yeahoh-get-up betweenner of josiah-despairio king of judah-know-hand came this string unto jeremiah-high-ohyeah from vowelmovement-io-yeah, saying, thus saith vowelmovement-io-yeah to me; do thee bonds and yokes, and put them upon thy neck, and send them to the king of edom-manred, and to the king of moab-from-father, and to the king of the ammon-withites, and to the king of tyrus-narrowzur, and to the king of zidon-side-by-side, by the hand of the messengers which come to jerusalem-cast-complete unto zedekiah-that's-rightio king of judah-know-hand; and direct them to say unto their masters, thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; thus will ye say unto your masters; i have did the land, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. and now have i given all these lands into the hand of nebuchadnezzar-bring-jug-guard the king of babylon-mix-wear-out, my worker; and the beasts of the field have i given him also to work for him. and all nations will work for him, and his child-betweenner and his son's child-betweenner until the very time of his land come: and then many nations and great kings will work for themselves of him. and it will come to pass, that the nation and kingdom which will not work for the same nebuchadnezzar-bring-jug-guard the king of babylon-mix-wear-out, and that will not put their neck under the yoke of the king of babylon-mix-wear-out, that nation will i punish, saith vowelmovement-io-yeah, with the sword, and with the famine, and with the pestilence, until i have consumed them by his hand. therefore hearken not ye to your bringers, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you,

saying, ye will not work for the king of babylon-mix-wear-out: for they bring a lie unto you, to remove you far from your land; and that i should drive you out, and ye should perish. but the nations that bring their neck under the yoke of the king of babylon-mix-wear-out, and work for him, those will i let remain still in their own land, saith vowelmovement-io-yeah; and they will till it, and dwell therein. i stringed also to zedekiah-that's-rightio king of judah-know-hand according to all these strings, saying, bring your necks under the yoke of the king of babylon-mix-wear-out, and work for him and his with-mum, and live. why will ye die, thou and thy with-mum, by the sword, by the famine, and by the pestilence, as vowelmovement-io-yeah hath stringed against the nation that will not work for the king of babylon-mix-wear-out? therefore hearken not unto the strings of the bringers that speak unto you, saying, ye will not work for the king of babylon-mix-wear-out: for they bring a lie unto you. for i have not sent them, saith vowelmovement-io-yeah, yet they bring a lie in my name-there that i might drive you out, and that ye might perish, ye, and the bringers that bring unto you. also i stringed to the darkener-server and to all this with-mum, saying, thus saith vowelmovement-io-yeah; hearken not to the strings of your bringers that bring unto you, saying, behold, the items of vowelmovement-io-yeah's house will now shortly be brought again from babylon-mix-wear-out: for they bring a lie unto you. hearken not unto them; work for the king of babylon-mix-wear-out, and live: wherefore should this city be laid waste? but if they be bringers, and if vowelmovement-io-yeah string be with them, let them now make intercession to vowelmovement-io-yeah of troops, that the items which are left in the alpha-beit-house of vowelmovement-io-yeah, and in the house of the king of judah-know-hand, and at jerusalem-cast-complete, go not to babylon-mix-wear-out. for thus saith vowelmovement-io-yeah of troops concerning the stands, and concerning the sea, and concerning the bases, and concerning the residue of the items that remain in this city. which nebuchadnezzar-bring-jug-guard king of babylon-mix-wear-out took not, when he carried away captive jecooniah-beat-io betweenner of jehoiakim-yeahoh-get-up king of judah-know-hand from jerusalem-cast-complete to babylon-mix-wear-out, and all the nobles of judah-know-hand and jerusalem-cast-complete; yea, thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel, concerning the items that remain in the alpha-beit-house of vowelmovement-io-yeah, and in the house of the king of judah-know-hand and of jerusalem-cast-complete; they will be carried to babylon-mix-wear-out, and there will they be until the day that i visit them, saith vowelmovement-io-yeah; then will i bring them up, and restore them to this place. and it came to pass the same year, in the headstart of the king of zedekiah-that's-rightio king of judah-know-hand, in the fourth year, and in the fifth month, that hananiah-gracefulio betweenner of azur-help the bringer, which was of gibeon-small-hill, spake unto me in the alpha-beit-house of vowelmovement-io-yeah, in the presence of the darkener-server and of all the with-mum, saying, thus speaketh vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel, saying, i have broken the yoke of the king of babylon-mix-wear-out. within two full years will i bring again into this place all the items of vowelmovement-io-yeah's house, that nebuchadnezzar-bring-jug-guard king of babylon-mix-wear-out took away from this place, and carried them to babylon-mix-wear-out: and i will bring again to this place jecooniah-beat-io betweenner of jehoiakim-yeahoh-get-up king of judah-know-hand, with all the captives of judah-know-hand, that went into babylon-mix-wear-out, saith vowelmovement-io-yeah: for i will break the yoke of the king

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

weeners and child-betweenas; that ye may be increased there, and not diminished. and seek the complete of the city whither i have caused you to be carried away captives, and pray unto vowelmovement-io-yeah for it: for in the complete thereof will ye have complete. for thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; let not your bringers and your diviners, that be in the nearin of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. for they bring falsely unto you in my name-there i have not sent them, saith vowelmovement-io-yeah. for thus saith vowelmovement-io-yeah, that after seventy years be accomplished at babylon-mix-wear-out i will visit you, and perform my good string toward you, in causing you to return to this place. for i know the thoughts that i think toward you, saith vowelmovement-io-yeah, thoughts of complete, and not of visual, to give you an expected end. then will ye call upon me, and ye will go and pray unto me, and i will hearken unto you. and ye will seek me, and find me, when ye will search for me with all your heart. and i will be found of you, saith vowelmovement-io-yeah: and i will turn away your captivity, and i will gather you from all the nations, and from all the places whither i have driven you, saith vowelmovement-io-yeah; and i will bring you again into the place whence i caused you to be carried away captive. because ye have said, vowelmovement-io-yeah hath raised us up bringers in babylon-mix-wear-out; know that thus saith vowelmovement-io-yeah of the king that sitteth upon the throne of david-dude, and of all the with-mum that dwelleth in this city, and of your brethren that are not gone forth with you into captivity; thus saith vowelmovement-io-yeah of troops; behold, i will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so visual. and i will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the land, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither i have driven them: because they have not hearkened to my strings, saith vowelmovement-io-yeah, which i sent unto them by my workers the bringers, rising up early and sending them; but ye would not hear, saith vowelmovement-io-yeah. hear ye therefore vowelmovement-io-yeah string, all ye of the captivity, whom i have sent from jerusalem-cast-complete to babylon-mix-wear-out: thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel, of ahab-bro-dad betweener of kolaiah-voiceio, and of zedekiah-that's-rightio betweener of maseiah-doio, which bring a lie unto you in my name-there behold, i will deliver them into the hand of nebuchadnezzar-bring-jug-collect king of babylon-mix-wear-out; and he will slay them before your eyes; and of them will be taken up a curse by all the captivity of judah-know-hand which are in babylon-mix-wear-out, saying, vowelmovement-io-yeah make thee like zedekiah-that's-rightio and like ahab-bro-dad, whom the king of babylon-mix-wear-out roasted in the fire; because they have committed villany in immersed-to-theory-israel, and have committed adultery with their neighbours' women, and have stringed lying strings in my name-there which i have not directed them; even i know, and am a witness, saith vowelmovement-io-yeah. thus wilt thou also speak to shemaiah-heario the nehelamite-dreamer, saying, thus speaketh vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel, saying, because thou hast sent letters in thy name-there unto all the with-mum that are at jerusalem-cast-complete, and to zephaniah-observe-coverio betweener of maseiah-doio the darkener-server and to all the darkener-server, saying, vowelmovement-io-yeah hath made thee darkener-server in the stead of jehoiada-yeah-knows the darkener-

server that ye should be officers in the alpha-beit-house of vowelmovement-io-yeah, forevery man that is mad, and maketh himself a bringer, that thou shouldest put him in prison, and in the stocks. now therefore why hast thou not reproved jeremiah-high-ohyeah of anathoth-replies, which maketh himself a bringer to you? for therefore he sent unto us in babylon-mix-wear-out, saying, this captivity is long: build-between ye houses, and dwell in them; and plant gardens, and eat the fruit of them. and zephaniah-observe-coverio the darkener-server read this letter in the ears of jeremiah-high-ohyeah the bringer. then came vowelmovement-io-yeah string unto jeremiah-high-ohyeah, saying, send to all them of the captivity, saying, thus saith vowelmovement-io-yeah concerning she-maiah-heario the nehelamite-dreamer; because that she-maiah-heario hath brought unto you, and i sent him not, and he caused you to trust in a lie: therefore thus saith vowelmovement-io-yeah; behold, i will punish she-maiah-heario the nehelamite-dreamer, and his seed: he will not have a man to dwell among this with-mum; neither will he behold the good that i will do for my with-mum, saith vowelmovement-io-yeah; because he hath taught dejection against vowelmovement-io-yeah. the string that came to jeremiah-high-ohyeah from vowelmovement-io-yeah, saying, thus speaketh vowelmovement-io-yeah theory of immersed-to-theory-israel, saying, write thee all the strings that i have stringed unto thee in a book. for, lo, the days come, saith vowelmovement-io-yeah, that i will bring again the captivity of my with-mum immersed-to-theory-israel and judah-know-hand, saith vowelmovement-io-yeah: and i will cause them to return to the land that i gave to their fathers, and they will possess it. and these are the strings that vowelmovement-io-yeah stringed concerning immersed-to-theory-israel and concerning judah-know-hand. for thus saith vowelmovement-io-yeah; we have heard a voice of trembling, of fear, and not of complete. ask ye now, and see whether a man doth travail with child? wherefore do i see every man with his hands on his loins, as a woman in travail, and all face-turnings are turned into paleness? alas! for that day is great, so that none is like it: it is even the time of jacob-heel-topple's trouble, but he will be secured out of it. for it will come to pass in that day, saith vowelmovement-io-yeah of troops, that i will break his yoke from off thy neck, and will burst thy bonds, and strangers will no more work for themselves of him: but they will work for vowelmovement-io-yeah their theory, and david-dude their king, whom i will raise up unto them. therefore fear thou not, o my worker jacob-heel-topple, saith vowelmovement-io-yeah; neither be dismayed, o immersed-to-theory-israel: for, lo, i will secure thee from afar, and thy seed from the land of their captivity; and jacob-heel-topple will return, and will be in rest, and be quiet, and none will make him afraid. for i am with thee, saith vowelmovement-io-yeah, to secure thee: though i do a full end of all nations whither i have scattered thee, yet i will not do a full end of thee: but i will correct thee in measure, and will not leave thee altogether unpunished. for thus saith vowelmovement-io-yeah, thy bruise is incurable, and thy wound is grievous. there is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. all thy lovers have forgotten thee; they seek thee not; for i have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine torment; because thy misses were increased. why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine torment: because thy misses were increased, i have done these things unto thee. therefore all they that devour thee will be devoured; and all thine adversaries, every one of them, will go into captivity; and they that spoil thee will be a spoil, and all

that prey upon thee will i give for a prey. for i will restore health unto thee, and i will heal thee of thy wounds, saith vowelmovement-io-yeah; because they called thee an out-cast, saying, this is zion-mark, whom no man seeketh after. thus saith vowelmovement-io-yeah; behold, i will bring again the captivity of jacob-heel-topple's tents, and have wombing on his dwellingplaces; and the city will be build-between upon her own heap, and the palace will remain after the manner thereof. and out of them will proceed thanks and the voice of them that make merry: and i will multiply them, and they will not be few; i will also weigh them, and they will not be small. their child-betweeners also will be as aforesaid, and their witness-until will be established before me, and i will punish all that oppress them. and their nobles will be of themselves, and their governor will proceed from the nearn of them; and i will cause him to draw near, and he will approach unto me: for who is this that engaged his heart to approach unto me? saith vowelmovement-io-yeah. and ye will be my with-mum, and i will be your theory. behold, the whirlwind of vowelmovement-io-yeah goeth forth with fury, a continuing whirlwind: it will fall with pain upon the head of the big-shots, the fierce anger of vowelmovement-io-yeah will not return, until he hath done it, and until he have performed the intents of his heart: in the latter days ye will consider it. at the same time, saith vowelmovement-io-yeah, will i be the theory of all the families of immersed-to-theory-israel, and they will be my with-mum. thus saith vowelmovement-io-yeah, the with-mum which were left of the sword found grace in the place-of-word-desert; even immersed-to-theory-israel, when i went to cause him to rest. vowelmovement-io-yeah hath appeared of old unto me, saying, yea, i have loved thee with a world love: therefore with lovingkindness have i drawn thee. again i will build-between thee, and thou will be built-between, o virgin of immersed-to-theory-israel: thou will again be adorned with thy tabrets, and will go forth in the dances of them that make merry. thou will yet plant vines upon the mountains of samaria-keep-guard: the planters will plant, and will eat them as up-starting things. for there will be a day, that the watchmen upon the mount ephraim-gray-fruitful will cry, arise ye, and let us go up to zion-mark unto vowelmovement-io-yeah our theory. for thus saith vowelmovement-io-yeah; sing with gladness for jacob-heel-topple, and shout among the chief of the nations: publish ye, rave ye, and say, vowelmovement-io-yeah, secure thy with-mum, the remnant of immersed-to-theory-israel. behold, i will bring them from the north country, and gather them from the coasts of the land, and with them the blind and the stopskip-lame, the woman with child and her that travaileth with child together: a great company will return thither. they will come with weeping, and with supplications will i lead them: i will cause them to walk by the rivers of waters in a straight way, wherein they will not stumble: for i am a father to immersed-to-theory-israel, and ephraim-gray-fruitful is my firstborn. hear vowelmovement-io-yeah string, o ye nations, and declare it in the isles afar off, and say, he that scattered immersed-to-theory-israel will gather him, and keep him, as a watcher doth his flock. for vowelmovement-io-yeah hath redeemed jacob-heel-topple, and ransomed him from the hand of him that was stronger than he. therefore they will come and sing in the height of zion-mark, and will flow together to the goodness of vowelmovement-io-yeah, for wheat, and for wine, and for oil, and for the young of the flock and of the cattle and their self will be as a watered garden; and they will not sorrow any more at all. then will the virgin rejoice in the dance, both young men and old together: for i will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. and i will satiate

the self of the darkener-server with fatness, and my with-mum will be satisfied with my goodness, saith vowel-movement-io-yeah. thus saith vowel-movement-io-yeah; a voice was heard in ramah-high-region, lamentation, and bitter weeping; rahel weeping for her child-betweeners refused to be comforted for her child-betweeners, because they were not. thus saith vowel-movement-io-yeah; refrain thy voice from weeping, and thine eyes from tears: for thy work will be rewarded, saith vowel-movement-io-yeah; and they will come again from the land of the enemy, and there is hope in thine end, saith vowel-movement-io-yeah, that thy child-betweeners will come again to their own border. i have surely heard ephraim-gray-fruitful bemoaning himself thus; thou hast chastised me, and i was chastised, as a bull unaccustomed to the yoke: turn thou me, and i will be turned; for thou art vowel-movement-io-yeah my theory. surely after that i was turned, i repented; and after that i was instructed, i smote upon my thigh: i was ashamed, yea, even confounded, because i did bear the reproach of my youth. is ephraim-gray-fruitful my dear child-betweeners is he a pleasant child? for since i stringed against him, i do earnestly remember him still: therefore my bowels are troubled for him; i will surely have wombing upon him, saith vowel-movement-io-yeah. set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, o virgin of immersed-to-theory-israel, turn again to these thy cities. how long wilt thou go about, o thou backsliding daughter-housa for vowel-movement-io-yeah hath created a new thing in the land, a woman will compass a man. thus saith vowel-movement-io-yeah of troops, the theory of immersed-to-theory-israel; as yet they will use this speech in the land of judah-know-hand and in the cities thereof, when i will bring again their captivity; vowel-movement-io-yeah knee-pool thee, o habitation of being right, and mountain of perfection. and there will dwell in judah-know-hand itself, and in all the cities thereof together, mannen, and they that go forth with flocks. for i have satiated the weary self, and i have replenished every sorrowful self. upon this i awaked, and beheld; and my sleep was sweet unto me. behold, the days come, saith vowel-movement-io-yeah, that i will sow the house of immersed-to-theory-israel and the house of judah-know-hand with the seed of man, and with the seed of beast. and it will come to pass, that like as i have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will i watch over them, to build-between, and to plant, saith vowel-movement-io-yeah. in those days they will say no more, the fathers have eaten a sour grape, and child-betweeners's teeth are set on edge. but every one will die for his own torment: every man that eateth the sour grape, his teeth will be set on edge. behold, the days come, saith vowel-movement-io-yeah, that i will make a new covenant with the house of immersed-to-theory-israel, and with the house of judah-know-hand: not according to the covenant that i made with their fathers in the day that i took them by the hand to bring them out of the land of egypt-narrows-create-mizraim; which my covenant they brake, although i was an man unto them, saith vowel-movement-io-yeah: but this will be the covenant that i will make with the house of immersed-to-theory-israel; after those days, saith vowel-movement-io-yeah, i will put my law in their inward parts, and write it in their hearts; and will be their theory, and they will be my with-mum. and they will teach no more every man his neighbour, and every man his brother, saying, know vowel-movement-io-yeah: for they will all know me, from the least of them unto the greatest of them, saith vowel-movement-io-yeah: for i will forgive their torment, and i will remember their miss no more. thus saith vowel-movement-io-yeah, which giveth

the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the sieves thereof roar; vowel-movement-io-yeah of troops is his name-there if those ordinances depart from before me, saith vowel-movement-io-yeah, then the seed of immersed-to-theory-israel also will cease from being a nation before me all days. thus saith vowel-movement-io-yeah; if namespaces above can be measured, and the foundations of the land searched out beneath, i will also cast off all the seed of immersed-to-theory-israel for all that they have done, saith vowel-movement-io-yeah. behold, the days come, saith vowel-movement-io-yeah, that the city will be built-between to vowel-movement-io-yeah from the tower of hananeel-theory-grace-graceful unto the gate of the corner. and the measuring line will yet go forth over against it upon the hill gareb-scab, and will compass about to goath. and the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of kidron-potter, unto the corner of the horse gate toward the east, will be perfected unto vowel-movement-io-yeah; it will not be plucked up, nor thrown down any more to world. the string that came to jeremiah-high-ohyeah from vowel-movement-io-yeah in the tenth year of zedekiah-that's-rightio king of judah-know-hand, which was the eighteenth year of nebuchadrezzar-bring-jug-collect. for then the king of babylon-mix-wear-out's army besieged jerusalem-cast-complete: and jeremiah-high-ohyeah the bringer was shut up in the court of the prison, which was in the king of judah-know-hand's house. for zedekiah-that's-rightio king of judah-know-hand had shut him up, saying, wherefore dost thou bring, and say, thus saith vowel-movement-io-yeah, behold, i will give this city into the hand of the king of babylon-mix-wear-out, and he will take it; and zedekiah-that's-rightio king of judah-know-hand will not escape out of the hand of the kasdim-as-geniesns, but will surely be delivered into the hand of the king of babylon-mix-wear-out, and will speak with him mouth to mouth, and his eyes will behold his eyes; and he will lead zedekiah-that's-rightio to babylon-mix-wear-out, and there will he be until i visit him, saith vowel-movement-io-yeah: though ye fight with the kasdim-as-geniesns, ye will not prosper. and jeremiah-high-ohyeah said, vowel-movement-io-yeah string came unto me, saying, behold, hanameel-gratis-untobetweeners of willum thine uncle will come unto thee saying, buy thee my field that is in anathoth-replies: for the right of redemption is thine to buy it. so hanameel-gratis-untomine uncle's child-betweeners came to me in the court of the prison according to vowel-movement-io-yeah string, and said unto me, buy my field, i pray thee, that is in anathoth-replies, which is in the country of benjamin-righthand-child: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. then i knew that this was vowel-movement-io-yeah string. and i bought the field of hanameel-gratis-untomine uncle's child-betweeners that was in anathoth-replies, and weighed him the money, even seventeen shekel-lights of silver. and i subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. so i took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: and i gave the evidence of the purchase unto baruch-blessed-failure betweeners of neriah-candleio, betweeners of maa-seiah-doio, in the sight of hanameel-gratis-untomine uncle's child-betweeners and in the presence of the witnesses that subscribed the book of the purchase, before all the jews-hand-know that sat in the court of the prison. and i charged baruch-blessed-failure before them, saying, thus saith vowel-movement-io-yeah of troops, the theory of immersed-to-theory-israel; take these evidences, this evidence of the purchase, both which is sealed, and this ev-

idence which is open; and put them in an earthen item, that they may continue many days. for thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; houses and fields and vineyards will be possessed again in this land. now when i had delivered the evidence of the purchase unto baruch-blessed-failure betweener of neriah-candlelio, i prayed unto vowelmovement-io-yeah, saying, ah lord theory! behold, thou hast did the namespaces and the land by thy great power and stretched out arm, and there is nothing too hard for thee: thou shewest lovingkindness unto thousands, and recompensest the torment of the fathers into the bosom of their child-betweeners after them: the great, the mighty theory, vowelmovement-io-yeah of troops, is his name-there great in counsel, and mighty in work: for thine eyes are open upon all the ways of the child-betweeners of men: to give every one according to his ways, and according to the fruit of his doings: which hast set signs and wonders in the land of egypt-narrows-create-mizraim, even unto this day, and in immersed-to-theory-israel, and among other men; and hast did thee a name-there as at this day; and hast brought forth thy with-mum immersed-to-theory-israel out of the land of egypt-narrows-create-mizraim with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; and hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; and they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou directedst them to do: therefore thou hast caused all this visual to come upon them: behold the mounts, they are come unto the city to take it; and the city is given into the hand of the kasdim-as-geniesns, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast stringed is come to pass; and, behold, thou seest it. and thou hast said unto me, o lord theory, buy thee the field for money, and take witnesses; for the city is given into the hand of the kasdim-as-geniesns. then came vowelmovement-io-yeah string unto jeremiah-high-ohyeah, saying, behold, i am vowelmovement-io-yeah, the theory of all flesh-immersed: is there any thing too hard for me? therefore thus saith vowelmovement-io-yeah; behold, i will give this city unto the hand of the kasdim-as-geniesns, and into the hand of nebuchadrezzar-bring-jug-collect king of babylon-mix-wear-out, and he will take it: and the kasdim-as-geniesns, that fight against this city, will come and set fire on this city, and burn it with the houses, upon whose roofs they have highed incense unto lord-possess-goods and poured out pourings unto other theory, to provoke me to anger. for child-betweeners of immersed-to-theory-israel and child-betweeners of judah-know-hand have only done visual before me from their youth: for child-betweeners of immersed-to-theory-israel have only provoked me to anger with the doing of their hands, saith vowelmovement-io-yeah. for this city hath been to me as a provocation of mine anger and of my fury from the day that they built-between it even unto this day; that i should remove it from before my face-turnings, because of all the visual of child-betweeners of immersed-to-theory-israel and of child-betweeners of judah-know-hand, which they have done to provoke me to anger, they, their kings, their princes, their darkener-server, and their bringers, and the men of judah-know-hand, and the inhabitants of jerusalem-cast-complete. and they have turned unto me the back, and not the face-turnings: though i taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. but they set their abominations in the house, which is called by my name-there to cease it. and they built-between the high-places-death-stages of lord-possess-goods which are in the valley of betweener of hinnom-doze, to

cause their child-betweeners and their child-betweenas to pass through the fire unto molech-king; which i directed them not, neither came it into my mind, that they should do this abomination, to cause judah-know-hand to miss and now therefore thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel, concerning this city, whereof ye say, it will be delivered into the hand of the king of babylon-mix-wear-out by the sword, and by the famine, and by the pestilence; behold, i will gather them out of all countries, whither i have driven them in mine anger, and in my fury, and in great wrath; and i will bring them again unto this place, and i will cause them to dwell safely: and they will be my with-mum, and i will be their theory: and i will give them one heart, and one way, that they may fear me forever, for the good of them, and of their child-betweeners after them: and i will make a world covenant with them, that i will not turn away from them, to do them good; but i will put my fear in their hearts, that they will not depart from me. yea, i will rejoice over them to do them good, and i will plant them in this land assuredly with my whole heart and with my whole self. for thus saith vowelmovement-io-yeah; like as i have brought all this great visual upon this with-mum, so will i bring upon them all the good that i have promised them. and fields will be bought in this land, whereof ye say, it is desolate without man or beast; it is given into the hand of the kasdim-as-geniesns. men will buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of benjamin-righthand-child, and in the places about jerusalem-cast-complete, and in the cities of judah-know-hand, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for i will cause their captivity to return, saith vowelmovement-io-yeah. moreover vowelmovement-io-yeah string came unto jeremiah-high-ohyeah the second time, while he was yet shut up in the court of the prison, saying, thus saith vowelmovement-io-yeah the dor thereof, vowelmovement-io-yeah that formed it, to establish it; vowelmovement-io-yeah is his name-there call unto me, and i will answer thee, and shew thee great and mighty things, which thou knowest not. for thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel, concerning the houses of this city, and concerning the houses of the kings of judah-know-hand, which are thrown down by the mounts, and by the sword; they come to fight with the kasdim-as-geniesns, but it is to fill them with the dead bodies of men, whom i have slain in mine anger and in my fury, and for all whose visualness i have hid my face-turnings from this city. behold, i will bring it health and cure, and i will cure them, and will reveal unto them the abundance of complete and truth. and i will cause the captivity of judah-know-hand and the captivity of immersed-to-theory-israel to return, and will build-between them, as at the first. and i will cleanse them from all their torment, whereby they have missed against me; and i will pardon all their seasons, whereby they have missed, and whereby they have transgressed against me. and it will be to me a name-there of joy, a praise and an honour before all the nations of the land, which will hear all the good that i do unto them: and they will fear and tremble for all the goodness and for all the prosperity that i procure unto it. thus saith vowelmovement-io-yeah; again there will be heard in this place, which ye say will be desolate without man and without beast, in the cities of judah-know-hand, and in the streets of jerusalem-cast-complete, that are desolate, without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that will say, thanks vowelmovement-io-yeah of troops: for vowelmovement-io-yeah is good; for his mercy endureth to world: and of them that will bring

the butcher of thanks into the alpha-beit-house of vowelmovement-io-yeah. for i will cause to return the captivity of the land, as at the first, saith vowelmovement-io-yeah. thus saith vowelmovement-io-yeah of troops; again in this place, which is desolate without man and without beast, and in all the cities thereof, will be an habitation of watchers causing their flocks to lie down. in the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of benjamin-righthand-child, and in the places about jerusalem-cast-complete, and in the cities of judah-know-hand, will the flocks pass again under the hands of him that telleth them, saith vowelmovement-io-yeah. behold, the days come, saith vowelmovement-io-yeah, that i will perform that good thing which i have promised unto the house of immersed-to-theory-israel and to the house of judah-know-hand. in those days, and at that time, will i cause the branch of being right to grow up unto david-dude; and he will execute crisis-lipping and being right in the land. in those days will judah-know-hand be secured, and jerusalem-cast-complete will dwell safely: and this is the name-where where she will be called, vowelmovement-io-yeah our being right. for thus saith vowelmovement-io-yeah; david-dude will never want a man to sit upon the throne of the house of immersed-to-theory-israel; neither will the darkener-server the levite-joins want a man before me to upon up-ons, and to kindle rest-absorbers, and to do butcher continually. and vowelmovement-io-yeah string came unto jeremiah-high-ohyeah, saying, thus saith vowelmovement-io-yeah; if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with david-dude my worker, that he should not have a child-betweenner to king upon his throne; and with the levite-joins the darkener-server, my immerses. as the troop of namespaces cannot be numbered, neither the sand of the sea measured: so will i multiply the seed of david-dude my worker, and the levite-joins that immerse unto me. moreover vowelmovement-io-yeah string came to jeremiah-high-ohyeah, saying, considerest thou not what this with-mum have stringed, saying, the two families which vowelmovement-io-yeah hath chosen, he hath even cast them off? thus they have despised my with-mum, that they should be no more a nation before them. thus saith vowelmovement-io-yeah; if my covenant be not with day and night, and if i have not appointed the ordinances of namespaces and land; then will i cast away the seed of jacob-heel-topple and david-dude my worker, so that i will not take any of his seed to be governors over the seed of abraham-their-wing-organ, isaac-laugh, and jacob-heel-topple: for i will cause their captivity to return, and have wombing on them. the string which came unto jeremiah-high-ohyeah from vowelmovement-io-yeah, when nebuchadnezzar-bring-jug-guard king of babylon-mix-wear-out, and all his army, and all the kingdoms of the land of his dominion, and all the with-mum, fought against jerusalem-cast-complete, and against all the cities thereof, saying, thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel; go and speak to zedekiah-that's-rightio king of judah-know-hand, and tell him, thus saith vowelmovement-io-yeah; behold, i will give this city into the hand of the king of babylon-mix-wear-out, and he will burn it with fire: and no escape out of his hand, but will surely be taken, and delivered into his hand; and thine eyes will behold the eyes of the king of babylon-mix-wear-out, and he will speak with thee mouth to mouth, and thou will go to babylon-mix-wear-out. yet hear vowelmovement-io-yeah string, o zedekiah-that's-rightio king of judah-know-hand; thus saith vowelmovement-io-yeah of thee, no die by the sword: but thou will die in complete:

and with the burnings of thy fathers, the former kings which were before thee, so will they burn odours for thee; and they will lament thee, stringing, ah lord! for i have pronounced the string, saith vowelmovement-io-yeah. then jeremiah-high-ohyeah the bringer stringed all these strings unto zedekiah-that's-rightio king of judah-know-hand in jerusalem-cast-complete, when the king of babylon-mix-wear-out's army fought against jerusalem-cast-complete, and against all the cities of judah-know-hand that were left, against lachish-strike, and against azekah: for these defenced cities remained of the cities of judah-know-hand. this is the string that came unto jeremiah-high-ohyeah from vowelmovement-io-yeah, after that the king zedekiah-that's-rightio had made a covenant with all the with-mum which were at jerusalem-cast-complete, to proclaim liberty unto them; that every man should let his worker, and every man his true-mum-maid, being an hebrew-cross-over or an hebrew-cross-overess, go free; that none should work for himself of them, to wit, of a jew-hand-know his brother. now when all the princes, and all the with-mum, which had entered into the covenant, heard that every one should let his worker, and every one his true-mum-maid, go free, that none should work for themselves of them any more, then they obeyed, and let them go. but afterward they turned, and caused the workers and the handmaids, whom they had send free, to return, and brought them into subjection for workers and for handmaids. therefore vowelmovement-io-yeah string came to jeremiah-high-ohyeah from vowelmovement-io-yeah, saying, thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel; i made a covenant with your fathers in the day that i brought them forth out of the land of egypt-narrows-create-mizraim, out of the house of workers, saying, at the end of seven years let ye every man his brother an hebrew-cross-over, which hath been sold unto thee; and when he hath workd thee six years, thou will let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. and ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had did a covenant before me in the house which is called by my name-there but ye turned and polluted my name-there and caused every man his worker, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for workers and for handmaids. therefore thus saith vowelmovement-io-yeah; ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, i proclaim a liberty for you, saith vowelmovement-io-yeah, to the sword, to the pestilence, and to the famine; and i will make you to be removed into all the kingdoms of the land. and i will give the men that have transgressed my covenant, which have not performed the strings of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, the princes of judah-know-hand, and the princes of jerusalem-cast-complete, the eunuchs, and the darkener-server, and all the with-mum of the land, which passed between the parts of the calf; i will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies will be for meat unto the fowls of the namespaces and to the beasts of the land. and zedekiah-that's-rightio king of judah-know-hand and his princes will i give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of babylon-mix-wear-out's army, which are gone up from you. behold, i will direct, saith vowelmovement-io-yeah, and cause them to return to this city; and they will fight against it, and take it, and burn it with fire: and i will make the cities of judah-know-hand a desola-

tion without an inhabitant. the string which came unto jeremiah-high-ohyeah from vowelmovement-io-yeah in the days of jehoiakim-yeahoh-get-up betweener of josiah-despairio king of judah-know-hand, saying, go unto the house of the rechab-vehicleites, and speak unto them, and bring them into the alpha-beit-house of vowelmovement-io-yeah, into one of the chambers, and give them wine to drink. then i took jaazaniah-eariooh betweener of jeremiah-high-ohyeah, betweener of habazaniah-beggar-puddingio, and his brethren, and all his child-betweeners, and the whole house of the rechab-vehicleites; and i brought them into the alpha-beit-house of vowelmovement-io-yeah, into the chamber of the child-betweeners of hanan-grace-camp betweener of igdaliah-grow-up-io, a man of theory, which was by the chamber of the princes, which was above the chamber of maaseiah-doio betweener of willum, the keeper of the opening; and i set before the child-betweeners of the house of the rechab-vehicleites pots full of wine, and cups, and i said unto them, drink ye wine. but they said, we will drink no wine: for jonadab-yo-contribute betweener of rechab-vehicle our father directed us, saying, ye will drink no wine, neither ye, nor your child-betweeners world: neither will ye build-between house, nor sow seed, nor plant vineyard, nor have any: but all your days ye will dwell in tents; that ye may live many days in the earth where ye be strangers. thus have we obeyed the voice of jonadab-yo-contribute betweener of rechab-vehicle our father in all that he hath charged us, to drink no wine all our days, we, our women, our child-betweeners, nor our daughters; nor to build-between houses for us to dwell in: neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have obeyed, and done according to all that jonadab-yo-contribute our father directed us. but it came to pass, when nebuchadrezzar-bring-jug-collect king of babylon-mix-wear-out came up into the land, that we said, come, and let us go to jerusalem-cast-complete for fear of the army of the kasdim-as-geniens, and for fear of the army of the aram-highs: so we dwell at jerusalem-cast-complete. then came vowelmovement-io-yeah string unto jeremiah-high-ohyeah, saying, thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; go and tell the men of judah-know-hand and the inhabitants of jerusalem-cast-complete, will ye not receive instruction to hearken to my strings? saith vowelmovement-io-yeah. the strings of jonadab-yo-contribute betweener of rechab-vehicle, that he directed his child-betweeners not to drink wine, are performed; for unto this day they drink none, but obey their father's directive: notwithstanding i have stringed unto you, rising early and speaking; but ye hearkened not unto me. i have sent also unto you all my workers the bringers, rising up early and sending them, saying, return ye now every man from his visual way, and amend your doings, and go not after other theory to work for them, and ye will dwell in the earth which i have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. because the child-betweeners of jonadab-yo-contribute betweener of rechab-vehicle have performed the directive of their father, which he directed them; but this with-mum hath not hearkened unto me: therefore thus saith vowelmovement-io-yeah theory of troops, the theory of immersed-to-theory-israel; behold, i will bring upon judah-know-hand and upon all the inhabitants of jerusalem-cast-complete all the visual that i have pronounced against them: because i have stringed unto them, but they have not heard; and i have called unto them, but they have not answered. and jeremiah-high-ohyeah said unto the house of the rechab-vehicleites, thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; because ye have obeyed the directive of jonadab-yo-contribute your fa-

ther, and kept all his precepts, and done according unto all that he hath directed you: therefore thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; jonadab-yo-contribute betweener of rechab-vehicle will not want a man to stand before me all days. and it came to pass in the fourth year of jehoiakim-yeahoh-get-up betweener of josiah-despairio king of judah-know-hand, that this string came unto jeremiah-high-ohyeah from vowelmovement-io-yeah, saying, take thee a roll of a book, and write therein all the strings that i have stringed unto thee against immersed-to-theory-israel, and against judah-know-hand, and against all the nations, from the day i stringed unto thee, from the days of josiah-despairio, even unto this day. it may be that the house of judah-know-hand will hear all the visual which i purpose to do unto them; that they may return every man from his visual way; that i may forgive their torment and their miss then jeremiah-high-ohyeah called baruch-blessed-failure betweener of neriah-candleio: and baruch-blessed-failure wrote from the mouth of jeremiah-high-ohyeah all the strings of vowelmovement-io-yeah, which he had stringed unto him, upon a roll of a book. and jeremiah-high-ohyeah directed baruch-blessed-failure, saying, i am shut up; i cannot go into the alpha-beit-house of vowelmovement-io-yeah: therefore go thou, and read in the roll, which thou hast written from my mouth, the strings of vowelmovement-io-yeah in the ears of the with-mum in vowelmovement-io-yeah's house upon the fasting day: and also thou wilt read them in the ears of all judah-know-hand that come out of their cities. it may be they will present their supplication before vowelmovement-io-yeah, and will return every one from his visual way: for great is the anger and the fury that vowelmovement-io-yeah hath pronounced against this with-mum. and baruch-blessed-failure betweener of neriah-candleio did according to all that jeremiah-high-ohyeah the bringer directed him, reading in the book the strings of vowelmovement-io-yeah in vowelmovement-io-yeah's house. and it came to pass in the fifth year of jehoiakim-yeahoh-get-up betweener of josiah-despairio king of judah-know-hand, in the ninth month, that they proclaimed a fast before vowelmovement-io-yeah to all the with-mum in jerusalem-cast-complete, and to all the with-mum that came from the cities of judah-know-hand unto jerusalem-cast-complete. then read baruch-blessed-failure in the book the strings of jeremiah-high-ohyeah in the alpha-beit-house of vowelmovement-io-yeah, in the chamber of gemariah-finishedio betweener of shaphan-cony the story-writer, in the higher court, at the entry of the new gate of vowelmovement-io-yeah's house, in the ears of all the with-mum. when michaiah-who-i-o betweener of gemariah-finishedio, betweener of shaphan-cony, had heard out of the book all the strings of vowelmovement-io-yeah, then he went down into the king's house, into the story-writer's chamber: and, lo, all the princes sat there, even elishama-my-theory-hear the story-writer, and delaiah-weak-i-o betweener of shemaiah-heario, and elnathan-theory-given betweener of achbor-mouse, and gemariah-finishedio betweener of shaphan-cony, and zedekiah-that's-rightio betweener of hananiah-gracefulio, and all the princes. then michaiah-who-i-o declared unto them all the strings that he had heard, when baruch-blessed-failure read the book in the ears of the with-mum. therefore all the princes sent jehudi-know betweener of nethaniah-givenio, betweener of shelemiah-completeio, betweener of cushi-my-african-spindle-stick, unto baruch-blessed-failure, saying, take in thine hand the roll wherein thou hast read in the ears of the with-mum, and come. so baruch-blessed-failure betweener of neriah-candleio took the roll in his hand, and came unto them. and they said unto him, sit down

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

high-ohyeah. and zedekiah-that's-rightio the king sent jehucal-i-o-all betweener of shelemiah-completeio and zephaniah-observe-coverio betweener of maaseiah-doio the darkener-server to the bringer jeremiah-high-ohyeah, saying, pray now unto vowelmovement-io-yeah our theory for us. now jeremiah-high-ohyeah came in and went out among the with-mum: for they had not put him into prison. then pharaoh's army was come forth out of egypt-narrows-create-mizraim: and when the kasdim-as-geniesns that besieged jerusalem-cast-complete heard tidings of them, they departed from jerusalem-cast-complete. then came vowelmovement-io-yeah string unto the bringer jeremiah-high-ohyeah saying, thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel; thus will ye say to the king of judah-know-hand, that sent you unto me to enquire of me; behold, pharaoh's army, which is come forth to help you, will return to egypt-narrows-create-mizraim into their own land. and the kasdim-as-geniesns will come again, and fight against this city, and take it, and burn it with fire, thus saith vowelmovement-io-yeah; deceive not yourselves, saying, the kasdim-as-geniesns will surely depart from us: for they will not depart. for though ye had smitten the whole army of the kasdim-as-geniesns that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire. and it came to pass, that when the army of the kasdim-as-geniesns was broken up from jerusalem-cast-complete for fear of pharaoh's army, then jeremiah-high-ohyeah went forth out of jerusalem-cast-complete to go into the land of benjamin-righthand-child, to separate himself thence in the midst of the with-mum. and when he was in the gate of benjamin-righthand-child, a captain of the ward was there, whose name-there was irijah-fear-aweo, betweener of shelemiah-completeio, betweener of hananiah-gracefulio; and he took jeremiah-high-ohyeah the bringer, saying, thou fallest away to the kasdim-as-geniesns. then said jeremiah-high-ohyeah, it is false; i fall not away to the kasdim-as-geniesns. but he hearkened not to him: so irijah-fear-aweo took jeremiah-high-ohyeah, and brought him to the princes. wherefore the princes were wroth with jeremiah-high-ohyeah, and smote him, and put him in prison in the house of jonathan-yo-given the story-writer: for they had did that the prison. when jeremiah-high-ohyeah was entered into the dungeon, and into the cabins, and jeremiah-high-ohyeah had remained there many days; then zedekiah-that's-rightio the king sent, and took him out: and the king asked him secretly in his house, and said, is there any string from vowelmovement-io-yeah? and jeremiah-high-ohyeah said, there is: for, said he, thou wilt be delivered into the hand of the king of babylon-mix-wear-out. moreover jeremiah-high-ohyeah said unto king zedekiah-that's-rightio, what have i offended against thee, or against thy workers, or against this with-mum, that ye have put me in prison? where are now your bringers which brought unto you, saying, the king of babylon-mix-wear-out will not come against you, nor against this land? therefore hear now, i pray thee, o my lord the king: let my supplication, i pray thee, be accepted before thee; that thou cause me not to return to the house of jonathan-yo-given the story-writer, lest i die there. then zedekiah-that's-rightio the king directed that they should commit jeremiah-high-ohyeah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. thus jeremiah-high-ohyeah remained in the court of the prison. then shephatiah-judgeio betweener of mattan-giving, and gedaliah-greatio betweener of pashur-break, and jucal betweener of shelemiah-completeio, and pashur-break betweener of malchiah-my-king-moloch, heard the strings that jeremiah-high-ohyeah had stringed

unto all the with-mum, saying, thus saith vowelmovement-io-yeah, he that remaineth in this city will die by the sword, by the famine, and by the pestilence: but he that goeth forth to the kasdim-as-genienss will live; for he will have his life for a prey, and will live, thus saith vowelmovement-io-yeah, this city will surely be given into the hand of the king of babylon-mix-wear-out's army, which will take it. therefore the princes said unto the king, we beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the with-mum, in speaking such strings unto them: for this man seeketh not the welfare of this with-mum, but the hurt. then zedekiah-that's-rightio the king said, behold, he is in your hand: for the king is not he that can do any thing against you. then took they jeremiah-high-oyeah, and cast him into the dungeon of malchia-my-king-moloch betweeneer of hammelech-the-king, that was in the court of the prison: and they let down jeremiah-high-oyeah with cords. and in the dungeon there was no water, but mire: so jeremiah-high-oyeah sunk in the mire. now when ebedmelech-work-king the ethiopia-cush-spindlen, one of the eunuchs which was in the king's house, heard that they had put jeremiah-high-oyeah in the dungeon; the king then sitting in the gate of benjamin-right-hand-child; ebedmelech-work-king went forth out of the king's house, and stringed to the king saying, my lord the king, these men have done visual in all that they have done to jeremiah-high-oyeah the bringer, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city. then the king directed ebedmelech-work-king the ethiopia-cush-spindlen, saying, take from hence thirty men with thee, and take up jeremiah-high-oyeah the bringer out of the dungeon, before he die. so ebedmelech-work-king took the men with him, and went into the house of the king under the treasury, and took thence old cast clouds and old rotten rags, and let them down by cords into the dungeon to jeremiah-high-oyeah. and ebedmelech-work-king the ethiopia-cush-spindlen said unto jeremiah-high-oyeah, put now these old cast clouds and rotten rags under thine armholes under the cords. and jeremiah-high-oyeah did so. so they drew up jeremiah-high-oyeah with cords, and took him up out of the dungeon: and jeremiah-high-oyeah remained in the court of the prison. then zedekiah-that's-rightio the king sent, and took jeremiah-high-oyeah the bringer unto him into the third entry that is in the alpha-beit-house of vowelmovement-io-yeah: and the king said unto jeremiah-high-oyeah, i will ask thee a thing; hide nothing from me. then jeremiah-high-oyeah said unto zedekiah-that's-rightio, if i declare it unto thee, wilt thou not surely put me to death? and if i give thee counsel, wilt thou not hearken unto me? so zedekiah-that's-rightio the king sware secretly unto jeremiah-high-oyeah, saying, as vowelmovement-io-yeah liveth, that did us this self, i will not put thee to death, neither will i give thee into the hand of these men that seek thy life. then said jeremiah-high-oyeah unto zedekiah-that's-rightio, thus saith vowelmovement-io-yeah, the theory of troops, the theory of immersed-to-theory-israel; if thou wilt assuredly go forth unto the king of babylon-mix-wear-out's princes, then thy self will live, and this city will not be burned with fire; and thou wilt live, and thine house: but if thou wilt not go forth to the king of babylon-mix-wear-out's princes, then will this city be given into the hand of the kasdim-as-genienss, and they will burn it with fire, and no escape out of their hand. and zedekiah-that's-rightio the king said unto jeremiah-high-oyeah, i am afraid of the jews-hand-know that are fallen to the kasdim-as-genienss, lest they deliver me into their hand, and they mock me. but jeremiah-high-oyeah said, they will not deliver thee. obey, i be-

seech thee, the voice of vowelmovement-io-yeah, which i speak unto thee: so it will be well unto thee, and thy self will live. but if thou refuse to go forth, this is the string that vowelmovement-io-yeah hath shewed me: and, behold, all the women that are left in the king of judah-know-hand's house will be brought forth to the king of babylon-mix-wear-out's princes, and those women will say, thy friends have set thee on and have prevailed against thee: thy feet-genitalia are sunk in the mire, and they are turned away back. so they will bring out all thy women and thy child-betweeners to the kasdim-as-genienss: and no escape out of their hand, but will be taken by the hand of the king of babylon-mix-wear-out: and thou wilt cause this city to be burned with fire. then said zedekiah-that's-rightio unto jeremiah-high-oyeah, let no man know of these strings, and no die. but if the princes hear that i have stringed with thee, and they come unto thee, and say unto thee, declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: then thou wilt say unto them, i presented my supplication before the king, that he would not cause me to return to jonathan-yo-given's house, to die there. then came all the princes unto jeremiah-high-oyeah, and asked him: and he told them according to all these strings that the king had directed. so they left off speaking with him; for the matter was not perceived. so jeremiah-high-oyeah abode in the court of the prison until the day that jerusalem-cast-complete was taken: and he was there when jerusalem-cast-complete was taken. in the ninth year of zedekiah-that's-rightio king of judah-know-hand, in the tenth month, came nebuchadrezzar-bring-jug-collect king of babylon-mix-wear-out and all his army against jerusalem-cast-complete, and they besieged it. and in the eleventh year of zedekiah-that's-rightio, in the fourth month, the ninth day of the month, the city was broken up. and all the princes of the king of babylon-mix-wear-out came in, and sat in the middle gate, even nergal-shar-ezer-spy-prince-collection, samgar-nebo-drug-live-yield, sar-sechim-prince-immersed-agreed, rab-saris-many-eunuch, nergal-shar-ezer-spy-prince-collection, rab-mag-many-mega, with all the residue of the princes of the king of babylon-mix-wear-out. and it came to pass, that when zedekiah-that's-rightio the king of judah-know-hand saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. but the kasdim-as-genienss' army pursued after them, and overtook zedekiah-that's-rightio in the plains of jericho-moon-smell: and when they had taken him, they brought him up to nebuchadnezzar-bring-jug-gard king of babylon-mix-wear-out to riblah-fight in the land of hamath-gourd-vessel, where he gave crisis-lipping upon him. then the king of babylon-mix-wear-out slew the child-betweeners of zedekiah-that's-rightio in riblah-fight before his eyes: also the king of babylon-mix-wear-out slew all the nobles of judah-know-hand. moreover he put out zedekiah-that's-right-yeah's eyes, and bound him with chains, to carry him to babylon-mix-wear-out. and the kasdim-as-genienss burned the king's house, and the houses of the with-mum, with fire, and brake down the walls of jerusalem-cast-complete. then nebusaradan-bring-foreign-base the captain of the guard carried away captive into babylon-mix-wear-out the remnant of the with-mum that remained in the city, and those that fell away, that fell to him, with the rest of the with-mum that remained. but nebusaradan-bring-foreign-base the captain of the guard left of the poor of the with-mum, which had nothing, in the land of judah-know-hand, and gave them vineyards and fields at the same time. now nebuchadrezzar-bring-jug-col-

lect king of babylon-mix-wear-out gave charge concerning jeremiah-high-ohyeah to nebuzaradan-bring-foreign-base the captain of the guard, saying, take him, and look well to him, and do him no visual; but do unto him even as he will say unto thee, so nebuzaradan-bring-foreign-base the captain of the guard sent, and nebu-shasban-bring-drip, rabaris-many-eunuch, and nergal-shar-ezer-spy-prince-collection, rab-mag-many-mega, and all the king of babylon-mix-wear-out's princes; even they sent, and took jeremiah-high-ohyeah out of the court of the prison, and committed him unto gedaliah-greatio betweener of ahikam-my-brother-got-up betweener of shaphan-cony, that he should carry him home: so he dwelt among the with-mum. now vowelmovement-io-yeah string came unto jeremiah-high-ohyeah, while he was shut up in the court of the prison, saying, go and speak to ebedm-elech-work-king the ethiopia-cush-spindlen, saying, thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; behold, i will bring my strings upon this city for visual, and not for good; and they will be accomplished in that day before thee. but i will deliver thee in that day, saith vowelmovement-io-yeah: and no be given into the hand of the men of whom thou art afraid. for i will surely deliver thee, and no fall by the sword, but thy life will be for a prey unto thee: because thou hast put thy trust in me, saith vowelmovement-io-yeah. the string that came to jeremiah-high-ohyeah from vowelmovement-io-yeah, after that nebuzaradan-bring-foreign-base the captain of the guard had send him from ramah-high-region, when he had taken him being bound in chains among all that were carried away captive of jerusalem-cast-complete and judah-know-hand, which were carried away captive unto babylon-mix-wear-out. and the captain of the guard took jeremiah-high-ohyeah, and said unto him, vowelmovement-io-yeah thy theory hath pronounced this visual upon this place. now vowelmovement-io-yeah hath brought it, and done according as he hath said: because ye have missed against vowelmovement-io-yeah, and have not obeyed his voice, therefore this thing is come upon you. and now, behold, i loose thee this day from the chains which were upon thine hand. if it seem good unto thee to come with me into babylon-mix-wear-out, come; and i will look well unto thee: but if it seem visual unto thee to come with me into babylon-mix-wear-out, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go. now while he was not yet gone back, he said, go back also to gedaliah-greatio betweener of ahikam-my-brother-got-up betweener of shaphan-cony, whom the king of babylon-mix-wear-out hath made governor over the cities of judah-know-hand, and dwell with him among the with-mum: or go wheresoever it seemeth convenient unto thee to go. so the captain of the guard gave him victuals and a reward, and let him go. then went jeremiah-high-ohyeah unto gedaliah-greatio betweener of ahikam-my-brother-got-up to mizpah-watch; and dwelt with him among the with-mum that were left in the land. now when all the captains of the forces which were in the fields, even they and their men, heard that the king of babylon-mix-wear-out had made gedaliah-greatio betweener of ahikam-my-brother-got-up governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to babylon-mix-wear-out; then they came to gedaliah-greatio to mizpah-watch, even ishmael-theory-hears betweener of nethaniah-givenio, and johananyeah-graceful and jonathan-yo-given the child-betweeners of kareah-bald-ice, and seraiah-minister-immersedio betweener of tanhumeth-comforted, and the child-betweeners of ephai the netophathite-dripped, and jezaniah-listen-i-o betweener of a maacathite-crush, they and

their men. and gedaliah-greatio betweener of ahikam-my-brother-got-up betweener of shaphan-cony swore unto them and to their men, saying, fear not to work for the kasdim-as-geniens: dwell in the land, and work for the king of babylon-mix-wear-out, and it will be well with you. as for me, behold, i will dwell at mizpah-watch, to work for the kasdim-as-geniens, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your items, and dwell in your cities that ye have taken. likewise when all the jews-hand-know that were in moab-from-father, and among the ammon-withites, and in edom-man-red, and that were in all the countries, heard that the king of babylon-mix-wear-out had left a remnant of judah-know-hand, and that he had set over them gedaliah-greatio betweener of ahikam-my-brother-got-up betweener of shaphan-cony; even all the jews-hand-know returned out of all places whither they were driven, and came to the land of judah-know-hand, to gedaliah-greatio, unto mizpah-watch, and added wine and summer fruits very much. moreover johananyeah-graceful betweener of kareah-bald-ice, and all the captains of the forces that were in the fields, came to gedaliah-greatio to mizpah-watch, and said unto him, dost thou certainly know that baalis-owner the king of the ammon-withites hath sent ishmael-theory-hears betweener of nethaniah-givenio to slay thee? but gedaliah-greatio betweener of ahikam-my-brother-got-up stuck with them not. then johananyeah-graceful betweener of kareah-bald-ice spake to gedaliah-greatio in mizpah-watch secretly saying, let me go, i pray thee, and i will slay ishmael-theory-hears betweener of nethaniah-givenio, and no man will know it: wherefore should he slay thee, that all the jews-hand-know which are gathered unto thee should be scattered, and the remnant in judah-know-hand perish? but gedaliah-greatio betweener of ahikam-my-brother-got-up said unto johananyeah-graceful betweener of kareah-bald-ice, no do this thing: for thou speakest falsely of ishmael-theory-hears. now it came to pass in the seventh month, that ishmael-theory-hears betweener of nethaniah-givenio betweener of elishamamy-theory-hear, of the seed royal, and the princes of the king, even ten men with him, came unto gedaliah-greatio betweener of ahikam-my-brother-got-up to mizpah-watch; and there they did eat bread together in mizpah-watch. then arose ishmael-theory-hears betweener of nethaniah-givenio, and the ten men that were with him, and smote gedaliah-greatio betweener of ahikam-my-brother-got-up betweener of shaphan-cony with the sword, and slew him, whom the king of babylon-mix-wear-out had made governor over the land. ishmael-theory-hears also slew all the jews-hand-know that were with him, even with gedaliah-greatio, at mizpah-watch, and the kasdim-as-geniens that were found there, and the men of war. and it came to pass the second day after he had slain gedaliah-greatio, and no man knew it, that there came certain from shechem-shoulder, from shiloh-calm-send, and from samaria-keep-guard, even fourscore men, having cut their beards shaven, and their clothes rent, and having cut themselves, with rest-absorbers and incense in their hand, to bring them to the alpha-beit-house of vowelmovement-io-yeah. and ishmael-theory-hears betweener of nethaniah-givenio went forth from mizpah-watch to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, come to gedaliah-greatio betweener of ahikam-my-brother-got-up. and it was so, when they came into the midst of the city, that ishmael-theory-hears betweener of nethaniah-givenio slew them, and cast them into the midst of the pit, he, and the men that were with him. but ten men were found among them that said unto ishmael-theory-hears, slay us not: for we have treasures in the field, of wheat, and of

barley, and of oil, and of honey. so he forbore, and slew them not among their brethren. now the pit wherein ishmael-theory-hears had cast all the dead bodies of the men, whom he had slain because of gedaliah-greatio, was it which asa-ride the king had did for fear of baasha-in-moth king of immersed-to-theory-israel: and ishmael-theory-hears betweneer of nethaniah-givenio filled it with them that were slain. then ishmael-theory-hears carried away captive all the residue of the with-mum that were in mizpah-watch, even the king's child-betweenas, and all the with-mum that remained in mizpah-watch, whom nebuzaradan-bring-foreign-base the captain of the guard had committed to gedaliah-greatio betweneer of ahikam-my-brother-got-up, and went unto johanan-yeah-graceful betweneer of nethaniah-givenio carried them away captive, and departed to go over to the ammon-withites. but when johanan-yeah-graceful betweneer of kareah-bald-ice, and all the captains of the forces that were with him, heard of all the visual that ishmael-theory-hears betweneer of nethaniah-givenio had done, then they took all the men, and went to fight with ishmael-theory-hears betweneer of nethaniah-givenio, and found him by the great waters that are in gibeon-small-hill. now it came to pass, that when all the with-mum which were with ishmael-theory-hears saw johanan-yeah-graceful betweneer of kareah-bald-ice, and all the captains of the forces that were with him, then they were glad. so all the with-mum that ishmael-theory-hears had carried away captive from mizpah-watch cast about and returned, and went unto johanan-yeah-graceful betweneer of kareah-bald-ice. but ishmael-theory-hears betweneer of nethaniah-givenio escaped from johanan-yeah-graceful with eight men, and went to the ammon-withites. then took johanan-yeah-graceful betweneer of kareah-bald-ice, and all the captains of the forces that were with him, all the remnant of the with-mum whom he had recovered from ishmael-theory-hears betweneer of nethaniah-givenio, from mizpah-watch, after that he had slain gedaliah-greatio betweneer of ahikam-my-brother-got-up, even mighty men of war, and the women, and children, and the eunuchs, whom he had brought again from gibeon-small-hill: and they departed, and dwelt in the habitation of chimham-like-them, which is by bethlehem-bread-house, to go to enter into egypt-narrows-create-mizraim, because of the kasdim-as-geniens: for they were afraid of them, because ishmael-theory-hears betweneer of nethaniah-givenio had slain gedaliah-greatio betweneer of ahikam-my-brother-got-up, whom the king of babylon-mix-wear-out made governor in the land. then all the captains of the forces, and johanan-yeah-graceful betweneer of kareah-bald-ice, and jezaniah-listen-i-o betweneer of hoshaiiah-secureio, and all the with-mum from the least even unto the greatest, came near, and said unto jeremiah-high-ohyeah the bringer, let, we beseech thee, our supplication be accepted before thee, and pray for us unto vowelmovement-io-yeah thy theory, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:) that vowelmovement-io-yeah thy theory may shew us the way wherein we may walk, and the thing that we may do. then jeremiah-high-ohyeah the bringer said unto them, i have heard you; behold, i will pray unto vowelmovement-io-yeah your theory according to your strings; and it will come to pass, that whatsoever thing vowelmovement-io-yeah will answer you, i will declare it unto you; i will keep nothing back from you. then they said to jeremiah-high-ohyeah, vowelmovement-io-yeah be a true and sticking-withful witness between us, if we do not even according to all things for the which vowelmovement-io-yeah thy theory will send thee to us. whether it be good, or whether it be visual, we will obey the voice of vowelmovement-io-yeah our theory, to whom we send thee; that it may be well with us, when we obey

the voice of vowelmovement-io-yeah our theory. and it came to pass after ten days, that vowelmovement-io-yeah string came unto jeremiah-high-ohyeah. then called he johanan-yeah-graceful betweneer of kareah-bald-ice, and all the captains of the forces which were with him, and all the with-mum from the least even to the greatest, and said unto them, thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel, unto whom ye sent me to present your supplication before him; if ye will still abide in this land, then will i build-between you, and not pluck you down, and i will plant you, and not pluck you up: for i repent me of the visual that i have done unto you. be not afraid of the king of babylon-mix-wear-out, of whom ye are afraid; be not afraid of him, saith vowelmovement-io-yeah: for i am with you to secure you, and to deliver you from his hand. and i will shew mercies unto you, that he may have wombng upon you, and cause you to return to your own land. but if ye say, we will not dwell in this land, neither obey the voice of vowelmovement-io-yeah your theory, saying, no; but we will go into the land of egypt-narrows-create-mizraim, where we will see no war, nor hear the sound of the mouth-piece-trumpet nor have hunger of bread; and there will we dwell: and now therefore hear vowelmovement-io-yeah string, ye remnant of judah-know-hand; thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; if ye wholly set your face-turnings to enter into egypt-narrows-create-mizraim, and go to sojourn there; then it will come to pass, that the sword, which ye feared, will overtake you there in the land of egypt-narrows-create-mizraim, and the famine, whereof ye were afraid, will follow close after you there in egypt-narrows-create-mizraim; and there ye will die. so will it be with all the men that set their face-turnings to go into egypt-narrows-create-mizraim to sojourn there; they will die by the sword, by the famine, and by the pestilence: and none of them will remain or escape from the visual that i will bring upon them. for thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; as mine anger and my fury hath been poured forth upon the inhabitants of jerusalem-cast-complete; so will my fury be poured forth upon you, when ye will enter into egypt-narrows-create-mizraim: and ye will be an execration, and an astonishment, and a curse, and a reproach; and ye will see this place no more. vowelmovement-io-yeah hath said concerning you, o ye remnant of judah-know-hand; go ye not into egypt-narrows-create-mizraim: know certainly that i have admonished you this day. for ye dissembled in your hearts, when ye sent me unto vowelmovement-io-yeah your theory, saying, pray for us unto vowelmovement-io-yeah our theory; and according unto all that vowelmovement-io-yeah our theory will say, so declare unto us, and we will do it. and now i have this day declared it to you; but ye have not obeyed the voice of vowelmovement-io-yeah your theory, nor any thing for the which he hath sent me unto you. now therefore know certainly that ye will die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn. and it came to pass, that when jeremiah-high-ohyeah had made an end of speaking unto all the with-mum all the strings of vowelmovement-io-yeah their theory, for which vowelmovement-io-yeah their theory had sent him to them, even all these strings, then stringed azariah-helpio betweneer of hoshaiiah-secureio, and johanan-yeah-graceful betweneer of kareah-bald-ice, and all the proud men, saying unto jeremiah-high-ohyeah, thou speakest falsely: vowelmovement-io-yeah our theory hath not sent thee to say, go not into egypt-narrows-create-mizraim to sojourn there: but baruch-blessed-failure betweneer of neriah-candleio setteth thee on against us, for to deliver us into the hand of the kasdim-as-geniens, that they might put

us to death, and carry us away captives into babylon-mix-wear-out. so johanah-yeah-graceful betweener of kareah-bald-ice, and all the captains of the forces, and all the with-mum, obeyed not the voice of vowelmovement-io-yeah, to dwell in the land of judah-know-hand. but johanah-yeah-graceful betweener of kareah-bald-ice, and all the captains of the forces, took all the remnant of judah-know-hand, that were returned from all nations, whither they had been driven, to dwell in the land of judah-know-hand; even men, and women, and children, and the king's child-betweenas, and every person that nebuzaradan-bring-foreign-base the captain of the guard had left with gedaliah-greatio betweener of ahikam-my-brother-got-up betweener of shaphan-cony, and jeremiah-high-ohyeah the bringer, and baruch-blessed-failure betweener of neriah-candleio. so they came into the land of egypt-narrows-create-mizraim: for they obeyed not the voice of vowelmovement-io-yeah: thus came they even to tahpanhes-praise-be-to-god. then came vowelmovement-io-yeah string unto jeremiah-high-ohyeah in tahpanhes-praise-be-to-god, saying, take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of pharaoh's house in tahpanhes-praise-be-to-god, in the sight of the men of judah-know-hand; and say unto them, thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; behold, i will send and take nebuchadrezzar-bring-jug-collect the king of babylon-mix-wear-out, my worker, and will set his throne upon these stones that i have hid; and he will spread his royal pavilion over them. and when he cometh, he will hit the land of egypt-narrows-create-mizraim, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword. and i will kindle a fire in the houses of the theory of egypt-narrows-create-mizraim; and he will burn them, and carry them away captives: and he will array himself with the land of egypt-narrows-create-mizraim, as a watcher putteth on his garment; and he will go forth from thence in complete. he will break also the images of bethshemesh-house-sun-beadle, that is in the land of egypt-narrows-create-mizraim; and the houses of the theory of the egypt-narrows-create-mizraimians will be burn with fire. the string that came to jeremiah-high-ohyeah concerning all the jews-hand-know which dwell in the land of egypt-narrows-create-mizraim, which dwell at migdol-tower, and at tahpanhes-praise-be-to-god, and at noph-view, and in the country of pathros-father, saying, thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; ye have seen all the visual that i have brought upon jerusalem-cast-complete, and upon all the cities of judah-know-hand; and, behold, this day they are a desolation, and no man dwelleth therein, because of their visualness which they have committed to provoke me to anger, in that they went to burn incense, and to work for other theory, whom they knew not, neither they, ye, nor your fathers. howbeit i sent unto you all my workers the bringers, rising early and sending them, saying, oh, do not this abominable thing that i hate. but they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other theory. wherefore my fury and mine anger was poured forth, and was kindled in the cities of judah-know-hand and in the streets of jerusalem-cast-complete; and they are wasted and desolate, as at this day. therefore now thus saith vowelmovement-io-yeah, the theory of troops, the theory of immersed-to-theory-israel; wherefore commit ye this great visual against your selfs, to cut off from you man and woman, child and suckling, out of judah-know-hand, to leave you none to remain; in that ye provoke me unto wrath with the doings of your hands, burning incense unto other theory in the land of egypt-nar-

rows-create-mizraim, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the land? have ye forgotten the visualness of your fathers, and the visualness of the kings of judah-know-hand, and the visualness of their women, and your own visualness, and the visualness of your women, which they have committed in the land of judah-know-hand, and in the streets of jerusalem-cast-complete? they are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that i set before you and before your fathers. therefore thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; behold, i will set my face-turnings against you for visual, and to cut off all judah-know-hand. and i will take the remnant of judah-know-hand, that have set their face-turnings to go into the land of egypt-narrows-create-mizraim to sojourn there, and they will all be consumed, and fall in the land of egypt-narrows-create-mizraim; they will even be consumed by the sword and by the famine: they will die, from the least even unto the greatest, by the sword and by the famine: and they will be an execration, and an astonishment, and a curse, and a reproach. for i will punish them that dwell in the land of egypt-narrows-create-mizraim, as i have punished jerusalem-cast-complete, by the sword, by the famine, and by the pestilence: so that none of the remnant of judah-know-hand, which are gone into the land of egypt-narrows-create-mizraim to sojourn there, will escape or remain, that they should return into the land of judah-know-hand, to the which they have a desire to return to dwell there: for none will return but such as will escape. then all the men which knew that their women had burned incense unto other theory, and all the women that stood by, a great multitude, even all the with-mum that dwelt in the land of egypt-narrows-create-mizraim, in pathros-father, answered jeremiah-high-ohyeah, saying, as for the string that thou hast stringed unto us in the name-there of vowelmovement-io-yeah, we will not hearken unto thee. but we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of namespaces and to pour out pourings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of judah-know-hand, and in the streets of jerusalem-cast-complete: for then had we plenty of victuals, and were well, and saw no visual. but since we left off to burn incense to the queen of namespaces and to pour out pourings unto her, we have wanted all things, and have been consumed by the sword and by the famine. and when we burned incense to the queen of namespaces and poured out pourings unto her, did we do her cakes to partake her, and pour out pourings unto her, without our men? then jeremiah-high-ohyeah said unto all the with-mum, to the men, and to the women, and to all the with-mum which had given him that answer, saying, the incense that ye burned in the cities of judah-know-hand, and in the streets of jerusalem-cast-complete, ye, and your fathers, your kings, and your princes, and the with-mum of the land, did not vowelmovement-io-yeah remember them, and came it not into his mind? so that vowelmovement-io-yeah could no longer bear, because of the visual of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. because ye have burned incense, and because ye have missed against vowelmovement-io-yeah, and have not obeyed the voice of vowelmovement-io-yeah, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this visual is happened unto you, as at this day. moreover jeremiah-high-ohyeah said unto all the with-mum, and to all the women, hear vowelmovement-io-yeah string, all judah-know-hand that are in the

land of egypt-narrows-create-mizraim: thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel, saying; ye and your women have both stringed with your mouths, and fulfilled with your hand, saying, we will surely perform our vows that we have vowed, to burn incense to the queen of namespaces and to pour out pourings unto her: ye will surely accomplish your vows, and surely perform your vows. therefore hear ye vowelmovement-io-yeah string, all judah-know-hand that dwell in the land of egypt-narrows-create-mizraim; behold, i have sworn by my great name-there saith vowelmovement-io-yeah, that my name-there will no more be named in the mouth of any man of judah-know-hand in all the land of egypt-narrows-create-mizraim, stringing, the lord theory liveth. behold, i will watch over them for visual, and not for good: and all the men of judah-know-hand that are in the land of egypt-narrows-create-mizraim will be consumed by the sword and by the famine, until there be an end of them. yet a small number that escape the sword will return out of the land of egypt-narrows-create-mizraim into the land of judah-know-hand, and all the remnant of judah-know-hand, that are gone into the land of egypt-narrows-create-mizraim to sojourn there, will know whose strings will stand, mine, or their's. and this will be a sign unto you, saith vowelmovement-io-yeah, that i will punish you in this place, that ye may know that my strings will surely stand against you for visual: thus saith vowelmovement-io-yeah; behold, i will give pharaoh-hopra-big-house-dig king of egypt-narrows-create-mizraim into the hand of his enemies, and into the hand of them that seek his life; as i gave zedekiah-that's-rightio king of judah-know-hand into the hand of nebuchadrezzar-bring-jug-collect king of babylon-mix-wear-out, his enemy, and that sought his life. the string that jeremiah-high-ohyeah the bringer stringed unto baruch-blessed-failure between of neriah-candleio, when he had written these strings in a book at the mouth of jeremiah-high-ohyeah, in the fourth year of jehoiakim-yeahoh-get-up between of josiah-despairio king of judah-know-hand, saying, thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel, unto thee, o baruch-blessed-failure: thou didst say, woe is me now! for vowelmovement-io-yeah hath added grief to my sorrow; i fainted in my sighing, and i find no rest. thus will thou say unto him, vowelmovement-io-yeah saith thus; behold, that which i have built-between will i break down, and that which i have planted i will pluck up, even this whole land. and seekest thou great things for thyself? seek them not: for, behold, i will bring visual upon all flesh-immersed, saith vowelmovement-io-yeah: but thy life will i give unto thee for a prey in all places whither thou goest. vowelmovement-io-yeah string which came to jeremiah-high-ohyeah the bringer against the corpse-nations; against egypt-narrows-create-mizraim, against the army of pharaoh-necho king of egypt-narrows-create-mizraim, which was by the river euphrates-fruit-cow in carchemish, which nebuchadrezzar-bring-jug-collect king of babylon-mix-wear-out smote in the fourth year of jehoiakim-yeahoh-get-up between of josiah-despairio king of judah-know-hand. order ye the buckler and shield, and draw near to battle. harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines. wherefore have i seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith vowelmovement-io-yeah. let not the swift flee away, nor the mighty man escape; they will stumble, and fall toward the north by the river euphrates-fruit-cow. who is this that cometh up as a flood, whose waters are moved as the rivers? egypt-narrows-

create-mizraim riseth up like a flood, and his waters are moved like the rivers; and he saith, i will go up, and will cover the land; i will destroy the city and the inhabitants thereof. come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the ethiopia-cush-spindlens and the put-libya-openns, that handle the shield; and the lydia-hail-birthns, that handle and bend the bow. for this is the day of the lord theory of troops, a day of vengeance, that he may avenge him of his adversaries: and the sword will devour, and it will be satiate and made drunk with their blood: for the lord theory of troops hath a butcher in the north country by the river euphrates-fruit-cow. go up into gilead-roll-until, and take balm, o virgin, the daughter-housa of egypt-narrows-create-mizraim: in vain will thou use many medicines; for no be cured. the nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together. the string that vowelmovement-io-yeah stringed to jeremiah-high-ohyeah the bringer, how nebuchadrezzar-bring-jug-collect king of babylon-mix-wear-out should come and hit the land of egypt-narrows-create-mizraim. declare ye in egypt-narrows-create-mizraim, and publish in midgol-tower, and publish in noph-view and in tahpanhes-praise-be-to-god: say ye, stand fast, and prepare thee; for the sword will devour round about thee. why are thy valiant men swept away? they stood not, because vowelmovement-io-yeah did drive them. he made many to fall, yea, one fell upon another: and they said, arise, and let us go again to our own with-mum, and to the land of our nativity, from the oppressing sword. they did cry there, pharaoh-big-house king of egypt-narrows-create-mizraim is but a noise; he hath passed the time appointed. as i live, saith the king, whose name-there is vowelmovement-io-yeah of troops, surely as tabor-tell is among the mountains, and as carmel-damp-unripe-grain by the sea, so will he come. o thou daughter-housa dwelling in egypt-narrows-create-mizraim, furnish thyself to go into captivity: for noph-view will be waste and desolate without an inhabitant. egypt-narrows-create-mizraim is like a very fair heifer, but destruction cometh; it cometh out of the north. also her hired men are in the nearin of her like fatted bulls; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation. the voice thereof will go like a serpent; for they will march with an army, and come against her with axes, as hewers of wood. they will cut down her forest, saith vowelmovement-io-yeah, though it cannot be searched; because they are more than the grasshoppers, and are innumerable. the daughter-housa of egypt-narrows-create-mizraim will be confounded; she will be delivered into the hand of the with-mum of the north. vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel, saith; behold, i will punish the multitude of no, and pharaoh-big-house and egypt-narrows-create-mizraim, with their theory, and their kings; even pharaoh-big-house and all them that trust in him: and i will deliver them into the hand of those that seek their lives, and into the hand of nebuchadrezzar-bring-jug-collect king of babylon-mix-wear-out, and into the hand of his workers: and afterward it will be inhabited, as in the days of old, saith vowelmovement-io-yeah. but fear not thou, o my worker jacob-heel-topple, and be not dismayed, o immersed-to-theory-israel: for, behold, i will secure thee from afar off, and thy seed from the land of their captivity; and jacob-heel-topple will return, and be in rest and at ease, and none will make him afraid. fear thou not, o jacob-heel-topple my worker, saith vowelmovement-io-yeah: for i am with thee; for i will do a full end of all the nations whither i have driven thee: but i will not do a full

end of thee, but correct thee in measure; yet will i not leave thee wholly unpunished. vowelmovement-io-yeah string that came to jeremiah-high-ohyeah the bringer against the palestinian-invade-grieves, before that pharaoh-big-house smote gaza-courage-goat. thus saith vowelmovement-io-yeah; behold, waters rise up out of the north, and will be an overflowing flood, and will overflow the land, and all that is therein; the city, and them that dwell therein: then the men will cry, and all the inhabitants of the land will howl. at the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers will not look back to their child-betweeners for feebleness of hands; because of the day that cometh to spoil all the palestinian-invade-grieves, and to cut off from tyrus-narrow-zur and zidon-side-by-side every helper that remaineth: for vowelmovement-io-yeah will spoil the palestinian-invade-grieves, the remnant of the country of caphtor-but-not-solved. baldness is come upon gaza-courage-goat; ashkelon-fire-light is cut off with the remnant of their valley: how long wilt thou cut thyself? o thou sword of vowelmovement-io-yeah, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. how can it be quiet, seeing vowelmovement-io-yeah hath given it a charge against ashkelon-fire-light, and against the sea shore? there hath he appointed it. against moab-from-father thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; woe unto nebo-at-him! for it is spoiled: kiriathaim-cold-cities is confounded and taken: misgab-fortress is confounded and dismayed. there will be no more praise of moab-from-father: in heshbon-score-supposition they have devised visual against it; come, and let us cut it off from being a nation. also thou will be cut down, o madmen; the sword will pursue thee. a voice of crying will be from horonaim-holes, spoiling and great destruction. moab-from-father is destroyed; her little ones have caused a cry to be heard. for in the going up of luhith continual weeping will go up; for in the going down of horonaim-holes the enemies have heard a cry of destruction. flee, secure your lives, and be like the heath in the place-of-word-desert. for because thou hast trusted in thy doings and in thy treasures, thou will also be taken: and chemosh-withered will go forth into captivity with his darkener-server and his princes-together. and the spoiler will come upon every city, and no city will escape: the valley also will perish, and the plain will be destroyed, as vowelmovement-io-yeah hath spoken. give wings unto moab-from-father, that it may flee and get away: for the cities thereof will be desolate, without any to dwell therein. cursed be he that doeth the work of vowelmovement-io-yeah deceitfully, and cursed be he that keepeth back his sword from blood. moab-from-father hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from item to item, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. therefore, behold, the days come, saith vowelmovement-io-yeah, that i will send unto him wanderers, that will cause him to wander, and will empty his items, and break their bottles. and moab-from-father will be ashamed of chemosh-withered, as the house of immersed-to-theory-israel was ashamed of bethel-house-unto their confidence. how say ye, we are mighty and strong men for the war? moab-from-father is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the king, whose name-there is vowelmovement-io-yeah of troops. the calamity of moab-from-father is near to come, and his affliction hasteth fast. all ye that are about him, bemoan him; and all ye that know his name-there say, how is the strong staff broken, and the beautiful rod! thou daughter-housa that dost inhabit dibon-slander, come down from

thy weight, and sit in thirst; for the spoiler of moab-from-father will come upon thee, and he will destroy thy strong holds. o inhabitant of aror-juniper-object, stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, what is done? moab-from-father is confounded; for it is broken down: howl and cry; tell ye it in arnon-pine, that moab-from-father is spoiled, and crisplipping is come upon the plain country; upon holon-apply, and upon jahaz-stressah, and upon mephaath-from-the-mouth, and upon dibon-slander, and upon nebo-at-him, and upon beth-diblathaim-house-of-dumplings, and upon kiriathaim-cold-cities, and upon beth-gamul-house-of-camel-reward, and upon beth-meon-house-of-residence, and upon kerioth-towns, and upon bozrah-in-trouble, and upon all the cities of the land of moab-from-father, far or near. the ray-horn of moab-from-father is cut off, and his arm is broken, saith vowelmovement-io-yeah. make ye him drunken: for he magnified himself against vowelmovement-io-yeah: moab-from-father also will wallow in his vomit, and he also will be in derision. for was not immersed-to-theory-israel a derision unto thee? was he found among thieves? for since thou stringedst of him, thou skippest for joy. o ye that dwell in moab-from-father, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth. we have heard the pride of moab-from-father, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart. i know his wrath, saith vowelmovement-io-yeah; but it will not be so; his lies will not so effect it. therefore will i howl for moab-from-father, and i will cry out for all moab-from-father; mine heart will mourn for the men of heres-town-craftsmen-kir. o vine of sibmah-stage, i will weep for thee with the weeping of jazer-help: thy plants are gone over the sea, they reach even to the sea of jazer-help: the spoiler is fallen upon thy summer fruits and upon thy vintage. and joy and gladness is taken from the plentiful field, and from the land of moab-from-father, and i have caused wine to fail from the winepresses: none will tread with shouting; their shouting will be no shouting. from the cry of heshbon-score-supposition even unto eleale-top-to-no, and even unto jahaz-stress, have they uttered their voice, from zoar-grief even unto horonaim-holes, as an heifer of three years old: for the waters also of nimir-leopards will be desolate. moreover i will cause to cease in moab-from-father, saith vowelmovement-io-yeah, him that up-oneth in the high-places-death-stages, and him that burneth incense to his theory. therefore mine heart will sound for moab-from-father like pipes, and mine heart will sound like pipes for the men of heres-town-craftsmen-kir: because the riches that he hath gotten are perished. forever head will be bald, and every beard clipped: upon all the hands will be cuttings, and upon the loins sackcloth. there will be lamentation generally upon all the housetops of moab-from-father, and in the streets thereof: for i have broken moab-from-father like a item wherein is no pleasure, saith vowelmovement-io-yeah. they will howl, saying, how is it broken down! how hath moab-from-father turned the back with shame! so will moab-from-father be a derision and a dismay to all them about him. for thus saith vowelmovement-io-yeah; behold, he will fly as an eagle, and will spread his wings over moab-from-father. kerioth-towns is taken, and the strong holds are surprised, and the mighty men's hearts in moab-from-father at that day will be as the heart of a woman in her pangs. and moab-from-father will be destroyed from being a with-mum, because he hath magnified himself against vowelmovement-io-yeah. fear, and the pit, and the snare, will be upon thee, o inhabitant of moab-from-father, saith vowelmovement-io-yeah. he that fleeth from the fear will fall into the pit; and he that getteth up out of the pit will be taken in the

snare: for i will bring upon it, even upon moab-from-father, the year of their visitation, saith vowelmovement-io-yeah. they that fled stood under the shadow of heshbon-score-supposition because of the force: but a fire will come forth out of heshbon-score-supposition, and a flame from the midst of sihon-curly, and will devour the corner of moab-from-father, and the crown of the head of the tumultuous ones. woe be unto thee, o moab-from-father! the with-mum of chemosh-withered perisheth: for thy child-betweeners are taken captives, and thy daughters captives, yet will i bring again the captivity of moab-from-father in the latter days, saith vowelmovement-io-yeah. thus far is the crisis-lipping of moab-from-father. concerning the ammon-withites, thus saith vowelmovement-io-yeah; hath immersed-to-theory-israel no child-betweeners? hath he no heir? why then doth their king inherit gad-tell-luck and his with-mum dwell in his cities? therefore, behold, the days come, saith vowelmovement-io-yeah, that i will cause an alarm of war to be heard in rabbah-much of the ammon-withites; and it will be a desolate heap, and her daughters will be burned with fire: then will immersed-to-theory-israel be heir unto them that were his heirs, saith vowelmovement-io-yeah. howl, o heshbon-score-supposition, for ai-island is spoiled: cry, ye child-betweenas of rabbah-much, gird you with sackcloth; lament, and run to and fro by the hedges; for their king will go into captivity, and his darkener-server and his princes together. wherefore gloriest thou in the valleys, thy flowing valley, o backsliding daughter-housa that trusted in her treasures, saying, who will come unto me? behold, i will bring a fear upon thee, saith the lord theory of troops, from all those that be about thee; and ye will be driven out every man right forth; and none will gather up him that wandereth. and afterward i will bring again the captivity of child-betweeners of ammon-with, saith vowelmovement-io-yeah. concerning edom-man-red, thus saith vowelmovement-io-yeah of troops; is wisdom no more in teman-south? is counsel perished from the prudent? is their wisdom vanished? flee ye, turn back, dwell deep, o inhabitants of dedan-breast-discuss; for i will bring the calamity of esau-do upon him, the time that i will visit him. if grapegatherers come to thee, would they not leave some gleanings grapes? if thieves by night, they will destroy till they have enough. but i have did esau-do bare, i have uncovered his secret places, and he will not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not. leave thy fatherless children, i will preserve them alive; and let thy widows trust in me. for thus saith vowelmovement-io-yeah; behold, they whose crisis-lipping was not to drink of the cup have assuredly drunken; and art thou he that will altogether go unpunished? no go unpunished, but thou will surely drink of it. for i have sworn by myself, saith vowelmovement-io-yeah, that bozrah-in-trouble will become a desolation, a reproach, a waste, and a curse; and all the cities thereof will be perpetual wastes. i have heard a rumour from vowelmovement-io-yeah, and an ambassador is sent unto the nations, saying, gather ye together, and come against her, and rise up to the battle. for, lo, i will make thee small among the nations, and despised among men. thy terribleness hath deceived thee, and the pride of mine heart, o thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, i will bring thee down from thence, saith vowelmovement-io-yeah. also edom-man-red will be a desolation: every one that goeth by it will be astonished, and will hiss at all the plagues thereof. as in the overthrow of sodom-splint-blood and gomorrah-sheaves and the neighbour cities thereof, saith vowelmovement-io-yeah, no man will abide there, neither will a child-betweeners of man dwell in it. behold, he will come

up like a gather-lion from the swelling of jordan-its-going-down against the habitation of the strong: but i will suddenly make him run away from her: and who is a chosen man, that i may appoint over her? for who is like me? and who will appoint me the time? and who is that watcher that will stand before me? therefore hear the counsel of vowelmovement-io-yeah, that he hath taken against edom-man-red; and his purposes, that he hath purposed against the inhabitants of teman-south: surely the least of the flock will draw them out: surely he will make their habitations desolate with them. the land is moved at the noise of their fall, at the cry the noise thereof was heard in the end sea. behold, he will come up and fly as the eagle, and spread his wings over bozrah-in-trouble: and at that day will the heart of the mighty men of edom-man-red be as the heart of a woman in her pangs. concerning damascus-blood-bag, hamath-gourd-vessel is confounded, and arpad-light-redeem: for they have heard visual tidings: they are fainthearted; there is sorrow on the sea; it cannot be quiet. damascus-blood-bag is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail. how is the city of praise not left, the city of my joy! therefore her young men will fall in her streets, and all the men of war will be cut off in that day, saith vowelmovement-io-yeah of troops. and i will kindle a fire in the wall of damascus-blood-bag, and it will consume the palaces of benhadad-child-of-echo. concerning kedar-pottery, and concerning the kingdoms of hazor-yard, which nebuchadrezzar-bring-jug-collect king of babylon-mix-wear-out will hit, thus saith vowelmovement-io-yeah; arise ye, go up to kedar-pottery, and spoil the men of the east. their tents and their flocks will they take away: they will take to themselves their curtains, and all their items, and their camels; and they will cry unto them, fear is on every side. flee, get you far off, dwell deep, o ye inhabitants of hazor-yard, saith vowelmovement-io-yeah; for nebuchadrezzar-bring-jug-collect king of babylon-mix-wear-out hath taken counsel against you, and hath bright-conceived a purpose against you. arise, get you up unto the wealthy nation, that dwelleth without care, saith vowelmovement-io-yeah, which have neither gates nor bars, which dwell alone. and their camels will be a booty, and the multitude of their animal a spoil: and i will scatter into all winds them that are in the utmost corners; and i will bring their calamity from all sides thereof, saith vowelmovement-io-yeah. and hazor-yard will be a residence for dragons, and a desolation world: there will no man abide there, nor any child-betweeners of man dwell in it. vowelmovement-io-yeah string that came to jeremiah-high-ohyeah the bringer against elam-world-youth in the headstart of the king of zedekiah-that's-rightio king of judah-know-hand, saying, thus saith vowelmovement-io-yeah of troops; behold, i will break the bow of elam-world-youth, the chief of their might. and upon elam-world-youth will i bring the four winds from the four quarters of namespaces and will scatter them toward all those winds; and there will be no nation whither the outcasts of elam-world-youth will not come. for i will cause elam-world-youth to be dismayed before their enemies, and before them that seek their life: and i will bring visual upon them, even my fierce anger, saith vowelmovement-io-yeah; and i will send the sword after them, till i have consumed them: and i will set my throne in elam-world-youth, and will destroy from thence the king and the princes, saith vowelmovement-io-yeah. but it will come to pass in the latter days, that i will bring again the captivity of elam-world-youth, saith vowelmovement-io-yeah. the string that vowelmovement-io-yeah stringed against babylon-mix-wear-out and against the land of the kasdim-as-genienss by jeremiah-high-ohyeah the bringer.

declare ye among the nations, and publish, and set up a standard: publish, and conceal not: say, babylon-mix-wear-out is taken, bel-fun-wither is confounded, mero-dach-bitter-lowly is broken in pieces; her ideal-bullshit-idols are confounded, her images are broken in pieces. for out of the north there cometh up a nation against her, which will make her land desolate, and none will dwell therein: they will remove, they will depart, both man and beast. in those days, and in that time, saith vowel-movement-io-yeah, child-betweeners of immersed-to-theory-israel will come, they and child-betweeners of judah-know-hand together, going and weeping: they will go, and seek vowel-movement-io-yeah their theory. they will ask the way to zion-mark with their face-turnings thitherward, saying, come, and let us join ourselves to vowel-movement-io-yeah in a perpetual covenant that will not be forgotten. my with-mum hath been lost sheep: their watchers have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace. all that found them have devoured them: and their adversaries said, we offend not, because they have missed against vowel-movement-io-yeah, the habitation of being right, even vowel-movement-io-yeah, the hope of their fathers. remove out of the midst of babylon-mix-wear-out, and go forth out of the land of the kasdim-as-genies, and be as the he goats before the flocks. for, lo, i will raise and cause to come up against babylon-mix-wear-out an assembly of great nations from the north country: and they will set themselves in array against her; from thence she will be taken: their arrows will be as of a mighty expert man; none will return in vain, and kasdim-as-genies will be a spoil: all that spoil her will be satisfied, saith vowel-movement-io-yeah. because ye were glad, because ye rejoiced, o ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; your mother will be sore confounded; she that bare you will be ashamed: behold, the hindermost of the nations will be a place-of-word-desert, a dry land, and a place-of-word-desert. because of the wrath of vowel-movement-io-yeah it will not be inhabited, but it will be wholly desolate: every one that goeth by babylon-mix-wear-out will be astonished, and hiss at all her plagues. put yourselves in array against babylon-mix-wear-out round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath missed against vowel-movement-io-yeah. shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of vowel-movement-io-yeah: take vengeance upon her; as she hath done, do unto her. cut off the sower from babylon-mix-wear-out, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they will turn every one to his with-mum, and they will flee every one to his own land. immersed-to-theory-israel is a scattered sheep; the gather-lions have driven him away: first the king of syria-pine-song-immersed hath devoured him; and last this nebuchadrezzar-bring-jug-collect king of babylon-mix-wear-out hath broken his bones. therefore thus saith vowel-movement-io-yeah of troops, the theory of immersed-to-theory-israel; behold, i will punish the king of babylon-mix-wear-out and his land, as i have punished the king of syria-pine-song-immersed and i will bring immersed-to-theory-israel again to his habitation, and he will feed on carmel-damp-unripe-grain and bashan-at-tooth and his self will be satisfied upon mount ephraim-gray-fruitful and gilead-roll-until. in those days, and in that time, saith vowel-movement-io-yeah, the torment of immersed-to-theory-israel will be sought for, and there will be none; and the misses of judah-know-hand, and they will not be found: for i will pardon them whom i reserve. go up against the

land of merathaim-bitter, even against it, and against the inhabitants of pekod: waste and fishing-net-destroy after them, saith vowel-movement-io-yeah, and do according to all that i have directed thee. a sound of battle is in the land, and of great destruction. how is the ham-hotmer of the whole land cut asunder and broken! how is babylon-mix-wear-out become a desolation among the nations! i have laid a snare for thee, and thou art also taken, o babylon-mix-wear-out, and thou wast not aware: thou art found, and also caught, because thou hast striven against vowel-movement-io-yeah. vowel-movement-io-yeah hath opened his armoury, and hath brought forth the items of his indignation: for this is the work of the lord theory of troops in the land of the kasdim-as-genies. come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left. slay all her bulls; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation. the voice of them that flee and escape out of the land of babylon-mix-wear-out, to declare in zion-mark the vengeance of vowel-movement-io-yeah our theory, the vengeance of his possibility-hall. call together the archers against babylon-mix-wear-out: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against vowel-movement-io-yeah, against the perfected one of immersed-to-theory-israel. therefore will her young men fall in the streets, and all her men of war will be cut off in that day, saith vowel-movement-io-yeah. behold, i am against thee, o thou most proud, saith the lord theory of troops: for thy day is come, the time that i will visit thee. and the most proud will stumble and fall, and none will raise him up: and i will kindle a fire in his cities, and it will devour all round about him. thus saith vowel-movement-io-yeah of troops; child-betweeners of immersed-to-theory-israel and child-betweeners of judah-know-hand were oppressed together: and all that took them captives held them fast; they refused to send them. their redeemer is strong; vowel-movement-io-yeah of troops is his name-there he will thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of babylon-mix-wear-out. a sword is upon the kasdim-as-genies, saith vowel-movement-io-yeah, and upon the inhabitants of babylon-mix-wear-out, and upon her princes, and upon her wise men. a sword is upon the liars; and they will dote: a sword is upon her mighty men; and they will be dismayed. a sword is upon their horses, and upon their chariots, and upon all the mixed with-mum that are in the midst of her; and they will become as women: a sword is upon her treasures; and they will be robbed. a drought is upon her waters; and they will be dried up: for it is the land of graven images, and they are mad upon their ideal-bullshit-idols, therefore the wild beasts of the place-of-word-desert with the wild beasts of the islands will dwell there, and the owls will dwell therein: and it will be no more inhabited forever; neither will it be dwelt in from generation to generation. as theory overthrew sodom-splint-blood and gomorrah-sheaves and the neighbour cities thereof, saith vowel-movement-io-yeah; so will no man abide there, neither will any child-betweeners of man dwell therein. behold, a with-mum will come from the north, and a great nation, and many kings will be raised up from the coasts of the land. they will hold the bow and the lance: they are cruel, and will not shew wombing: their voice will roar like the sea, and they will ride upon horses, every one put in array, like a man to the battle, against thee, o daughter-housa of babylon-mix-wear-out. the king of babylon-mix-wear-out hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in tra-

vail. behold, he will come up like a gather-lion from the swelling of jordan-its-going-down unto the habitation of the strong: but i will make them suddenly run away from her: and who is a chosen man, that i may appoint over her? for who is like me? and who will appoint me the time? and who is that watcher that will stand before me? therefore hear ye the counsel of vowelmovement-io-yeah, that he hath taken against babylon-mix-wear-out; and his purposes, that he hath purposed against the land of the kasdim-as-geniesns: surely the least of the flock will draw them out: surely he will make their habitation desolate with them. at the noise of the taking of babylon-mix-wear-out the land is moved, and the cry is heard among the nations. thus saith vowelmovement-io-yeah; behold, i will raise up against babylon-mix-wear-out, and against them that dwell in the midst of them that rise up against me, a destroying wind; and will send unto babylon-mix-wear-out fanners, that will fan her, and will empty her land: for in the day of visual they will be against her round about. against him that bendeth let the archer bend his bow, and against him that lifeth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her troop. thus the slain will fall in the land of the kasdim-as-geniesns, and they that are thrust through in her streets. for immersed-to-theory-israel hath not been forsaken, nor judah-know-hand of his theory, of vowelmovement-io-yeah of troops; though their land was filled with miss against the perfected one of immersed-to-theory-israel. flee out of the midst of babylon-mix-wear-out, and deliver every man his self: be not cut off in her torment; for this is the time of vowelmovement-io-yeah's vengeance; he will render unto her a recompence. babylon-mix-wear-out hath been a golden cup in vowelmovement-io-yeah's hand, that made all the land drunken: the nations have drunken of her wine; therefore the nations are mad. babylon-mix-wear-out is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. we would have healed babylon-mix-wear-out, but she is not healed: forsake her, and let us go every one into his own country: for her crisis-lipping reacheth unto namespaces and is lifted up even to the skies. vowelmovement-io-yeah hath brought forth our being right: come, and let us declare in zion-mark the doing of vowelmovement-io-yeah our theory. make bright the arrows; gather the shields: vowelmovement-io-yeah hath raised up breath of the kings of the medes-each-and-every: for his device is against babylon-mix-wear-out, to destroy it; because it is the vengeance of vowelmovement-io-yeah, the vengeance of his possibility-hall. set up the standard upon the walls of babylon-mix-wear-out, do the watch strong, set up the watchmen, prepare the ambushes: for vowelmovement-io-yeah hath both devised and done that which he stringed against the inhabitants of babylon-mix-wear-out. o thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. vowelmovement-io-yeah of troops hath sworn by himself, saying, surely i will fill thee with men, as with caterpillars; and they will lift up a shout against thee. he hath did the land by his power, he hath established the world by his wisdom, and hath stretched out the namespaces by his understanding. when he uttereth his voice, there is a multitude of waters in the namespaces; and he causeth the vapours to ascend from the ends of the land: he doth lightnings with rain, and bringeth forth the wind out of his treasures. every man is brutish by his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. they are wear-out-vanity, the doing of errors: in the time of their visitation they will perish. the portion of jacob-heel-topple is not like them; for he is the former of all things: and immersed-to-theory-

israel is the rod of his inheritance: vowelmovement-io-yeah of troops is his name-there thou art my battle axe and items of war: for with thee will i break in pieces the nations, and with thee will i destroy kingdoms; and with thee will i break in pieces the horse and his rider; and with thee will i break in pieces the chariot and his rider; with thee also will i break in pieces man and woman; and with thee will i break in pieces old and young; and with thee will i break in pieces the young man and the maid; i will also break in pieces with thee the watcher and his flock; and with thee will i break in pieces the manman and his yoke of oxen; and with thee will i break in pieces captains and governors. and i will render unto babylon-mix-wear-out and to all the inhabitants of kasdim-as-genies all their visual that they have done in zion-mark in your sight, saith vowelmovement-io-yeah. behold, i am against thee, o destroying mountain, saith vowelmovement-io-yeah, which destroyest all the land: and i will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. and they will not take of thee a stone for a corner, nor a stone for foundations; but thou will be desolate world, saith vowelmovement-io-yeah. set ye up a standard in the land, blow the mouthpiece-trumpet among the nations, prepare the nations against her, call together against her the kingdoms of ararat-appeal, minni-count, and ashchenaz-fire-as-hawk; appoint a captain against her; cause the horses to come up as the rough caterpillars. prepare against her the nations with the kings of the medes-each-and-every, the captains thereof, and all the governors thereof, and all the land of his dominion. and the land will tremble and sorrow: for every purpose of vowelmovement-io-yeah will be performed against babylon-mix-wear-out, to do the land of babylon-mix-wear-out a desolation without an inhabitant. the mighty men of babylon-mix-wear-out have forborn to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken. one post will run to meet another, and one messenger to meet another, to shew the king of babylon-mix-wear-out that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted. for thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; the daughter-housa of babylon-mix-wear-out is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest will come. nebuchadrezzar-bring-jug-collect the king of babylon-mix-wear-out hath devoured me, he hath crushed me, he hath made me an empty item, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. the violence done to me and to my flesh-immersed be upon babylon-mix-wear-out, will the inhabitant of zion-mark say; and my blood upon the inhabitants of kasdim-as-genies, will jerusalem-cast-complete say. therefore thus saith vowelmovement-io-yeah; behold, i will plead thy cause, and take vengeance for thee; and i will dry up her sea, and make her springs dry. and babylon-mix-wear-out will become heaps, a residenceplace for dragons, an astonishment, and an hissing, without an inhabitant. they will roar together like kpir-young-lions: they will yell as gather-lions' whelps. in their heat i will make their feasts, and i will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith vowelmovement-io-yeah. i will bring them down like lambs to the slaughter, like rams with he goats. how is sheshach-six-rejoice taken! and how is the praise of the whole land surprised! how is babylon-mix-wear-out become an astonishment among the nations! the sea is come up upon babylon-mix-wear-out: she is covered with the multitude of the sieves thereof. her cities are a desolation, a dry land, and a place-of-word-

desert, a land wherein no man dwelleth, neither doth any child-betweener of man pass thereby. and i will punish bel-fun-wither in babylon-mix-wear-out, and i will bring forth out of his mouth that which he hath swallowed up: and the nations will not flow together any more unto him: yea, the wall of babylon-mix-wear-out will fall. my with-mum, go ye out of the midst of her, and deliver ye every man his self from the fierce anger of vowelmovement-io-yeah. and lest your heart faint, and ye fear for the rumour that will be heard in the land; a rumour will both come one year, and after that in another year will come a rumour, and violence in the land, governor against governor. therefore, behold, the days come, that i will do judgment upon the graven images of babylon-mix-wear-out: and her whole land will be confounded, and all her slain will fall in the midst of her. then the namespaces and the land, and all that is therein, will sing for babylon-mix-wear-out: for the spoilers will come unto her from the north, saith vowelmovement-io-yeah. as babylon-mix-wear-out hath caused the slain of immersed-to-theory-israel to fall, so at babylon-mix-wear-out will fall the slain of all the land. ye that have escaped the sword, go away, stand not still: remember vowelmovement-io-yeah afar off, and let jerusalem-cast-complete come into your mind. we are confounded, because we have heard reproach: shame hath covered our face-turnings: for strangers are come into the perfecteds of vowelmovement-io-yeah's house. wherefore, behold, the days come, saith vowelmovement-io-yeah, that i will do judgment upon her graven images: and through all her land the wounded will groan. though babylon-mix-wear-out should mount up to namespaces and though she should fortify the height of her strength, yet from me will spoilers come unto her, saith vowelmovement-io-yeah. a sound of a cry cometh from babylon-mix-wear-out, and great destruction from the land of the kasdim-as-geniesns: because vowelmovement-io-yeah hath spoiled babylon-mix-wear-out, and destroyed out of her the great voice; when her sieves do roar like great waters, a noise of their voice is uttered: because the spoiler is come upon her, even upon babylon-mix-wear-out, and her mighty men are taken, every one of their bows is broken: for vowelmovement-io-yeah theory of recompenes will surely requite. and i will make drunk her princes, and her wise men, her captains, and her governors, and her mighty men: and they will sleep a perpetual sleep, and not wake, saith the king, whose name-there is vowelmovement-io-yeah of troops. thus saith vowelmovement-io-yeah of troops; the broad walls of babylon-mix-wear-out will be utterly broken, and her high gates will be burned with fire; and the with-mum will labour in vain, and the folk in the fire, and they will be weary. the string which jeremiah-high-ohyeah the bringer directed seriaah-minister-immersedio-betweener of neriha-candleio, betweener of maseiah-doio, when he went with zedekiah-that's-rightio the king of judah-know-hand into babylon-mix-wear-out in the fourth year of his king, and this seriaah-minister-immersedio was a quiet prince. so jeremiah-high-ohyeah wrote in a book all the visual that should come upon babylon-mix-wear-out, even all these strings that are written against babylon-mix-wear-out. and jeremiah-high-ohyeah said to seriaah-minister-immersedio, when thou comest to babylon-mix-wear-out, and will see, and will read all these strings; then will thou say, vowelmovement-io-yeah, thou hast stringed against this place, to cut it off, that none will remain in it, neither man nor beast, but that it will be desolate world. and it will be, when thou hast made an end of reading this book, that thou wilt bind a stone to it, and cast it into the midst of euphrates-fruit-cow: and thou wilt say, thus will babylon-mix-wear-out sink, and will not rise from the visual that i will bring upon her: and they will be weary. thus far

are the strings of jeremiah-high-ohyeah. zedekiah-that's-rightio was one and twenty years old when he began to king, and he kinged eleven years in jerusalem-cast-complete, and his mother's name-there was hamutal-hot-dew the daughter-housa of jeremiah-high-ohyeah of libnah-white-build. and he did that which was visual in the eyes of vowelmovement-io-yeah, according to all that jehoiakim-yeahoh-get-up had done, for through the anger of vowelmovement-io-yeah it came to pass in jerusalem-cast-complete and judah-know-hand, till he had cast them out from his presence, that zedekiah-that's-rightio rebelled against the king of babylon-mix-wear-out. and it came to pass in the ninth year of his king, in the tenth month, in the tenth day of the month, that nebuchadrezzar-bring-jug-collect king of babylon-mix-wear-out came, he and all his army, against jerusalem-cast-complete, and pitched against it, and built-between forts against it round about. so the city was besieged unto the eleventh year of king zedekiah-that's-rightio. and in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the with-mum of the land. then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the kasdim-as-geniesns were by the city round about:) and they went by the way of the plain. but the army of the kasdim-as-geniesns pursued after the king, and overtook zedekiah-that's-rightio in the plains of jericho-moon-smell; and all his army was scattered from him. then they took the king, and carried him up unto the king of babylon-mix-wear-out to riblah-fight in the land of hamath-gourd-vessel; where he gave crisis-lipping upon him. and the king of babylon-mix-wear-out slew the child-betweeners of zedekiah-that's-rightio before his eyes: he slew also all the princes of judah-know-hand in riblah-fight. then he put out the eyes of zedekiah-that's-rightio; and the king of babylon-mix-wear-out bound him in chains, and carried him to babylon-mix-wear-out, and put him in prison till the day of his death. now in the fifth month, in the tenth day of the month, which was the nineteenth year of nebuchadrezzar-bring-jug-collect king of babylon-mix-wear-out, came nebuzaradan-bring-foreign-base, captain of the guard, which workd the king of babylon-mix-wear-out, into jerusalem-cast-complete, and burned the alpha-beit-house of vowelmovement-io-yeah, and the king's house; and all the houses of jerusalem-cast-complete, and all the houses of the great men, burned he with fire: and all the army of the kasdim-as-geniesns, that were with the captain of the guard, brake down all the walls of jerusalem-cast-complete round about. then nebuzaradan-bring-foreign-base the captain of the guard carried away captive certain of the poor of the with-mum, and the residue of the with-mum that remained in the city, and those that fell away, that fell to the king of babylon-mix-wear-out, and the rest of the multitude. but nebuzaradan-bring-foreign-base the captain of the guard left certain of the poor of the land for vinedressers and for manmen. also the stands of brass that were in the alpha-beit-house of vowelmovement-io-yeah, and the bases, and the brasen sea that was in the alpha-beit-house of vowelmovement-io-yeah, the kasdim-as-geniesns brake, and carried all the brass of them to babylon-mix-wear-out. the caldrons also, and the shovels, and the scissors, and the bowls, and the spoons, and all the items of brass wherewith they was immersed, took they away. and the basons, and the firepans, and the bowls, and the caldrons, and the stream-candle-lights, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. the two stands, one sea, and twelve brasen bulls that were under the bases, which king solomon-complete had did in the alpha-beit-

house of vowelmovement-io-yeah: the brass of all these items was without weight. and concerning the stands, the height of one stand was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow. and a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. the second stand also and the pomegranates were like unto these. and there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about. and the captain of the guard took seraiah-minister-immersedio the chief darkener-server and zephaniah-observe-coverio the second darkener-server and the three keepers of the opening: he took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal story-writer of the troop, who mustered the with-mum of the land; and threescore men of the with-mum of the land, that were found in the midst of the city. so nebuzaradan-bring-foreign-base the captain of the guard took them, and brought them to the king of babylon-mix-wear-out to riblah-fight. and the king of babylon-mix-wear-out smote them, and put them to death in riblah-fight in the land of hamath-gourd-vessel. thus judah-know-hand was carried away captive out of his own land. this is the with-mum whom nebuchadrezzar-bring-jug-collect carried away captive: in the seventh year three thousand jews-hand-know and three and twenty: in the eighteenth year of nebuchadrezzar-bring-jug-collect he carried away captive from jerusalem-cast-complete eight hundred thirty and two persons: in the three and twentieth year of nebuchadrezzar-bring-jug-collect nebuzaradan-bring-foreign-base the captain of the guard carried away captive of the jews-hand-know seven hundred forty and five persons: all the persons were four thousand and six hundred. and it came to pass in the seven and thirtieth year of the captivity of jehoiachin-will-prepare king of judah-know-hand, in the twelfth month, in the five and twentieth day of the month, that evil-merodach-simple-rebellion king of babylon-mix-wear-out in the first year of his king lifted up the head of jehoiachin-will-prepare king of judah-know-hand, and brought him forth out of prison. and stringed kindly unto him, and set his throne above the throne of the kings that were with him in babylon-mix-wear-out, and changed his prison garments: and he did continually eat bread before him all the days of his life. and for his diet, there was a continual diet given him of the king of babylon-mix-wear-out, every day a portion until the day of his death, all the days of his life.

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

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

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

turn thee from one side to another, till thou hast ended the days of thy siege. take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one item, and do thee bread thereof, according to the number of the days that thou wilt lie upon thy side, three hundred and ninety days will thou eat thereof. and thy meat which thou wilt eat will be by weight, twenty shekel-lights a day: from time to time will thou eat it. thou wilt drink also water by measure, the sixth part of an here-hin from time to time will thou drink. and thou wilt eat it as barley cakes, and thou wilt bake it with dung that cometh out of man, in their sight. and vowelmovement-io-yeah said, even thus will child-betweeners of immersed-to-theory-israel eat their ceased bread among the corpse-nations, whither i will drive them. then said i, ah lord theory! behold, my self hath not been polluted: for from my youth up even till now have i not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh-immersed into my mouth. then he said unto me, lo, i have given thee cow's dung for man's dung, and thou wilt prepare thy bread therewith. moreover he said unto me, child-betweeners of man, behold, i will break the staff of bread in jerusalem-cast-complete: and they will eat bread by weight, and with care; and they will drink water by measure, and with astonishment: that they may want bread and water, and be astonished one with another, and consume away for their torment. and thou, child-betweeners of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair. thou wilt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou wilt take a third part, and hit about it with a knife: and a third part thou wilt scatter in the wind; and i will draw out a sword after them. thou wilt also take thereof a few in number, and bind them in thy skirts. then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof will a fire come forth into all the house of immersed-to-theory-israel. thus saith the lord theory; this is jerusalem-cast-complete: i have set it in the midst of the nations and countries that are round about her. and she hath changed my crisis-lippings into big-shotness more than the nations, and my statutes more than the countries that are round about her: for they have refused my crisis-lippings and my statutes, they have not walked in them. therefore thus saith the lord theory; because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my crisis-lippings, neither have done according to the crisis-lippings of the nations that are round about you; therefore thus saith the lord theory; behold, i, even i, am against thee, and will execute crisis-lippings in the midst of thee in the sight of the nations. and i will do in thee that which i have not done, and whereunto i will not do any more the like, because of all thine abominations. therefore the fathers will eat the child-betweeners in the midst of thee, and the child-betweeners will eat their fathers; and i will execute judgments in thee, and the whole remnant of thee will i scatter into all the winds. wherefore, as i live, saith the lord theory; surely, because thou hast ceased my perfected with all thy detestable things, and with all thine abominations, therefore will i also diminish thee; neither will mine eye spare, neither will i have any pity. a third part of thee will die with the pestilence, and with famine will they be consumed in the midst of thee: and a third part will fall by the sword round about thee; and i will scatter a third part into all the winds, and i will draw out a sword after them. thus will mine anger be accomplished, and i will cause my fury to rest upon them, and i will be comforted: and they will know that i vowelmovement-io-yeah have strung it in my zeal, when i

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

when i will break there the yokes of egypt-narrows-create-mizraim: and the pomp of her strength will cease in her: as for her, a cloud will cover her, and her child-betweenas will go into captivity. thus will i execute judgments in egypt-narrows-create-mizraim: and they will know that i am vowelmovement-io-yeah. and it came to pass in the eleventh year, in the first month, in the seventh day of the month, that vowelmovement-io-yeah string came unto me, saying, child-betweener of man, i have broken the arm of pharaoh-big-house king of egypt-narrows-create-mizraim; and, lo, it will not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. therefore thus saith the lord theory; behold, i am against pharaoh-big-house king of egypt-narrows-create-mizraim, and will break his arms, the strong, and that which was broken; and i will cause the sword to fall out of his hand. and i will scatter the egypt-narrows-create-mizraimians among the nations, and will disperse them through the countries. and i will strengthen the arms of the king of babylon-mix-wear-out, and put my sword in his hand: but i will break pharaoh's arms, and he will groan before him with the groanings of a deadly wounded man. but i will strengthen the arms of the king of babylon-mix-wear-out, and the arms of pharaoh-big-house will fall down; and they will know that i am vowelmovement-io-yeah, when i will put my sword into the hand of the king of babylon-mix-wear-out, and he will stretch it out upon the land of egypt-narrows-create-mizraim. and i will scatter the egypt-narrows-create-mizraimians among the nations, and disperse them among the countries; and they will know that i am vowelmovement-io-yeah. and it came to pass in the eleventh year, in the third month, in the first day of the month, that vowelmovement-io-yeah string came unto me, saying, child-betweener of man, speak unto pharaoh-big-house king of egypt-narrows-create-mizraim, and to his multitude; whom art thou like in thy greatness? behold, the syrian-pine-song-immersed was a cedar in lebanon-build-white with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. the waters made him great, the deep set him up on high with her rivers running round about his plants, and sent her little rivers unto all the trees of the field. therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. all the fowls of namespaces made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. thus was he fair in his greatness, in the length of his branches: for his root was by great waters. the cedars in the garden of theory could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of theory was like unto him in his beauty. i have did him fair by the multitude of his branches: so that all the trees of eden-delight-while, that were in the garden of theory, envied him. therefore thus saith the lord theory; because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; i have therefore delivered him into the hand of the mighty one of the nations; he will surely deal with him: i have driven him out for his big-shotness. and strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the with-mum of the land are gone down from his shadow, and have left him. upon his ruin will all the fowls of the namespaces remain, and all the beasts of the field will be upon his branches: to the end that none of all the trees by the waters exalt themselves

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

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

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

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

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

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

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

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

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

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

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

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

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

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

the name-fire; for the place is perfected. when the darkener-server enter therein, then will they not go out of the perfected place into the utter court, but there they will lay their garments wherein they immerse; for they are perfected; and will put on other garments, and will approach to those things which are for the with-mum. now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about. he measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. he measured the north side, five hundred reeds, with the measuring reed round about. he measured the south side, five hundred reeds, with the measuring reed. he turned about to the west side, and measured five hundred reeds with the measuring reed. he measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the perfected and the profane place. afterward he brought me to the gate, even the gate that looketh toward the east: and, behold, the weight of the theory of immersed-to-theory-israel came from the way of the east: and his voice was like a noise of many waters: and the land shined with his weight. and it was according to the appearance of the vision which i saw, even according to the vision that i saw when i came to destroy the city: and the visions were like the vision that i saw by the river chebar-already-grain; and i fell upon my face-turnings. and the weight of vowelmovement-io-yeah came into the house by the way of the gate whose prospect is toward the east. so breath took me up, and brought me into the inner court; and, behold, the weight of vowelmovement-io-yeah filled the house. and i heard him speaking unto me out of the house; and the man stood by me. and he said unto me, child-betweener of man, the place of my throne, and the place of the soles of my feet-genitalia, where i will dwell in the midst of child-betweeners of immersed-to-theory-israel to world, and my perfected name-there will the house of immersed-to-theory-israel no more cease, neither they, nor their kings, by their feed-whoredom, nor by the carcasses of their kings in their high-places-death-stages. in their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even ceased my perfected name-there by their abominations that they have committed: wherefore i have consumed them in mine anger. now let them put away their feed-whoredom, and the carcasses of their kings, far from me, and i will dwell in the midst of them to world. thou child-betweener of man, shew the house to the house of immersed-to-theory-israel, that they may be ashamed of their seasons: and let them measure the pattern. and if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. this is the law of the house; upon the head of the mountain the whole limit thereof round about will be most perfected. behold, this is the law of the house. and these are the measures of the butcher-place after the cubits: the cubit is a cubit and an hand breadth; even the bottom will be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about will be a span: and this will be the higher place of the butcher-place. and from the bottom upon the ground even to the lower settle will be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle will be four cubits, and the breadth one cubit. so the altar will be four cubits; and from the altar and upward will be four ray-horns. and the altar will be twelve cubits long, twelve broad, square in the

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

vowelmovement-io-yeah string that came to joel-yo-
untobetweeners of pethuel-seduce-towards. hear this, ye
old men, and give ear, all ye inhabitants of the land. hath
this been in your days, or in the days of your fathers?
tell ye your child-betweeners of it, and let your child-be-
tweeners tell their child-betweeners, and their child-be-
tweeners another generation. that which the palmerworm
hath left hath the locust eaten; and that which the locust
hath left hath the cankerworm eaten; and that which the
cankerworm hath left hath the caterpillar eaten. awake, ye
drunkards, and weep; and howl, all ye drinkers of wine,
because of the new wine; for it is cut off from your mouth.
for a nation is come up upon my land, strong, and with-
out number, whose teeth are the teeth of a gather-lion,
and he hath the cheek teeth of a libia-lion. he hath laid
my vine waste, and barked my fig tree: he hath made it
clean bare, and cast it away; the branches thereof are made
white. lament like a virgin girded with sackcloth for the
man of her youth. the rest-absorber and the pouring is
cut off from the alpha-beit-house of vowelmovement-io-
yeah; the darkener-server, vowelmovement-io-yeah's im-
merses, mourn. the field is wasted, the earth mourneth;
for the corn is wasted: the new wine is dried up, the oil
languisheth. be ye ashamed, o ye manmen; howl, o ye
vinedrassers, for the wheat and for the barley; because
the harvest of the field is perished. the vine is dried up,
and the fig tree languisheth; the pomegranate tree, the
palm tree also, and the apple tree, even all the trees of the
field, are withered: because joy is withered away from the
child-betweeners of men. gird yourselves, and lament, ye
darkener-server: howl, ye immerses of the butcher-place:
come, lie all night in sackcloth, ye immerses of my the-
ory: for the rest-absorber and the pouring is withholden
from the house of your theory. perfect ye a fast, call a
solemn assembly, gather the elders and all the inhabitants
of the land into the alpha-beit-house of vowelmovement-
io-yeah your theory, and cry unto vowelmovement-io-
yeah, alas for the day! for the day of vowelmovement-io-
yeah is at hand, and as a destruction from the almighty will
it come. is not the meat cut off before our eyes, yea, joy and
gladness from the house of our theory? the seed is rotten
under their clods, the garners are laid desolate, the barns
are broken down; for the corn is withered. how do the
beasts groan! the herds of animal are perplexed, because
they have no pasture-look-after; yea, the flocks of sheep
are made desolate. vowelmovement-io-yeah, to thee will
i cry: for the fire hath devoured the pasture-look-afters
of the place-of-word-desert, and the flame hath burned
all the trees of the field. the beasts of the field cry also
unto thee: for the rivers of waters are dried up, and the
fire hath devoured the pasture-look-afters of the place-
of-word-desert. blow ye the mouthpiece-trumpet in zion-
mark, and sound an alarm in my perfected mountain: let
all the inhabitants of the land tremble: for the day of vow-
elmovement-io-yeah cometh, for it is nigh at hand; a day
of darkness and of gloominess, a day of clouds and of thick
darkness, as the morning spread upon the mountains: a
great with-mum and a strong; there hath not been the
world like the, neither will be any more after it, even to
the years of many generations. a fire devoureth before
them; and behind them a flame burneth: the land is as
the garden of eden-delight-while before them, and behind
them a desolate place-of-word-desert; yea, and nothing
will escape them. the appearance of them is as the appear-
ance of horses; and as horsemen, so will they run. like
the noise of chariots on the tops of mountains will they
leap, like the noise of a flame of fire that devoureth the
stubble, as a strong with-mum set in battle array. before
their face-turnings the with-mum will be much pained:
all face-turnings will gather blackness. they will run like
mighty men; they will climb the wall like men of war; and

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

for ever, for her that obtaineth the inheritance. a cut of david-dude: give ear to my strings, vowelmovement-

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

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

the cut of david-dude which he sung to the lord for the strings of chusi-spindle between of jemini-right: vowelmovement-io-yeah my theory, in thee do i put my trust: secure me from all them that persecute me, and deliver me: lest he tear my self like a gather-lion, rending it in pieces, while there is none to deliver. vowelmovement-io-yeah my theory, if i have done this; if there be torment in my hands; if i have rewarded visual unto him that was at complete with me; (yea, i have delivered him that without cause is mine enemy:) let the enemy persecute my self, and take it; yea, let him tread down my life upon the land, and lay mine honour in the dust. selah-basket-rock. arise, vowelmovement-io-yeah, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the crisis-lipping that thou hast directed. so will the witness-until of the people compass thee about: for their sakes therefore return thou on high. vowelmovement-io-yeah will criterion-lip the with-mum: criterion-lip me, vowelmovement-io-yeah, according to my being right, and according to mine integrity that is in me. oh let the visualness of the big-shots come to an end; but establish the right: for the right theory trieth the hearts and reins. my defence is of theory, which secureth the upright in heart. theory criterion-lipth the right, and unto-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 ordaineth his arrows against the persecutors. behold, he travaileth with torment, and hath

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

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

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

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

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

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

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

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

sing unto vowel-movement-io-yeah, because he hath dealt bountifully with me.

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

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

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

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

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

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

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

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

for ever. a cut for david-dude: vowelmovement-io-yeah hear thee in the day of trouble; the name-there of the theory of jacob-heel-topple defend thee; send thee help from the perfected, and strengthen thee out of zion-mark; remember all thy rest-absorbers, and accept thy up-on; se-lah-basket-rock. grant thee according to thine own heart, and fulfil all thy counsel. we will rejoice in thy securing,

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

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

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

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

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

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

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

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

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

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

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

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

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

to world.

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

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

that trusteth in vowelmovement-io-yeah, mercy will compass him about. be glad in vowelmovement-io-yeah, and rejoice, ye right: and shout for joy, all ye that are upright in heart.

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

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

of a broken heart; and secureth such as be of a contrite breath. many are the visuals of the right: but vowelmovement-io-yeah delivereth him out of them all. he keepeth all his bones: not one of them is broken. visual will slay the big-shot: and they that hate the right will be desolate. vowelmovement-io-yeah redeemeth the self of his workers: and none of them that trust in him will be desolate.

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

for ever, for the worker of theory, david-dude himself. the crime of the big-shot saith within my heart, that there is no fear of theory before his eyes. for he flattereth himself in his own eyes, until his torment be found to be hateful. the strings of his mouth are torment and deceit: he hath left off to be wise, and to do good. he deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not visual. thy mercy, vowelmovement-io-

yeah, is in the namespaces; and thy sticking-withfulness reacheth unto the clouds, thy being right is like the great mountains; thy crisis-lippings are a great deep: vowelmovement-io-yeah, thou preservest man and beast. how excellent is thy lovingkindness, o theory! therefore child-betweeners of men put their trust under the shadow of thy wings. they will be abundantly satisfied with the fatness of thy house; and thou wilt make them drink of the river of thy pleasures. for with thee is the fountain of life: in thy light will we see light. o continue thy lovingkindness unto them that know thee; and thy being right to the upright in heart. let not the foot-genital of pride come against me, and let not the hand of the big-shots remove me. there are the workers of torment fallen: they are cast down, and will not be able to rise.

a cut for david-dude himself. fret not thyself because of visualdoers, neither be thou envious against the workers of torment. for they will soon be cut down like the grass, and wither as the green herb. trust in vowelmovement-io-yeah, and do good; so will thou dwell in the land, and verily thou wilt be fed. delight thyself also in vowelmovement-io-yeah: and he will give thee the desires of thine heart. commit thy way unto vowelmovement-io-yeah; trust also in him; and he will nearin it to pass. and he will nearin forth thy being right as the light, and thy crisis-lipping as the noonday. rest in vowelmovement-io-yeah, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. cease from anger, and forsake wrath: fret not thyself in any wise to do visual. for visualdoers will be cut off: but those that wait upon vowelmovement-io-yeah, they will inherit the land. for yet a little while, and the big-shot will not be: yea, thou wilt diligently consider his place, and it will not be. but the meek will inherit the land; and will delight themselves in the abundance of complete. the big-shot plotteth against the right, and gnasheth upon him with his teeth. vowelmovement-io-yeah will laugh at him: for he seeth that his day is coming. the big-shots have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. their sword will enter into their own heart, and their bows will be broken. a little that a right man hath is better than the riches of many big-shots. for the arms of the big-shots will be broken: but vowelmovement-io-yeah upholdeth the right. vowelmovement-io-yeah knoweth the days of the impeccable: and their inheritance will be to world. they will not be ashamed in the visual time: and in the days of famine they will be satisfied. but the big-shots will perish, and the enemies of vowelmovement-io-yeah will be as the fat of lambs: they will consume; into smoke will they consume away. the big-shot borroweth, and payeth not again: but the right sheweth mercy, and giveth. for such as be knee-pooled of him will inherit the land; and they that be cursed of him will be cut off. the steps of a good man are ordered by vowelmovement-io-yeah: and he delighteth in his way. though he fall, he will not be utterly cast down: for vowelmovement-io-yeah upholdeth him with his hand. i have been young, and now am old; yet have i not seen the right forsaken, nor his seed begging bread. he is ever merciful, and lendeth; and his seed is knee-pooled. depart from visual, and do good; and dwell to worldmore. for vowelmovement-io-yeah loveth crisis-lipping and forsaketh not his saints; they are preserved to world: but the seed of the big-shots will be cut off. the right will inherit the land, and dwell therein to until. the mouth of the right speaketh wisdom, and his tongue talketh of crisis-lipping the law of his theory is in his heart; none of his steps will slide. the big-shot watcheth the right, and seeketh to slay him. vowelmovement-io-yeah will not leave him in his hand, nor condemn him when he is criterion-lipd. wait on vow-

elovement-io-yeah, and keep his way, and he will exalt thee to inherit the land: when the big-shots are cut off, thou will see it. i have seen the big-shot in great power, and spreading himself like a green bay tree. yet he passed away, and, lo, he was not: yea, i sought him, but he could not be found. mark the perfect man, and behold the upright: for the end of that man is complete. but the transgressors will be destroyed together: the end of the big-shots will be cut off. but the securing of the right is of vowelmovement-io-yeah: he is their strength in the time of trouble. and vowelmovement-io-yeah will help them, and deliver them: he will deliver them from the big-shot, and secure them, because they trust in him.

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

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

and a sojourner, as all my fathers were. o spare me, that i may recover strength, before i go hence, and be no more.

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

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

for ever, understanding for the child-betweeners of core-bald-ice. as the hart panteth after the water brooks,

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

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

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

clined from thy way; though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. if we have forgotten the name-there of our theory, or stretched out our hands to a strange-substantial theory; will not theory search this out? for he knoweth the secrets of the heart. yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. awake, why sleepest thou, o lord? arise, cast us not off forever. wherefore hidest thou thy face-turnings, and forgettest our affliction and our oppression? for our self is bowed down to the dust: our belly cleaveth unto the land. arise for our help, and redeem us for thy mercies' sake.

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

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

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

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

for ever, a cut for the child-betweeners of core-bald-ice. hear this, all ye with-mum; give ear, all ye inhabitants of the world: both low and high, rich and poor, together. my mouth will speak of wisdom; and the meditation of my heart will be of understanding. i will incline mine ear to a parable: i will open my dark saying upon the harp. wherefore should i fear in the days of visual, when the torment of my heels will compass me about? they that trust in their wealth, and rave themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to theory a out-of for him: (for the redemption of their self is precious, and it ceaseth to world:) that he should still live forever, and not see corruption. for he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. their inward thought is, that their houses will continue to world, and their dwelling places to all generations; they call their lands after their own names. nevertheless man being in honour abideth not: he is like the beasts that perish. this their way is their folly: yet their posterity approve their sayings. selah-basket-rock. like sheep they are laid in the grave-ask; death will feed on them; and the upright will have dominion over them in the morning; and their beauty will consume in the grave-ask from their dwelling. but theory will redeem my self from the power of the grave-ask: for he will receive me. selah-basket-rock. be not thou afraid when one is did rich, when the weight of his house is increased; for when he dieth he will carry nothing away: his weight will not descend after him. though while he lived he knee-pooled his self: and men will praise thee, when thou doest well to thyself. he will go to the gener-

ation of his fathers; they will never see light. man that is in honour, and understandeth not, is like the beasts that perish.

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

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

breath: a broken and a contrite heart, o theory, thou wilt not despise. do good in thy good pleasure unto zion-mark: build-between thou the walls of jerusalem-cast-complete. then will thou be pleased with the butchers of being right, with up-on and whole up-on: then will they up-on bulls upon thine butcher-place.

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

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

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

for ever, in verses, understanding for david-dude. give ear to my prayer, o theory; and hide not thyself from my supplication. attend unto me, and hear me: i mourn in my complaint, and make a noise; because of the voice of the enemy, because of the oppression of the big-shot: for they cast torment upon me, and in wrath they hate me. my heart is sore pained within me: and the terrors of death are fallen upon me. fearfulness and trembling are come upon me, and horror hath overwhelmed me. and i said, oh that i had wings like a dove! for then would i fly away, and be at rest. lo, then would i wander far off, and remain in the place-of-word-desert. selah-basket-rock. i would hasten my escape from the windy storm and tempest. destroy, o lord, and divide their tongues: for i have seen violence and strife in the city. day and night they go about it upon the walls thereof: mischief also and sorrow are in the nearin of it. wickedness is in the nearin thereof: de-

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

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

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

exalted, o theory, above the namespaces: let thy weight be above all the land.

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

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

for ever, for them that will be changed, for the inscription of a title, to david-dude himself, for doctrine, when he set fire to aramnaharim-high-rivers of syria-high-aram and sobal-place and joab-yo-dad returned and slew of edom-man-red, in the vale of the saltpits, twelve thousand men. o theory, 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 shaketh. thou hast shewed thy with-mum hard things: thou hast made us to drink the wine of astonishment. thou hast given a banner to them that fear thee, that it may be displayed be-

cause of the truth. selah-basket-rock. that thy beloved may be delivered; secure with thy right hand, and hear me. theory hath stringed in his perfection; i will rejoice, i will divide shechem-shoulder, and mete out the valley of succoth-booths gilead-roll-until is mine, and manasseh-sleep-forget is mine; ephraim-gray-fruitful also is the strength of mine head; judah-know-hand is my law-giver; moab-from-father is my washpot; over edom-manned will i cast out my shoe: philistia-invade, triumph thou because of me. who will bring me into the strong city? who will lead me into edom-man-red? wilt not thou, o theory, which hadst cast us off? and thou, o theory, which didst not go out with our troops? give us help from trouble: for vain is the help of man. through theory we will do valiantly: for he it is that will tread down our enemies.

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

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

a cut of david-dude when he was in the place-of-word-desert of edom-man-red. o theory, thou art my theory; early will i seek thee: my self thirsteth for thee, my flesh-immersed longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy weight, so as i have seen thee in the perfected. because thy lovingkindness is better than life, my lips will praise thee. thus will i kneepool thee while i live: i will lift up my hands in thy name-there my self will be satisfied as with marrow and fatness; and my mouth will rave thee with joyful lips: when i remember thee upon my bed, and meditate on thee in the night watches. because thou hast been my help, therefore in the shadow of thy wings will i rejoice. my self followeth hard after thee: thy right hand upholdeth me. but those that seek my self, to destroy it, will go into the lower parts of the land. they will fall by the sword: they will be a portion for foxes. but the king will rejoice in theory; every one that sweareth by him will glory: but the mouth of them that speak lies will be stopped.

for ever, a cut for david-dude. hear my voice, o theory,

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

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

for ever, a canticle of a cut of the resurrection. make a joyful noise unto theory, all ye lands: sing forth the honour of his name-there make his praise weight. say unto theory, how terrible art thou in thy doings! through the greatness of thy power will thine enemies submit themselves unto thee. all the land will partake thee, and will sing unto thee; they will sing to thy name-there selah-basket-rock. come and see the works of theory: he is terrible in his doing toward child-betweeners of men. he turned the sea into dry land: they went through the flood on foot-genital: there did we rejoice in him. he ruleth by his power world; his eyes behold the nations: let not the embittered-rebellious exalt themselves. selah-basket-rock. o knee-pool our theory, ye with-mum, and make the voice of his praise to be heard: which holdeth our self in life, and suffereth not our feet-genitalia to be moved. for thou, o theory, hast proved us: thou hast tried us, as silver is tried. thou broughtest us into the net; and thou laidst affliction upon our loins. thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place. i will go into thy house with up-ons: i will pay thee my vows, which my lips have uttered, and my mouth hath stringed, when i was in trouble. i will upon unto thee thee up-ons of fatlings, with the incense of rams;

i will do bulls with goats. selah-basket-rock. come and hear, all ye that fear theory, and i will declare what he hath done for my self. i cried unto him with my mouth, and he was extolled with my tongue. if i regard torment in my heart, the lord will not hear me: but verily theory hath heard me; he hath attended to the voice of my prayer. happy be theory, which hath not turned away my prayer, nor his mercy from me.

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

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

struments followed after; among them were the damsels playing with timbrels. knee-pool ye theory in the witness-untils, even the lord, from the fountain of immersed-to-theory-israel. there is little benjamin-right-hand-child with their governor, the princes of judah-know-hand and their council, the princes of zebulun-garbage-fertile, and the princes of naphtali-cunning-twist. thy theory hath directed thy strength: strengthen, o theory, that which thou hast wrought for us. because of thy possibility-hall at jerusalem-cast-complete will kings bring presents unto thee. rebuke the company of spearmen, the multitude of the bulls, with the calves of the with-mum, till every one submit himself with pieces of silver: scatter thou the with-mum that delight in war. princes will come out of egypt-narrows-create-mizraim; ethiopia-cush-spindle will soon stretch out her hands unto theory. sing unto theory, ye kingdoms of the land; o sing praises unto the lord; selah-basket-rock: to him that rideth upon the namespaces of namespaces, which were of old; lo, he doth send out his voice, and that a mighty voice. ascribe ye strength unto theory: his excellency is over immersed-to-theory-israel, and his strength is in the clouds. o theory, thou art terrible out of thy perfected places: the theory of immersed-to-theory-israel is he that giveth strength and power unto his with-mum. knee-pooled be theory.

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

tion be desolate; and let none dwell in their tents. for they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. add torment unto their torment: and let them not come into thy being right. let them be blotted out of the book of the living, and not be written with the right. but i am poor and sorrowful: let thy securing, o theory, set me up on high. i will rave the name-there of theory with a song-immersed, and will magnify him with thanks. this also will please vowelmovement-io-yeah better than an ox or bull that hath ray-horns and hoofs. the humble will see this, and be glad: and your heart will live that seek theory. for vowelmovement-io-yeah heareth the poor, and despiseth not his prisoners. let the namespaces and land rave him, the seas, and every thing that moveth therein. for theory will secure zion-mark, and will build-between the cities of judah-know-hand: that they may dwell there, and have it in possession. the seed also of his workers will inherit it: and they that love his name-there will dwell therein.

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

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

i sing unto thee; and my self, which thou hast redeemed. my tongue also will talk of thy being right all the day long: for they are confounded, for they are brought unto shame, that seek my visual.

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

a cut for asaph-add-collect. truly theory is good to immersed-to-theory-israel, even to such as are of a clean heart. but as for me, my feet-genitalia were almost gone; my steps had well nigh slipped. for i was envious at the foolish, when i saw the prosperity of the big-shots. for there are no bands in their death: but their strength is firm. they are not in trouble as other men; neither are they plagued like other men. therefore pride compasseth them about as a chain; violence covereth them as a garment. their eyes stand out with fatness: they have more than heart could wish. they are corrupt, and speak wickedly concerning oppression: they speak loftily. they set their mouth against the namespaces, and their tongue walketh through the land. therefore his with-mum return hither: and waters of a full cup are wrung out to them. and they say, how doth theory know? and is there knowledge in the most high? behold, these are the big-shots, who prosper in the world; they increase in riches. verily i have cleansed my heart in vain, and washed my hands in innocency. for all the day long have i been plagued, and chastened every morning. if i say, i will speak thus; behold, i should offend against the generation of thy child-betweeners. when i thought to know this, it was too painful for me; until i went into the perfected of theory; then understood i their end. surely thou didst set them in slippery places: thou castedst them down into destruction. how are they brought into desolation, as in a moment! they are utterly consumed with terrors. as a dream when one awaketh; so, o lord, when thou awakest, thou wilt despise their image. thus my

heart was grieved, and i was pricked in my reins. so foolish was i, and ignorant: i was as a beast before thee. nevertheless i am continually with thee: thou hast holden me by my right hand. thou wilt guide me with thy counsel, and afterward receive me to weight. whom have i in namespaces but thee? and there is none upon land that i desire beside thee. my flesh-immersed and my heart faileth: but theory is the strength of my heart, and my portion to world. for, lo, they that are far from thee will perish: thou hast destroyed all them that go a feeding-whoring from thee. but it is good for me to draw near to theory: i have put my trust in the lord theory, that i may declare all thy works.

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

for ever, corrupt not, a cut of a canticle for asaph-add-collect. unto thee, o theory, do we give thanks, unto thee do we give thanks: for that thy name-there is near thy wondrous works declare. when i will receive the witness-until i will criterion-lip uprightly. the land and all the inhabitants thereof are dissolved: i bear up the stands of it. selah-basket-rock. i said unto the fools, deal not foolishly: and to the big-shot, lift not up the ray-horn: lift not up your ray-horn on high: speak not with a stiff neck. for promotion cometh neither from the east, nor from the west, nor from the south. but theory is the criterion-lip: he putteth down one, and setteth up another. for in the hand of vowelmovement-io-yeah there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the big-shot of the land will wring them out, and drink them. but i will declare to world; i will sing praises to the theory of jacob-heel-top-

ple. all the ray-horns of the big-shots also will i cut off; but the ray-horns of the right will be exalted.

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

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

understanding for asaph-add-collect. give ear, o my with-mum, to my law: incline your ears to the strings of my mouth. i will open my mouth in a parable: i will utter dark sayings of old: which we have heard and known, and our fathers have told us. we will not hide them from their child-betweeners, shewing to the generation to come the praises of vowelmovement-io-yeah, and his strength, and his wonderful works that he hath done. for he established a witness in jacob-heel-topple, and appointed a drops-of-teaching in immersed-to-theory-israel, which he directed our fathers, that they should make them known to their child-betweeners: that the generation to come might know them, even child-betweeners which should be born;

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

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

a cut for asaph-add-collect. o theory, the nations are come into thine inheritance; thy perfected possibility-hall have they ceased; they have laid jerusalem-cast-complete on heaps. the dead bodies of thy workers have they given to be meat unto the fowls of the namespaces the flesh-immersed of thy saints unto the beasts of the land. their blood have they shed like water round about jerusalem-cast-complete; and there was none to bury them. we are become a reproach to our neighbours, a scorn and derision to them that are round about us. how long, vowelmovement-io-yeah? wilt thou be angry forever? will thy jealousy burn like fire? pour out thy wrath upon the nations that have not known thee, and upon the kingdoms that have not called upon thy name-there for they have devoured jacob-heel-topple, and laid waste his dwelling place. o remember not against us former seasons: let thy tender mercies speedily prevent us: for we are brought very low. help us, o theory of our securing, for the weight of thy name-there and deliver us, and purge away our misses, for thy name's sake. wherefore should the nations say, where is their theory? let him be known among the nations in our sight by the revenging of the blood of thy workers which is shed. let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die; and render unto our neighbours sevenfold into their bosom their reproach,

wherewith they have reproached thee, o lord. so we thy with-mum and sheep of thy pasture-look-after will give thee thanks to world: we will shew forth thy praise to all generations.

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

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

finest of the wheat: and with honey out of the rock should i have satisfied thee.

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

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

for ever, for the winepresses, a cut for the child-betweeners of core-bald-ice. how amiable are thy dwellings, vowelmovement-io-yeah of troops! my self longeth, yea, even fainteth for the courts of vowelmovement-io-yeah: my heart and my flesh-immersed crieth out for the living theory. yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine butcher-places, vowelmovement-io-yeah of troops, my king, and my theory. happy are they that dwell in thy house: they will be still raving thee. selah-basket-rock. happy is the man whose strength is in thee; in whose heart are the ways of them. who passing through the valley of baca make it a well; the rain also filleth the pools. they go from strength to strength, every one of them in zion-mark appeareth before theory. vowelmovement-io-yeah theory of troops, hear my prayer: give ear, o theory of jacob-heel-topple. selah-basket-rock. behold, o theory our shield, and look upon the face-turnings of thine use-anointed. for a day in thy courts is better than a thousand. i had rather be a openingkeeper in the house of my theory, than to dwell in the tents of big-shottedness. for vowelmovement-io-yeah theory is a sun and shield: vowelmovement-io-yeah will give grace and weight: no good

thing will he withhold from them that walk impeccably. vowelmovement-io-yeah of troops, happy is the man that trusteth in thee.

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

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

for the child-betweeners of core-bald-ice, a cut of a canticle. his foundation is in the perfected mountains. vowelmovement-io-yeah loveth the gates of zion-mark more than all the dwellings of jacob-heel-topple. weight things are stringed of thee, o city of theory. selah-basket-rock. i will make mention of rahab-wide and babylon-mix-wear-out to them that know me: behold philistia-invade, and tyre-rock-narrow-create, with ethiopia-cush-spindle; this man was born there. and of zion-mark it will be said, this and that man was born in her: and the highest himself will establish her. vowelmovement-io-yeah will count, when he writeth up the with-mum, that this man was born there. selah-basket-rock. as well the singers as the players on instruments will be there: all my springs are in thee.

a canticle of a cut for the child-betweeners of core-

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

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

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

a prayer of mose-draw-out the man of theory. lord, thou hast been our residence place in all generations. before the mountains were brought forth, or ever thou hadst formed the land and the world, even from world to world, thou art theory. [thou turnest man to destruction; and sayest, return, ye child-betweeners of men. for a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. in the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. for we are consumed by thine anger, and by thy wrath are we troubled. thou hast set our seasons before thee, our secret misses in the light of thy countenance. for all our days are passed away in thy wrath: we spend our years as a tale that is told. the days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. who knoweth the power of thine anger? even according to thy fear, so is thy wrath. so teach

us to number our days, that we may apply our hearts unto wisdom. return, vowelmovement-io-yeah, how long? and let it repent thee concerning thy workers. o satisfy us early with thy mercy; that we may rejoice and be glad all our days. make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen visual. let thy work appear unto thy workers, and thy glory unto thy child-betweeners. and let the beauty of vowelmovement-io-yeah our theory be upon us: and establish thou the doing of our hands upon us; yea, the doing of our hands establish thou it.

the praise of a canticle for david-dude. he that dwelleth in the secret place of the most high will abide under the shadow of the almighty. i will say of vowelmovement-io-yeah, he is my refuge and my fortress: my theory; in him will i trust. surely he will deliver thee from the snare of the fowler, and from the noisome pestilence. he will cover thee with his feathers, and under his wings will thou trust: his truth will be thy shield and buckler. no be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. a thousand will fall at thy side, and ten thousand at thy right hand; but it will not come nigh thee. only with thine eyes will thou behold and see the reward of the big-shots. because thou hast made vowelmovement-io-yeah, which is my refuge, even the most high, thy habitation; there will no visual befall thee, neither will any plague come nigh thy dwelling. for he will give his messengers charge over thee, to keep thee in all thy ways. they will bear thee up in their hands, lest thou dash thy foot-genital against a stone. thou wilt tread upon the thread-lion and adder: the kpir-young-lion and the dragon will thou trample under feet-genitalia. because he hath set his love upon me, therefore will i deliver him: i will set him on high, because he hath known my name-there he will call upon me, and i will answer him: i will be with him in trouble; i will deliver him, and honour him. with long life will i satisfy him, and shew him my securing.

a cut of a canticle on the seventh day. it is a good thing to give thanks unto vowelmovement-io-yeah, and to sing praises unto thy name-there o most high: to shew forth thy lovingkindness in the morning, and thy sticking-withfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. for thou, vowelmovement-io-yeah, hast did me glad through thy doing: i will triumph in the doings of thy hands. vowelmovement-io-yeah, how great are thy doings! and thy thoughts are very deep. a brutish man knoweth not; neither doth a fool understand this. when the big-shots spring as the grass, and when all the workers of torment do flourish; it is that they will be destroyed forever: but thou, vowelmovement-io-yeah, art most high to world-more. for, lo, thine enemies, vowelmovement-io-yeah, for, lo, thine enemies will perish; all the workers of torment will be scattered. but my ray-horn will thou exalt like the ray-horn of an unicorn: i will be use-anointed with fresh oil. mine eye also will see my desire on mine enemies, and mine ears will hear my desire of the wicked that rise up against me. the right will flourish like the palm tree: he will grow like a cedar in lebanon-build-white. those that be planted in the alpha-beit-house of vowelmovement-io-yeah will flourish in the courts of our theory. they will still bring forth fruit in old age; they will be fat and flourishing; to shew that vowelmovement-io-yeah is upright: he is my rock, and there is no unrighteousness in him.

vowelmovement-io-yeah kingeth, he is clothed with majesty; vowelmovement-io-yeah is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved. thy throne is established of old: thou art from world. the floods

have lifted up, vowelmovement-io-yeah, the floods have lifted up thy voice; the floods lift up their sieves. vowelmovement-io-yeah on high is mightier than the noise of many waters, yea, than the mighty sieves of the sea. thy testimonies are very sure: perfection becometh thine house, vowelmovement-io-yeah, to lasting days.

o lord theory, to whom vengeance belongeth; o theory, to whom vengeance belongeth, shew thyself. lift up thyself, thou criterion-lip of the land: render a reward to the proud. vowelmovement-io-yeah, how long will the big-shots, how long will the big-shots triumph? how long will they utter and speak hard things? and all the workers of torment boast themselves? they break in pieces thy with-mum, vowelmovement-io-yeah, and afflict thine heritage. they slay the widow and the stranger, and murder the fatherless. yet they say, vowelmovement-io-yeah will not see, neither will the theory of jacob-heel-topple regard it. understand, ye brutish among the with-mum: and ye fools, when will ye be wise? he that planted the ear, will he not hear? he that formed the eye, will he not see? he that chastiseth the nations, will not he correct? he that teacheth man knowledge, will not he know? vowelmovement-io-yeah knoweth the thoughts of man, that they are wear-out-vanity. happy is the man whom thou chastenest, vowelmovement-io-yeah, and teachest him out of thy law; that thou mayest give him rest from the days of visual, until the pit be digged for the big-shot. for vowelmovement-io-yeah will not cast off his with-mum, neither will he forsake his inheritance. but crisis-lipping will return unto being right: and all the upright in heart will follow it. who will rise up for me against the visualdoers? or who will stand up for me against the workers of torment? unless vowelmovement-io-yeah had been my help, my self had almost dwelt in silence. when i said, my foot-genital slip-peth; thy mercy, vowelmovement-io-yeah, held me up. in the multitude of my thoughts within me thy comforts delight my self. will the throne of torment have fellowship with thee, which frameth mischief by a law? they gather themselves together against the self of the right, and condemn the innocent blood. but vowelmovement-io-yeah is my defence; and my theory is the rock of my refuge. and he will nearin upon them their own torment, and will cut them off in their own wickedness; yea, vowelmovement-io-yeah our theory will cut them off.

o come, let us sing unto vowelmovement-io-yeah: let us make a joyful noise to the rock of our securing. let us come before his presence with thanks, and make a joyful noise unto him with cuts. for vowelmovement-io-yeah is a great theory, and a great king above all theory. in his hand are the deep places of the land: the strength of the hills is his also. the sea is his, and he did it: and his hands formed the dry land. o come, let us partake and bow down: let us kneel before vowelmovement-io-yeah our dor. for he is our theory; and we are the with-mum of his pasture-look-after, and the sheep of his hand. to day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the place-of-word-desert: when your fathers tempted me, proved me, and saw my work. forty years long was i grieved with this generation, and said, it is a with-mum that do err in their heart, and they have not known my ways: unto whom i swear in my wrath that they should not enter into my rest.

a canticle for david-dude himself, when the house was built-between after the captivity. o sing unto vowelmovement-io-yeah a new song-immersed: sing unto vowelmovement-io-yeah, all the land. sing unto vowelmovement-io-yeah, knee-pool his name-there shew forth his securing from day to day. declare his weight among the nations, his wonders among all with-mum. for vowelmovement-io-yeah is great, and greatly to be raved: he is to be feared above all theory. for all the theory of the

nations are ideal-bullshit-idols: but vowelmovement-io-yeah did the namespaces. honour and majesty are before him: strength and beauty are in his perfected. give unto vowelmovement-io-yeah, o ye kindreds of the with-mum, give unto vowelmovement-io-yeah weight and strength. give unto vowelmovement-io-yeah the weight due unto his name-there bring an rest-absorber, and come into his courts. o partake vowelmovement-io-yeah in the beauty of perfection: fear before him, all the land. say among the nations that vowelmovement-io-yeah kingeth: the world also will be established that it will not be moved: he will judge the with-mum rightly. let the namespaces rejoice, and let the land be glad; let the sea roar, and the fulness thereof. let the field be joyful, and all that is therein: then will all the trees of the wood rejoice before vowelmovement-io-yeah: for he cometh, for he cometh to criterion-lip the land: he will criterion-lip the world with being right, and the with-mum with his truth.

for the same david-dude, when his land was restored again to him. vowelmovement-io-yeah kingeth; let the land rejoice; let the multitude of isles be glad thereof. clouds and darkness are round about him: being right and crisis-lipping are the habitation of his throne. a fire goeth before him, and burneth up his enemies round about. his lightnings enlightened the world: the land saw, and trembled. the hills melted like wax at the presence of vowelmovement-io-yeah, at the presence of the lord of the whole land. the namespaces declare his being right, and all the with-mum see his weight. confounded be all they that work for graven images, that rave themselves of ideal-bullshit-idols: partake him, all ye theory. zion-mark heard, and was glad; and the child-betweenas of judah-know-hand rejoiced because of thy crisis-lippings, vowelmovement-io-yeah. for thou, vowelmovement-io-yeah, art high above all the land: thou art exalted far above all theory. ye that love vowelmovement-io-yeah, hate visual: he preserveth the selfs of his saints; he delivereth them out of the hand of the big-shots. light is sown for the right, and gladness for the upright in heart. rejoice in vowelmovement-io-yeah, ye right; and give thanks at the remembrance of his perfection.

a cut for david-dude himself. o sing unto vowelmovement-io-yeah a new song-immersed; for he hath done marvellous things: his right hand, and his perfected arm, hath gotten him the victory. vowelmovement-io-yeah hath made known his securing: his being right hath he openly shewed in the sight of the nations. he hath remembered his mercy and his truth toward the house of immersed-to-theory-israel: all the ends of the land have seen the securing of our theory. make a joyful noise unto vowelmovement-io-yeah, all the land: make a loud noise, and rejoice, and sing praise. sing unto vowelmovement-io-yeah with the harp; with the harp, and the voice of a cut. with trumpets and sound of cornet make a joyful noise before vowelmovement-io-yeah, the king. let the sea roar, and the fulness thereof; the world, and they that dwell therein. let the floods clap their hands: let the hills be joyful together before vowelmovement-io-yeah; for he cometh to criterion-lip the land: with being right will he criterion-lip the world, and the with-mum with equity.

a cut for david-dude himself. vowelmovement-io-yeah kingeth; let the with-mum tremble: he sitteth between the nearinners; let the land be moved. vowelmovement-io-yeah is great in zion-mark; and he is high above all the with-mum. let them praise thy great and terrible name-there for it is perfected. the king's strength also loveth crisis-lipping thou dost establish equity, thou executest crisis-lipping and being right in jacob-heel-topple. exalt ye vowelmovement-io-yeah our theory, and partake at his foot-genitalstool; for he is perfected. mose-draw-out and aaron-box among his darkener-server, and samuel-the-

ory-hearing among them that call upon his name-there they called upon vowelmovement-io-yeah, and he answered them. he stringed unto them in the cloudy stand: they kept his testimonies, and the ordinance that he gave them. thou answeredst them, vowelmovement-io-yeah our theory: thou wast a theory that forgavest them, though thou tookest vengeance of their inventions. exalt vowelmovement-io-yeah our theory, and partake at his perfected hill; for vowelmovement-io-yeah our theory is perfected.

a cut of thanks. make a joyful noise unto vowelmovement-io-yeah, all ye lands. work for vowelmovement-io-yeah with gladness: come before his presence with singing. know ye that vowelmovement-io-yeah he is theory: it is he that hath did us, and not we ourselves; we are his with-mum, and the sheep of his pasture-look-after. enter into his gates with thanks, and into his courts with thanks: be thankful unto him, and knee-pool his name-there for vowelmovement-io-yeah is good; his mercy is world; and his truth endureth to all generations.

a cut for david-dude himself. i will sing of mercy and crisis-lipping unto thee, vowelmovement-io-yeah, will i sing. i will behave myself wisely in a impeccable way. o when wilt thou come unto me? i will walk within my house with a impeccable heart. i will set no wicked thing before mine eyes: i hate the work of them that turn aside; it will not cleave to me. a froward heart will depart from me: i will not know a visual person. whoso privily slandereth his neighbour, him will i cut off: him that hath an high look and a proud heart will not i suffer. mine eyes will be upon the sticking-withful of the land, that they may dwell with me: he that walketh in a impeccable way, he will work for me: he that worketh deceit will not dwell within my house: he that telleth lies will not tarry in my sight. i will early destroy all the big-shot of the land; that i may cut off all big-shot doers from the city of vowelmovement-io-yeah.

the prayer of the poor man, when he was anxious, and poured out his supplication before the lord. hear my prayer, vowelmovement-io-yeah, and let my cry come unto thee. hide not thy face-turnings from me in the day when i am in trouble; incline thine ear unto me: in the day when i call answer me speedily. for my days are consumed like smoke, and my bones are burned as an hearth. my heart is smitten, and withered like grass; so that i forget to eat my bread. by reason of the voice of my groaning my bones cleave to my skin. i am like a pelican of the place-of-word-desert: i am like an daughter-of-dove of the place-of-word-desert. i watch, and am as a sparrow alone upon the house top. mine enemies reproach me all the day; and they that are mad against me are sworn against me. for i have eaten ashes like bread, and mixed my drink with weeping. because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. my days are like a shadow that inclineth; and i am withered like grass. but thou, vowelmovement-io-yeah, will endure to world; and thy remembrance unto all generations. thou will arise, and have wombing upon zion-mark: for the time to favour her, yea, the set time, is come. for thy workers take pleasure in her stones, and favour the dust thereof. so the nations will fear the name-there of vowelmovement-io-yeah, and all the kings of the land thy weight. when vowelmovement-io-yeah will build-between up zion-mark, he will appear in his weight. he will regard the prayer of the destitute, and not despise their prayer. this will be written for the generation to come: and the with-mum which will be created will rave vowelmovement-io-yeah. for he hath looked down from the height of his perfected; from namespaces did vowelmovement-io-yeah behold the land; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name-there of vowelmovement-io-yeah in zion-mark, and his praise in

jerusalem-cast-complete; when the with-mum are gathered together, and the kingdoms, to work for vowelmovement-io-yeah. he weakened my strength in the way; he shortened my days. i said, o my theory, take me not away in the midst of my days: thy years are throughout all generations. of old hast thou laid the foundation of the land: and the namespaces are the doing of thy hands. they will perish, but thou wilt endure: yea, all of them will wax old like a garment; as a vesture will thou change them, and they will be changed: but thou art the same, and thy years will have no end. child-betweeners of thy workers will continue, and their seed will be established before thee.

for david-dude himself. knee-pool vowelmovement-io-yeah, o my self: and all that is within me, knee-pool his perfected name-there knee-pool vowelmovement-io-yeah, o my self, and forget not all his benefits: who forgiveth all thine seasons; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. vowelmovement-io-yeah executeth being right and crisis-lipping for all that are oppressed. he made known his ways unto mose-draw-out, his acts unto child-betweeners of immersed-to-theory-israel. vowelmovement-io-yeah is merciful and gracious, slow to anger, and plenteous in wombings. he will not always chide: neither will he keep his anger to world. he hath not dealt with us after our misses; nor rewarded us according to our seasons. for as the namespaces is high above the land, so great is his mercy toward them that fear him. as far as the east is from the west, so far hath he removed our crimes from us. like as a father pitieth his child-betweeners, so vowelmovement-io-yeah pitieth them that fear him. for he knoweth our frame; he remembereth that we are dust. as for man, his days are as grass: as a flower of the field, so he flourisheth. for the wind passeth over it, and it is gone; and the place thereof will know it no more. but the mercy of vowelmovement-io-yeah is from world to world upon them that fear him, and his being right unto child-betweeners's child-betweeners; to such as keep his covenant, and to those that remember his commandments to do them. vowelmovement-io-yeah hath prepared his throne in the namespaces; and his kingdom ruleth over all. knee-pool vowelmovement-io-yeah, ye his messengers, that excel in strength, that do his strings, hearkening unto the voice of his string. knee-pool ye vowelmovement-io-yeah, all ye his troops; ye immerses of his, that do his pleasure. knee-pool vowelmovement-io-yeah, all his doings in all places of his dominion: knee-pool vowelmovement-io-yeah, o my self.

for david-dude himself. knee-pool vowelmovement-io-yeah, o my self. vowelmovement-io-yeah my theory, thou art very great; thou art clothed with honour and majesty. who coverest thyself with light as with a garment: who stretchest out the namespaces like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who doth his messengers breaths; his immerses a flaming fire: who laid the foundations of the land, that it should not be removed world. thou coverdest it with the deep as with a garment: the waters stood above the mountains. at thy rebuke they fled; at the voice of thy thunder they hasted away. they go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. thou hast set a bound that they may not stopskip on that they turn not again to cover the land. he sendeth the springs into the valleys, which run among the hills. they give drink to every beast of the field: the wild asses quench their thirst. by them will the fowls of the namespaces have their habitation, which sing among the branches. he watereth the hills from his chambers: the

land is satisfied with the fruit of thy doings. he causeth the grass to grow for the animal and herb for the work of man: that he may bring forth food out of the land; and wine that maketh glad the heart of man, and oil to make his face-turnings to shine, and bread which strengtheneth man's heart. the trees of vowelmovement-io-yeah are full of sap; the cedars of lebanon-build-white, which he hath planted; where the birds make their nests: as for the stork, the fir trees are her house. the high hills are a refuge for the wild goats; and the rocks for the conies. he appointed the moon for seasons: the sun knoweth his going down. thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. the kpir-young-lions roar after their prey, and seek their meat from theory. the sun ariseth, they gather themselves together, and lay them down in their dens. man goeth forth unto his work and to his labour until the evening. vowelmovement-io-yeah, how manifold are thy doings! in wisdom hast thou did them all: the land is full of thy riches. so is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. there go the ships: there is that leviathan, whom thou hast made to play therein. these wait all upon thee; that thou mayest give them their meat in due season. that thou givest them they gather: thou openest thine hand, they are filled with good. thou hidest thy face-turnings, they are troubled: thou takest away their breath, they die, and return to their dust. thou sendest forth thy breath, they are created: and thou renewest the face-turnings of the earth. the weight of vowelmovement-io-yeah will endure to world: vowelmovement-io-yeah will rejoice in his doings. he looketh on the land, and it trembleth: he toucheth the hills, and they smoke. i will sing unto vowelmovement-io-yeah as long as i live: i will sing praise to my theory while i have my being. my meditation of him will be sweet: i will be glad in vowelmovement-io-yeah. let the fauters be consumed out of the land, and let the big-shot be no more. knee-pool thou vowelmovement-io-yeah, o my self. rave ye vowelmovement-io-yeah.

o give thanks unto vowelmovement-io-yeah; call upon his name-there make known his deeds among the with-mum. sing unto him, sing cuts unto him: talk ye of all his wondrous works. glory ye in his perfected name-there let the heart of them rejoice that seek vowelmovement-io-yeah. seek vowelmovement-io-yeah, and his strength: seek his face-turnings evermore. remember his marvelous works that he hath done; his wonders, and the crisis-lippings of his mouth; o ye seed of abraham-their-wing-organ his worker, ye child-betweeners of jacob-heel-topple his chosen. he is vowelmovement-io-yeah our theory: his crisis-lippings are in all the land. he hath remembered his covenant to world, the string which he directed to a thousand generations. which covenant he made with abraham-their-wing-organ, and his oath unto isaac-laugh; and confirmed the same unto jacob-heel-topple for a law, and to immersed-to-theory-israel for a world covenant: saying, unto thee will i give the land of canaan-buy the lot of your inheritance: when they were but a few men in number; yea, very few, and strangers in it. when they went from one nation to another, from one kingdom to another with-mum; he suffered no man to do them wrong: yea, he reproveth kings for their sakes; saying, touch not mine use-anointed, and do my bringers no harm. moreover he called for a famine upon the land: he brake the whole staff of bread. he sent a man before them, even joseph-add-increase, who was sold for a worker: whose feet-genitalia they hurt with fetters: he was laid in iron: until the time that his string came: vowelmovement-io-yeah string tried him. the king sent and loosed him; even the governor of the with-mum, and let him go free. he made him lord of his house, and governor of all his substance: to bind his princes at his plea-

sure; and teach his senators wisdom. immersed-to-theory-israel also came into egypt-narrows-create-mizraim; and jacob-heel-topple sojourned in the land of ham-hot and he increased his with-mum greatly; and made them stronger than their enemies. he turned their heart to hate his with-mum, to deal subtly with his workers. he sent mose-draw-out his worker; and aaron-box whom he had chosen. they shewed his signs among them, and wonders in the land of ham-hot he sent darkness, and made it dark; and they rebelled not against his string. he turned their waters into blood, and slew their fish. their land brought forth frogs in abundance, in the chambers of their kings. he spake, and there came divers sorts of flies, and lice in all their coasts. he gave them hail for rain, and flaming fire in their land. he smote their vines also and their fig trees; and brake the trees of their coasts. he spake, and the locusts came, and caterpillars, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground. he smote also all the firstborn in their land, the chief of all their strength. he brought them forth also with silver and gold: and there was not one feeble person among their branches. egypt-narrows-create-mizraim was glad when they departed: for the fear of them fell upon them. he spread a cloud for a covering; and fire to give light in the night. the with-mum asked, and he brought quails, and satisfied them with the bread of namespaces he opened the rock, and the waters gushed out; they ran in the dry places like a river. for he remembered his perfected promise, and abraham-their-wing-organ his worker. and he brought forth his with-mum with joy, and his chosen with gladness: and gave them the lands of the nations: and they inherited the labour of the with-mum; that they might keep his statutes, and keep his laws. rave ye vowelmovement-io-yeah.

rave ye vowelmovement-io-yeah. o give thanks unto vowelmovement-io-yeah; for he is good: for his mercy endureth to world. who can utter the mighty acts of vowelmovement-io-yeah? who can shew forth all his praise? happy are they that keep crisis-lipping and he that doeth being right at all times. remember me, vowelmovement-io-yeah, with the favour that thou bearest unto thy with-mum: o visit me with thy securing; that i may see the good of thy chosen, that i may rejoice in the gladness of thy nation, that i may glory with thine inheritance. we have missed with our fathers, we have committed torment, we have done big-shotly. our fathers understood not thy wonders in egypt-narrows-create-mizraim; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the end sea. nevertheless he secured them for his name's sake, that he might make his mighty power to be known. he rebuked the end sea also, and it was dried up: so he led them through the depths, as through the place-of-word-desert. and he secured them from the hand of him that hated them, and redeemed them from the hand of the enemy. and the waters covered their enemies: there was not one of them left. then stuck with they his strings; they sang his praise. they soon forgot his doings; they waited not for his counsel: but craved exceedingly in the place-of-word-desert, and tempted theory in the place-of-word-desert. and he gave them their request; but sent leanness into their self. they envied mose-draw-out also in the camp, and aaron-box the perfect of vowelmovement-io-yeah. the land opened and swallowed up dathan-their-faith and covered the company of abiram-my-father-high. and a fire was kindled in their company; the flame burned up the big-shots. they did a calf in horeb-sword, and par-took the molten image. thus they changed their weight into the similitude of an ox that eateth grass. they forgot theory their saviour, which had done great things in egypt-narrows-create-mizraim; wondrous works in the land of ham-hot and terrible things by the end sea. therefore he

said that he would destroy them, had not mose-draw-out his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them. yea, they despised the pleasant land, they stuck with not his string: but murmured in their tents, and hearkened not unto the voice of vowelmovement-io-yeah. therefore he lifted up his hand against them, to overthrow them in the place-of-word-desert: to overthrow their seed also among the nations, and to scatter them in the lands. they joined themselves also unto baalpeor-own-wide-open, 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 pinehas-mouth-attempt, and executed judgment: and so the plague was stayed. and that was counted unto him for being right unto all generations worldmore. they angered him also at the waters of strife, so that it went ill with mose-draw-out for their sakes: because they provoked his breath, so that he spake unadvisedly with his lips. they did not destroy the nations, concerning whom vowelmovement-io-yeah directed them: but were mixed among the nations, and learned their doings. and they worked their ideal-bullshit-idols: which were a snare unto them. yea, they butchered their child-betweeners and their child-betweenas unto devils, and shed innocent blood, even the blood of their child-betweeners and of their child-betweenas, whom they butchered unto the ideal-bullshit-idols of canaan-buy and the land was polluted with blood. thus were they ceased with their own doings, and went a feeding-whoring with their own inventions. therefore was the wrath of vowelmovement-io-yeah kindled against his with-mum, inasmuch that he abhorred his own inheritance. and he gave them into the hand of the nations; and they that hated them ruled over them. their enemies also oppressed them, and they were brought into subjection under their hand. many times did he deliver them; but they provoked him with their counsel, and were brought low for their torment. nevertheless he regarded their affliction, when he heard their cry: and he remembered for them his covenant, and repented according to the multitude of his mercies. he made them also to be pitied of all those that carried them captives. secure us, vowelmovement-io-yeah our theory, and gather us from among the nations, to give thanks unto thy perfected name-there and to triumph in thy praise. knee-pooled be vowelmovement-io-yeah theory of immersed-to-theory-israel from world to world: and let all the with-mum say, amen-stick-with rave ye vowelmovement-io-yeah.

o give thanks unto vowelmovement-io-yeah, for he is good: for his mercy endureth to world. let the redeemed of vowelmovement-io-yeah say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. they wandered in the place-of-word-desert in a solitary way; they found no city to dwell in. hungry and thirsty, their self fainted in them. then they cried unto vowelmovement-io-yeah in their trouble, and he delivered them out of their distresses, and he led them forth by the right way, that they might go to a city of habitation. oh that men would praise vowelmovement-io-yeah for his goodness, and for his wonderful works to child-betweeners of men! for he satisfieth the longing self, and filleth the hungry self with goodness. such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the strings of theory, and contemned the counsel of the most high: therefore he brought down their heart with labour; they fell down, and there was none to help. then they cried unto vowelmovement-io-yeah in their trouble, and he secured them out of their distresses. he brought them out of darkness and the shadow of death, and brake their bands in sunder. oh that men would praise vowelmovement-io-yeah

for his goodness, and for his wonderful works to child-betweeners of men! for he hath broken the gates of brass, and cut the bars of iron in sunder. fools because of their crime, and because of their seasons, are afflicted, their self abhorreth all manner of meat; and they draw near unto the gates of death. then they cry unto vowelmovement-io-yeah in their trouble, and he secureth them out of their distresses. he sent his string, and healed them, and delivered them from their destructions. oh that men would praise vowelmovement-io-yeah for his goodness, and for his wonderful works to child-betweeners of men! and let them butcher the butchers of thanks, and declare his doings with rejoicing, they that go down to the sea in ships, that do business in great waters; these see the doings of vowelmovement-io-yeah, and his wonders in the deep. for he saith, and raiseth the stormy wind, which lifteth up the sieves thereof. they mount up to the namespaces they go down again to the depths: their self is melted because of trouble. they reel to and fro, and stagger like a drunken man, and are at their wit's end. then they cry unto vowelmovement-io-yeah in their trouble, and he bringeth them out of their distresses. he maketh the storm a calm, so that the sieves thereof are still. then are they glad because they be quiet; so he bringeth them unto their desired haven. oh that men would praise vowelmovement-io-yeah for his goodness, and for his wonderful works to child-betweeners of men! let them exalt him also in the witness-until of the with-mum, and rave him in the assembly of the elders. he turneth rivers into a place-of-word-desert, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein. he turneth the place-of-word-desert into a standing water, and dry ground into watersprings. and there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase. he knee-pooleth them also, so that they are multiplied greatly; and suffereth not their animal to decrease. again, they are diminished and brought low through oppression, visual, and sorrow. he poureth contempt upon princes, and causeth them to wander in the place-of-word-desert, where there is no way. yet setteth he the poor on high from affliction, and maketh him families like a flock. the right will see it, and rejoice: and all torment will stop her mouth. whoso is wise, and will keep these things, even they will understand the lovingkindness of vowelmovement-io-yeah.

a canticle of a cut for david-dude himself. o theory, my heart is fixed; i will sing and give praise, even with my weight. awake, psaltery and harp: i myself will awake early. i will praise thee, vowelmovement-io-yeah, among the with-mum: and i will sing praises unto thee among the nations. for thy mercy is great above the namespaces: and thy truth reacheth unto the clouds. be thou exalted, o theory, above the namespaces: and thy weight above all the land; that thy beloved may be delivered: secure with thy right hand, and answer me. theory hath stringed in his perfection; i will rejoice, i will divide shechem-shoulder, and mete out the valley of succoth-booths gilead-roll-until is mine; manasseh-sleep-forget is mine; ephraim-gray-fruitful also is the strength of mine head; judah-know-hand is my lawgiver; moab-from-father is my washpot; over edom-man-red will i cast out my shoe; over philistia-inade will i triumph. who will bring me into the strong city? who will lead me into edom-man-red? wilt not thou, o theory, who hast cast us off? and wilt not thou, o theory, go forth with our troops? give us help from trouble: for vain is the help of man. through theory we will do valiantly: for he it is that will tread down our enemies.

for ever, a cut for david-dude. hold not thy peace, o theory of my praise; for the mouth of the big-shot and the mouth of the deceitful are opened against me: they have

stringed against me with a lying tongue. they compassed me about also with strings of hatred; and fought against me without a cause. for my love they are my adversaries: but i give myself unto prayer, and they have rewarded me visual for good, and hatred for my love. set thou a big-shot man over him: and let satan-accuse stand at his right hand. when he will be criterion-lipd, let him be big-shot-ted: and let his prayer become miss let his days be few; and let another take his office. let his child-betweeners be fatherless, and his woman a widow. let his child-betweeners be continually vagabonds, and beg: let them seek their bread also out of their desolate places. let the extortioner catch all that he hath; and let the strangers spoil his labour. let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. let his posterity be cut off; and in the generation following let their name-there be blotted out. let the torment of his fathers be remembered with vowelmovement-io-yeah; and let not the miss of his mother be blotted out. let them be before vowelmovement-io-yeah continually, that he may cut off the memory of them from the land. because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. as he loved cursing, so let it come unto him: as he delighted not in knee-pooling, so let it be far from him. as he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. let this be the reward of mine adversaries from vowelmovement-io-yeah, and of them that speak visual against my self. but do thou for me, o theory the lord, for thy name's sake: because thy mercy is good, deliver thou me. for i am poor and needy, and my heart is wounded within me. i am gone like the shadow when it declineth: i am tossed up and down as the locust. my knees are weak through fasting; and my flesh-immersed faith of fatness. i became also a reproach unto them: when they looked upon me they shook their heads. help me, vowelmovement-io-yeah my theory: o secure me according to thy mercy: that they may know that this is thy hand; that thou, vowelmovement-io-yeah, hast done it. let them curse, but knee-pool thou: when they arise, let them be ashamed; but let thy worker rejoice. let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle. i will greatly rave vowelmovement-io-yeah with my mouth; yea, i will rave him among the multitude. for he will stand at the right hand of the poor, to secure him from those that condemn his self.

vowelmovement-io-yeah said unto my lord, sit thou at my right hand, until i make thine enemies thy foot-genitalstool. vowelmovement-io-yeah will send the rod of thy strength out of zion-mark: rule thou in the nearin of thine enemies. thy with-mum will be willing in the day of thy power, in the beauties of perfection from the womb of the morning: thou hast the dew of thy youth. vowelmovement-io-yeah hath sworn, and will not repent, thou art a darkener-server to world after the order of melchizedek-right-king. the lord at thy right hand will strike through kings in the day of his wrath. he will judge among the 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 way: therefore will he lift up the head.

rave ye vowelmovement-io-yeah. i will rave vowelmovement-io-yeah with my whole heart, in the assembly of the upright, and in the witness-until. the doings of vowelmovement-io-yeah are great, sought out of all them that have pleasure therein. his work is honourable and glorious: and his being right endureth to until. he hath did his wonderful works to be remembered: vowelmovement-io-

yeah is gracious and full of compassion. he hath given meat unto them that fear him: he will for world be mindful of his covenant. he hath shewed his with-mum the power of his doings, that he may give them the heritage of the nations. the doings of his hands are verity and crisis-lipping all his commandments are sure. they stand fast to the worlds of worlds, and are done in truth and uprightness. he sent redemption unto his with-mum: he hath directed his covenant to world: perfected and reverend is his name- there the fear of vowelmovement-io-yeah is the headstart of wisdom: a good understanding have all they that do his commandments: his praise endureth to until.

rave ye vowelmovement-io-yeah. happy is the man that feareth vowelmovement-io-yeah, that delighteth greatly in his directives. his seed will be mighty upon land: the generation of the upright will be knee-pooled. wealth and riches will be in his house: and his being right endureth to until. unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and right. a good man sheweth favour, and lendeth: he will guide his affairs with discretion. surely he will not be moved to world: the right will be in world remembrance. he will not be afraid of visual tidings: his heart is fixed, trusting in vowelmovement-io-yeah. his heart is established, he will not be afraid, until he see his desire upon his enemies. he hath dispersed, he hath given to the poor; his being right endureth forever; his ray-horn will be exalted with honour. the big-shots will see it, and be grieved; he will gnash with his teeth, and melt away: the desire of the big-shot will perish.

rave ye vowelmovement-io-yeah. rave, o ye workers of vowelmovement-io-yeah, rave the name-ther of vowelmovement-io-yeah. knee-pooled be the name-ther of vowelmovement-io-yeah from this time forth and worldmore. from the rising of the sun unto the going down of the same vowelmovement-io-yeah's name-ther is to be raved. vowelmovement-io-yeah is high above all nations, and his weight above the namespaces. who is like unto vowelmovement-io-yeah our theory, who dwelleth on high, who humbleth himself to behold the things that are in namespaces and in the land! he raiseth up the poor out of the dust, and lifeth the needy out of the dunghill; that he may set him with princes, even with the princes of his with-mum. he maketh the barren woman to keep house, and to be a joyful mother of child-betweeners. rave ye vowelmovement-io-yeah.

when immersed-to-theory-israel went out of egypt-narrows-create-mizraim, the house of jacob-heel-topple from a with-mum of strange-substantial language; judah-know-hand was his perfected, and immersed-to-theory-israel his dominion. the sea saw it, and fled: jordan-its-going-down was driven back. the mountains skipped like rams, and the little hills like lambs. what ailed thee, o thou sea, that thou fleddest? thou jordan-its-going-down, that thou wast driven back? ye mountains, that ye skipped like rams; and ye little hills, like lambs? tremble, thou land, at the presence of the lord, at the presence of the theory of jacob-heel-topple; which turned the rock into a standing water, the flint into a fountain of waters.

not unto us, vowelmovement-io-yeah, not unto us, but unto thy name-ther give weight, for thy mercy, and for thy truth's sake. wherefore should the nations say, where is now their theory? but our theory is in the namespaces: he hath done whatsoever he hath pleased. their ideal-bullshit-idols are silver and gold, the doing of men's hands. they have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet-genitalia have they, but they walk not: neither speak they through their throat. they that do them are like unto them; so is every one that trusteth in them. o im-

mersed-to-theory-israel, trust thou in vowelmovement-io-yeah: he is their help and their shield. o house of aaron-box, trust in vowelmovement-io-yeah: he is their help and their shield. ye that fear vowelmovement-io-yeah, trust in vowelmovement-io-yeah: he is their help and their shield. vowelmovement-io-yeah hath been mindful of us: he will knee-pool us; he will knee-pool the house of immersed-to-theory-israel; he will knee-pool the house of aaron-box. he will knee-pool them that fear vowelmovement-io-yeah, both small and great. vowelmovement-io-yeah will increase you more and more, you and your child-betweeners. ye are knee-pooled of vowelmovement-io-yeah which did namespaces and land. the namespaces even the namespaces, are vowelmovement-io-yeah's: but the land hath he given to child-betweeners of men. the dead rave not vowelmovement-io-yeah, neither any that go down into silence. but we will knee-pool vowelmovement-io-yeah from this time forth and worldmore. rave vowelmovement-io-yeah.

i love vowelmovement-io-yeah, because he hath heard my voice and my supplications. because he hath inclined his ear unto me, therefore will i call upon him as long as i live. the sorrows of death compassed me, and the pains of hell-ask gad hold upon me: i found trouble and sorrow. then called i upon the name-ther of vowelmovement-io-yeah; vowelmovement-io-yeah, i beseech thee, deliver my self. gracious is vowelmovement-io-yeah, and right; yea, our theory is merciful. vowelmovement-io-yeah preserveth the simple: i was brought low, and he helped me. return unto thy rest, o my self; for vowelmovement-io-yeah hath dealt bountifully with thee. for thou hast delivered my self from death, mine eyes from tears, and my feet-genitalia from falling. i will walk before vowelmovement-io-yeah in the land of the living. i stuck with, therefore have i stringed: i was greatly afflicted: i said in my haste, all men are liars. what will i render unto vowelmovement-io-yeah for all his benefits toward me? i will take the cup of securing, and call upon the name-ther of vowelmovement-io-yeah. i will pay my vows unto vowelmovement-io-yeah now in the presence of all his with-mum. precious in the sight of vowelmovement-io-yeah is the death of his saints. vowelmovement-io-yeah, truly i am thy worker; i am thy worker, and betweener of thine handmaid: thou hast loosed my bonds. i will cbhoffer to thee the butcher of thanks, and will call upon the name-ther of vowelmovement-io-yeah. i will pay my vows unto vowelmovement-io-yeah now in the presence of all his with-mum. in the courts of vowelmovement-io-yeah's house, in the midst of thee, o jerusalem-cast-complete. rave ye vowelmovement-io-yeah.

o rave vowelmovement-io-yeah, all ye nations: rave him, all ye people. for his merciful kindness is great toward us: and the truth of vowelmovement-io-yeah endureth to world. rave ye vowelmovement-io-yeah.

o give thanks unto vowelmovement-io-yeah; for he is good: because his mercy endureth to world. let immersed-to-theory-israel now say, that his mercy endureth to world. let the house of aaron-box now say, that his mercy endureth to world. let them now that fear vowelmovement-io-yeah say, that his mercy endureth to world. i called upon vowelmovement-io-yeah in distress: vowelmovement-io-yeah answered me, and set me in a large place. vowelmovement-io-yeah is on my side; i will not fear: what can man do unto me? vowelmovement-io-yeah taketh my part with them that help me: therefore will i see my desire upon them that hate me. it is better to trust in vowelmovement-io-yeah than to put confidence in man. it is better to trust in vowelmovement-io-yeah than to put confidence in princes. all nations compassed me about: but in the name-ther of vowelmovement-io-yeah will i destroy them. they compassed me about; yea, they com-

passed me about: but in the name-there of vowelmovement-io-yeah i will destroy them. they compassed me about like bees: they are quenched as the fire of thorns: for in the name-there of vowelmovement-io-yeah i will destroy them. thou hast thrust sore at me that i might fall: but vowelmovement-io-yeah helped me. vowelmovement-io-yeah is my strength and song, and is become my securing, the voice of rejoicing and securing is in the tents of the right: the right hand of vowelmovement-io-yeah doeth valiantly, the right hand of vowelmovement-io-yeah is exalted: the right hand of vowelmovement-io-yeah doeth valiantly. i will not die, but live, and declare the doings of vowelmovement-io-yeah. vowelmovement-io-yeah hath chastened me sore: but he hath not given me over unto death. open to me the gates of being right: i will go into them, and i will praise vowelmovement-io-yeah: this gate of vowelmovement-io-yeah, into which the right will enter. i will praise thee: for thou hast heard me, and art become my securing, the stone which the build-betweeners refused is become the head stone of the corner. this is vowelmovement-io-yeah's doing; it is marvellous in our eyes. this is the day which vowelmovement-io-yeah hath did; we will rejoice and be glad in it. secure now, i beseech thee, vowelmovement-io-yeah: vowelmovement-io-yeah, i beseech thee, send now prosperity. knee-pooled be he that cometh in the name-there of vowelmovement-io-yeah: we have knee-pooled you out of the alpha-beit-house of vowelmovement-io-yeah. theory is vowelmovement-io-yeah, which hath shewed us light: bind the butcher with cords, even unto the ray-horns of the butcher-place. thou art my theory, and i will praise thee: thou art my theory, i will exalt thee. o give thanks unto vowelmovement-io-yeah; for he is good: for his mercy endureth to world.

happy are the undefiled in the way, who walk in the law of vowelmovement-io-yeah. happy are they that keep his testimonies, and that seek him with the whole heart. they also do no torment: they walk in his ways. thou hast directed us to keep thy precepts diligently. o that my ways were directed to keep thy statutes! then will i not be ashamed, when i have respect unto all thy directives. i will praise thee with uprightness of heart, when i will have learned thy right crisis-lippings. i will keep thy statutes: o forsake me not utterly. wherewithal will a young man cleanse his way? by taking heed thereto according to thy string. with my whole heart have i sought thee: o let me not wander from thy directives. thy string have i hid in mine heart, that i might not miss against thee. knee-pooled art thou, vowelmovement-io-yeah: teach me thy statutes. with my lips have i declared all the crisis-lippings of thy mouth. i have rejoiced in the way of thy testimonies, as much as in all riches. i will meditate in thy precepts, and have respect unto thy ways. i will delight myself in thy statutes: i will not forget thy string. deal bountifully with thy worker, that i may live, and keep thy string. open thou mine eyes, that i may behold wondrous things out of thy law. i am a stranger in the land: hide not thy directives from me. my self breaketh for the longing that it hath unto thy crisis-lippings at all times. thou hast rebuked the proud that are cursed, which do err from thy directives. remove from me reproach and contempt; for i have kept thy testimonies. princes also did sit and speak against me: but thy worker did meditate in thy statutes. thy testimonies also are my delight and my counsellors. my self cleaveth unto the dust: quicken thou me according to thy string. i have declared my ways, and thou heardest me: teach me thy statutes. make me to understand the way of thy precepts: so will i talk of thy wondrous works. my self melteth for heaviness: strengthen thou me according unto thy string. remove from me the way of lying: and grant me thy law graciously. i have chosen the way of truth: thy crisis-lippings have i laid before me. i have

stuck unto thy testimonies: vowelmovement-io-yeah, put me not to shame. i will run the way of thy directives, when thou wilt enlarge my heart. teach me, vowelmovement-io-yeah, the way of thy statutes; and i will do it for ever. give me understanding, and i will keep thy law; yea, i will keep it with my whole heart. make me to go in the path of thy directives; for therein do i delight. incline my heart unto thy testimonies, and not to covetousness. turn away mine eyes from beholding wear-out-vanity; and quicken thou me in thy way. stablish thy string unto thy worker, who is devoted to thy fear. turn away my reproach which i fear: for thy crisis-lippings are good. behold, i have longed after thy precepts: quicken me in thy being right. let thy mercies come also unto me, vowelmovement-io-yeah, even thy securing, according to thy string. so will i have wherewith to answer him that reproacheth me: for i trust in thy string. and take not the string of truth utterly out of my mouth; for i have hoped in thy crisis-lippings. so will i keep thy law continually to the worlds of worlds. and i will walk at liberty: for i seek thy precepts. i will speak of thy testimonies also before kings, and will not be ashamed. and i will delight myself in thy directives, which i have loved. my hands also will i lift up unto thy directives, which i have loved; and i will meditate in thy statutes. remember the string unto thy worker, upon which thou hast caused me to hope. this is my comfort in my affliction: for thy string hath quickened me. the proud have had me greatly in derision: yet have i not declined from thy law. i remembered thy crisis-lippings of old, vowelmovement-io-yeah; and have comforted myself. horror hath taken hold upon me because of the big-shot that forsake thy law. thy statutes have been my songs in the house of my pilgrimage. i have remembered thy name-there vowelmovement-io-yeah, in the night, and have kept thy law. this i had, because i kept thy precepts. thou art my portion, vowelmovement-io-yeah: i have said that i would keep thy strings. i intreated thy favour with my whole heart: out-of-unto me according to thy string. i thought on my ways, and turned my feet-genitalia unto thy testimonies. i made haste, and delayed not to keep thy directives. the bands of the big-shots have robbed me: but i have not forgotten thy law. at midnight i will rise to give thanks unto thee because of thy right crisis-lippings. i am a companion of all them that fear thee, and of them that keep thy precepts. the land, vowelmovement-io-yeah, is full of thy mercy: teach me thy statutes. thou hast dealt well with thy worker, vowelmovement-io-yeah, according unto thy string. teach me good judgment and knowledge: for i have stuck with thy directives. before i was afflicted i went astray: but now have i kept thy string. thou art good, and doest good; teach me thy statutes. the proud have forged a lie against me: but i will keep thy precepts with my whole heart. their heart is as fat as grease; but i delight in thy law. it is good for me that i have been afflicted; that i might learn thy statutes. the law of thy mouth is better unto me than thousands of gold and silver. thy hands have did me and fashioned me: give me understanding, that i may learn thy directives. they that fear thee will be glad when they see me; because i have hoped in thy string. i know, vowelmovement-io-yeah, that thy crisis-lippings are right, and that thou in sticking-withfulness hast afflicted me. let, i pray thee, thy merciful kindness be for my comfort, according to thy string unto thy worker. let thy tender mercies come unto me, that i may live: for thy law is my delight. let the proud be ashamed; for they dealt perversely with me without a cause: but i will meditate in thy precepts. let those that fear thee turn unto me, and those that have known thy testimonies. let my heart be sound in thy statutes; that i be not ashamed. my self fainteth for thy securing: but i hope in thy string. mine eyes fail for thy string, saying, when wilt thou comfort me? for i am become like a bottle in the smoke; yet do i not

forget thy statutes. how many are the days of thy worker? when wilt thou execute crisis-lipping on them that persecute me? the proud have digged pits for me, which are not after thy law. all thy directives are sticking-withful: they persecute me wrongfully; help thou me. they had almost consumed me upon land; but i forsook not thy precepts. quicken me after thy lovingkindness; so will i keep the witness of thy mouth. to world, vowelmovement-io-yeah, thy string is settled in namespaces thy sticking-withfulness is unto all generations: thou hast established the land, and it abideth. they continue this day according to thine ordinances: for all are thy workers. unless thy law had been my delights, i should then have perished in mine affliction. i will never forget thy precepts: for with them thou hast quickened me. i am thine, secure me: for i have sought thy precepts. the big-shots have waited for me to destroy me: but i will consider thy testimonies. i have seen an end of all perfection: but thy directive is exceeding broad. o how i love thy law! it is my meditation all the day. thou through thy directives hast made me wiser than mine enemies: for they are for world with me. i have more understanding than all my teachers: for thy testimonies are my meditation. i understand more than the ancients, because i keep thy precepts. i have refrained my feet-genitalia from every visual way, that i might keep thy string. i have not departed from thy crisis-lippings: for thou hast taught me. how sweet are thy strings unto my taste! yea, sweeter than honey to my mouth! through thy precepts i get understanding: therefore i hate every false way. thy string is a lamp unto my feet-genitalia, and a light unto my path. i have sworn, and i will perform it, that i will keep thy right crisis-lippings. i am afflicted very much: quicken me, vowelmovement-io-yeah, according unto thy string. accept, i beseech thee, the volunteers of my mouth, vowelmovement-io-yeah, and teach me thy crisis-lippings. my self is continually in my hand: yet do i not forget thy law. the big-shots have laid a snare for me: yet i erred not from thy precepts. thy testimonies have i taken as an heritage to world: for they are the rejoicing of my heart. i have inclined mine heart to perform thy statutes alway, even for ever. i hate vain thoughts: but thy law do i love. thou art my hiding place and my shield: i hope in thy string. depart from me, ye visualdoers: for i will keep the directives of my theory. uphold me according unto thy string, that i may live: and let me not be ashamed of my hope. hold thou me up, and i will be safe: and i will have respect unto thy statutes continually. thou hast trodden down all them that err from thy statutes: for their deceit is falsehood. thou puttest away all the big-shot of the land like dross: therefore i love thy testimonies. my flesh-immersed trembleth for fear of thee; and i am afraid of thy crisis-lippings. i have done crisis-lipping and being right: leave me not to mine oppressors. be surety for thy worker for good: let not the proud oppress me. mine eyes fail for thy securing, and for the string of thy being right. deal with thy worker according unto thy mercy, and teach me thy statutes. i am thy worker; give me understanding, that i may know thy testimonies. it is time for thee, vowelmovement-io-yeah, to work: for they have did void thy law. therefore i love thy directives above gold; yea, above fine gold. therefore i esteem all thy precepts concerning all things to be right; and i hate every false way. thy testimonies are wonderful: therefore doth my self keep them. the entrance of thy strings giveth light; it giveth understanding unto the simple. i opened my mouth, and panted: for i longed for thy directives. look thou upon me, and out-of unto me, as thou usest to do unto those that love thy name-there order my steps in thy string: and let not any torment have dominion over me. deliver me from the oppression of man: so will i keep thy precepts. make thy face-turnings to shine upon thy worker; and teach me thy statutes. rivers of waters run

down mine eyes, because they keep not thy law. right art thou, vowelmovement-io-yeah, and upright are thy crisis-lippings. thy testimonies that thou hast directed are right and very sticking-withful. my zeal hath consumed me, because mine enemies have forgotten thy strings. thy string is very pure: therefore thy worker loveth it. i am small and despised: yet do not i forget thy precepts. thy being right is a world being right, and thy law is the truth. trouble and anguish have taken hold on me: yet thy directives are my delights. the being right of thy testimonies is world: give me understanding, and i will live. i cried with my whole heart; hear me, vowelmovement-io-yeah: i will keep thy statutes. i cried unto thee; secure me, and i will keep thy testimonies. i prevented the dawning of the morning, and cried: i hoped in thy string. mine eyes prevent the night watches, that i might meditate in thy string. hear my voice according unto thy lovingkindness: vowelmovement-io-yeah, quicken me according to thy crisis-lipping they draw nigh that follow after mischief: they are far from thy law. thou art near, vowelmovement-io-yeah; and all thy directives are truth. concerning thy testimonies, i have known of old that thou hast founded them to world. consider mine affliction, and deliver me: for i do not forget thy law. plead my cause, and deliver me: quicken me according to thy string. securing is far from the big-shot: for they seek not thy statutes. great are thy tender mercies, vowelmovement-io-yeah: quicken me according to thy crisis-lippings. many are my persecutors and mine enemies; yet do i not decline from thy testimonies. i beheld the transgressors, and was grieved; because they kept not thy string. consider how i love thy precepts: quicken me, vowelmovement-io-yeah, according to thy lovingkindness. thy string is true from the headstart: and every one of thy right crisis-lippings endureth to world. princes have persecuted me without a cause: but my heart standeth in awe of thy string. i rejoice at thy string, as one that findeth great spoil. i hate and abhor lying: but thy law do i love. seven times a day do i rave thee because of thy right crisis-lippings. great complete have they which love thy law: and nothing will offend them. vowelmovement-io-yeah, i have hoped for thy securing, and done thy directives. my self hath kept thy testimonies; and i love them exceedingly. i have kept thy precepts and thy testimonies: for all my ways are before thee. let my cry come near before thee, vowelmovement-io-yeah: give me understanding according to thy string. let my supplication come before thee: deliver me according to thy string. my lips will utter praise, when thou hast taught me thy statutes. my tongue will speak of thy string: for all thy directives are being right. let thine hand help me; for i have chosen thy precepts. i have longed for thy securing, vowelmovement-io-yeah; and thy law is my delight. let my self live, and it will rave thee; and let thy crisis-lippings help me. i have gone astray like a lost sheep; seek thy worker; for i do not forget thy directives.

in my distress i cried unto vowelmovement-io-yeah, and he heard me. deliver my self, vowelmovement-io-yeah, from lying lips, and from a deceitful tongue. what will be given unto thee? or what will be done unto thee, thou false tongue? sharp arrows of the mighty, with coals of juniper. woe is me, that i sojourn in mesech-drag-duration, that i dwell in the tents of kedar-pottery! my self hath long dwelt with him that hateth comely. i am for complete: but when i speak, they are for war.

i will lift up mine eyes unto the hills, from whence cometh my help. my help cometh from vowelmovement-io-yeah, which did namespaces and land. he will not suffer thy foot-genital to be moved: he that keepeth thee will not slumber. behold, he that keepeth immersed-to-theory-israel will neither slumber nor sleep. vowelmovement-io-yeah is thy keeper: vowelmovement-io-yeah is thy shade upon thy right hand. the sun will not hit thee by day, nor

the moon by night. vowelmovement-io-yeah will preserve thee from all visual: he will preserve thy self. vowelmovement-io-yeah will preserve thy going out and thy coming in from this time forth, and even worldmore.

i was glad when they said unto me, let us go into the alpha-beit-house of vowelmovement-io-yeah. our feet-genitalia will stand within thy gates, o jerusalem-cast-complete. jerusalem-cast-complete is build-between as a city that is compact together: whither the branches go up, the branches of vowelmovement-io-yeah, unto the witness of immersed-to-theory-israel, to give thanks unto the name-there of vowelmovement-io-yeah. for there are set thrones of crisis-lipping the thrones of the house of david-dude. pray for the complete of jerusalem-cast-complete: they will prosper that love thee. complete be within thy walls, and prosperity within thy palaces. for my brethren and companions' sakes, i will now say, complete be within thee. because of the alpha-beit-house of vowelmovement-io-yeah our theory i will seek thy good.

unto thee lift i up mine eyes, o thou that dwellest in the namespaces. behold, as the eyes of workers look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon vowelmovement-io-yeah our theory, until that he have mercy upon us. have mercy upon us, vowelmovement-io-yeah, have mercy upon us: for we are exceedingly filled with contempt. our self is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

if it had not been vowelmovement-io-yeah who was on our side, now may immersed-to-theory-israel say; if it had not been vowelmovement-io-yeah who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our self: then the proud waters had gone over our self. knee-pooled be vowelmovement-io-yeah, who hath not given us as a prey to their teeth. our self is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. our help is in the name-there of vowelmovement-io-yeah, who did namespaces and land.

they that trust in vowelmovement-io-yeah will be as mount zion-mark, which cannot be removed, but abideth to world. as the mountains are round about jerusalem-cast-complete, so vowelmovement-io-yeah is round about his with-mum from henceforth even world. for the rod of the big-shot will not rest upon the lot of the right; lest the right put forth their hands unto torment. do good, vowelmovement-io-yeah, unto those that be good, and to them that are upright in their hearts. as for such as turn aside unto their crooked ways, vowelmovement-io-yeah will lead them forth with the workers of torment: but complete will be upon immersed-to-theory-israel.

when vowelmovement-io-yeah turned again the captivity of zion-mark, we were like them that dream. then was our mouth filled with laughter, and our tongue with singing: then said they among the nations, vowelmovement-io-yeah hath done great things for them. vowelmovement-io-yeah hath done great things for us; whereof we are glad. turn again our captivity, vowelmovement-io-yeah, as the streams in the south. they that sow in tears will reap in joy. he that goeth forth and weepeth, bearing precious seed, will doubtless come again with rejoicing, bringing his sheaves with him.

except vowelmovement-io-yeah build-between the house, they labour in vain that build-between it: except vowelmovement-io-yeah keep the city, the watchman waketh but in vain. it is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. lo, child-betweeners are an heritage of vowelmovement-io-yeah: and the fruit of the womb is his reward. as arrows are in the hand of a mighty man; so are

child-betweeners of the youth. happy is the man that hath his quiver full of them: they will not be ashamed, but they will speak with the enemies in the gate.

happy is every one that feareth vowelmovement-io-yeah; that walketh in his ways. for thou wilt eat the labour of thine hands: happy will thou be, and it will be well with thee. thy woman will be as a fruitful vine by the sides of thine house: thy child-betweeners like olive plants round about thy send-table behold, that thus will the man be knee-pooled that feareth vowelmovement-io-yeah. vowelmovement-io-yeah will knee-pool thee out of zion-mark: and thou wilt see the good of jerusalem-cast-complete all the days of thy life. yea, thou wilt see thy child-betweeners's child-betweeners, and complete upon immersed-to-theory-israel.

many a time have they afflicted me from my youth, may immersed-to-theory-israel now say: many a time have they afflicted me from my youth: yet they have not prevailed against me. the plowers plowed upon my back: they made long their furrows. vowelmovement-io-yeah is right: he hath cut asunder the cords of the big-shots. let them all be confounded and turned back that hate zion-mark. let them be as the grass upon the housetops, which withereth afore it groweth up: wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom. neither do they which go by, say, the knee-pooling of vowelmovement-io-yeah be upon you: we knee-pool you in the name-there of vowelmovement-io-yeah.

out of the depths have i cried unto thee, vowelmovement-io-yeah. lord, hear my voice: let thine ears be attentive to the voice of my supplications. if thou, vowelmovement-io-yeah, shouldst mark seasons, o lord, who will stand? but there is forgiveness with thee, that thou mayest be feared. i wait for vowelmovement-io-yeah, my self doth wait, and in his string do i hope. my self waiteth for the lord more than they that watch for the morning: i say, more than they that watch for the morning. let immersed-to-theory-israel hope in vowelmovement-io-yeah: for with vowelmovement-io-yeah there is mercy, and with him is plenteous redemption. and he will redeem immersed-to-theory-israel from all his seasons.

lord, my heart is not haughty, nor mine eyes lofty: neither do i exercise myself in great matters, or in things too high for me. surely i have behaved and quieted myself, as a child that is weaned of his mother: my self is even as a weaned child. let immersed-to-theory-israel hope in vowelmovement-io-yeah from henceforth and world.

lord, remember david-dude, and all his afflictions: how he sware unto vowelmovement-io-yeah, and vowed unto the mighty theory of jacob-heel-topple; surely i will not come into the tent of my house, nor go up into my bed; i will not give sleep to mine eyes, or slumber to mine eyelids, until i find out a place for vowelmovement-io-yeah, an habitation for the mighty theory of jacob-heel-topple. lo, we heard of it at ephratah-gray-fruitful: we found it in the fields of the wood. we will go into his dwellings: we will partake at his foot-genitalstool. arise, vowelmovement-io-yeah, into thy rest; thou, and the gather-box of thy strength. let thy darkener-server be clothed with being right; and let thy saints shout for joy. for thy worker david-dude's sake turn not away the face-turnings of thine use-anointed. vowelmovement-io-yeah hath sworn in truth unto david-dude; he will not turn from it; of the fruit of thy body will i set upon thy throne. if thy child-betweeners will keep my covenant and my witness that i will teach them, their child-betweeners will also sit upon thy throne forevermore. for vowelmovement-io-yeah hath chosen zion-mark; he hath desired it for his habitation. this is my rest forever: here will i dwell; for i have desired it. i will abundantly knee-pool her provision: i will satisfy her poor with bread. i will also clothe her darkener-server with se-

curing; and her saints will shout aloud for joy. there will i make the ray-horn of david-dude to bud: i have ordained a lamp for mine use-anointed. 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 ointment upon the head, that ran down upon the beard, even aaron-box's beard: that went down to the skirts of his garments; as the dew of hermon-fishing-net, and as the dew that descended upon the mountains of zion-mark: for there vowelmovement-io-yeah directed the knee-pooling, even life worldmore.

behold, knee-pool ye vowelmovement-io-yeah, all ye workers of vowelmovement-io-yeah, which by night stand in the alpha-beit-house of vowelmovement-io-yeah. lift up your hands in the perfected, and knee-pool vowelmovement-io-yeah. vowelmovement-io-yeah that did namespaces and land knee-pool thee out of zion-mark.

rave ye vowelmovement-io-yeah. rave ye the name-there of vowelmovement-io-yeah; rave him, o ye workers of vowelmovement-io-yeah. ye that stand in the alpha-beit-house of vowelmovement-io-yeah, in the courts of the house of our theory. rave vowelmovement-io-yeah; for vowelmovement-io-yeah is good: sing raves unto his name-there for it is pleasant. for vowelmovement-io-yeah hath chosen jacob-heel-topple unto himself, and immersed-to-theory-israel for his peculiar treasure. for i know that vowelmovement-io-yeah is great, and that our lord is above all theory. whatsoever vowelmovement-io-yeah pleased, that did he in namespaces and in land, in the seas, and all deep places. he causeth the vapours to ascend from the ends of the land; he doth lightnings for the rain; he bringeth the wind out of his stores. who smote the firstborn of egypt-narrows-create-mizraim, both of man and beast. who sent tokens and wonders into the midst of thee, o egypt-narrows-create-mizraim, upon pharaoh-big-house and upon all his workers. who smote great nations, and slew mighty kings; sihon-curly king of the amorite-talkers, and og-mock king of bashan-at-tooth and all the kingdoms of canaan-buy and gave their land for an heritage, an heritage unto immersed-to-theory-israel his with-mum. thy name-there vowelmovement-io-yeah, endureth to world; and thy memorial, vowelmovement-io-yeah, throughout all generations. for vowelmovement-io-yeah will judge his with-mum, and he will repent himself concerning his workers. the ideal-bullshit-idols of the nations are silver and gold, the doing of men's hands. they have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. they that do them are like unto them: so is every one that trusteth in them. knee-pool vowelmovement-io-yeah, o house of immersed-to-theory-israel: knee-pool vowelmovement-io-yeah, o house of aaron-box: knee-pool vowelmovement-io-yeah, o house of levi-join ye that fear vowelmovement-io-yeah, knee-pool vowelmovement-io-yeah. knee-pooled be vowelmovement-io-yeah out of zion-mark, which dwelleth at jerusalem-cast-complete. rave ye vowelmovement-io-yeah.

o give thanks unto vowelmovement-io-yeah; for he is good: for his mercy endureth to world. o give thanks unto the theory of theory: for his mercy endureth to world. o give thanks to the lord of lords: for his mercy endureth to world. to him who alone doeth great wonders: for his mercy endureth to world. to him that by wisdom did the namespaces: for his mercy endureth to world. to him that stretched out the land above the waters: for his mercy endureth to world. to him that did great lights: for his mercy endureth to world: the sun to rule by day: for his mercy endureth to world: the moon and stars to rule by night: for his mercy endureth to world. to him that smote

egypt-narrows-create-mizraim in their firstborn: for his mercy endureth to world: and brought out immersed-to-theory-israel from among them: for his mercy endureth to world: with a strong hand, and with a stretched out arm: for his mercy endureth to world. to him which divided the end sea into parts: for his mercy endureth to world: and made immersed-to-theory-israel to pass through the midst of it: for his mercy endureth to world: but over-threw pharaoh-big-house and his troop in the end sea: for his mercy endureth to world. to him which led his with-mum through the place-of-word-desert: for his mercy endureth to world. to him which smote great kings: for his mercy endureth to world: and slew famous kings: for his mercy endureth to world: sihon-curly king of the amorite-talkers: for his mercy endureth to world: and og-mock the king of bashan-at-tooth for his mercy endureth to world: and gave their land for an heritage: for his mercy endureth to world: even an heritage unto immersed-to-theory-israel his worker: for his mercy endureth to world. who remembered us in our low estate: for his mercy endureth to world: and hath redeemed us from our enemies: for his mercy endureth to world. who giveth food to all flesh-immersed: for his mercy endureth to world. o give thanks unto the theory of namespaces for his mercy endureth to world.

by the rivers of babylon-mix-wear-out, there we sat down, yea, we wept, when we remembered zion-mark. we hanged our harps upon the willows in the midst thereof. for there they that carried us away captive required of us a song-immersed; and they that wasted us required of us mirth, stringing, sing us one of the song-immerseds of zion-mark. how will we sing vowelmovement-io-yeah's song-immersed in a strange-substantial land? if i forget thee, o jerusalem-cast-complete, let my right hand forget her cunning. if i do not remember thee, let my tongue cleave to the roof of my mouth; if i prefer not jerusalem-cast-complete above my chief joy. remember, vowelmovement-io-yeah, child-betweeners of edom-man-red in the day of jerusalem-cast-complete; who said, raise it, raise it, even to the foundation thereof. o daughter-housa of babylon-mix-wear-out, who art to be destroyed; happy will he be, that rewardeth thee as thou hast worked us. happy will he be, that taketh and dasheth thy little ones against the stones.

i will praise thee with my whole heart: before the theory will i sing praise unto thee. i will partake toward thy perfected possibility-hall, and praise thy name-there for thy lovingkindness and for thy truth: for thou hast magnified thy string above all thy name-there in the day when i cried thou answeredst me, and strengthenedst me with strength in my self. all the kings of the land will praise thee, vowelmovement-io-yeah, when they hear the strings of thy mouth. yea, they will sing in the ways of vowelmovement-io-yeah: for great is the weight of vowelmovement-io-yeah. though vowelmovement-io-yeah be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. though i walk in the nearin of trouble, thou wilt revive me: thou wilt stretch forth thine hand against the wrath of mine enemies, and thy right hand will secure me. vowelmovement-io-yeah will perfect that which concerneth me: thy mercy, vowelmovement-io-yeah, endureth to world: forsake not the doings of thine own hands.

o lord, thou hast searched me, and known me. thou knowest my downsitting and mine uprising, thou understandest my thought afar off. thou compassest my path and my lying down, and art acquainted with all my ways. for there is not a string in my tongue, but, lo, vowelmovement-io-yeah, thou knowest it altogether. thou hast beset me behind and before, and laid thine hand upon me. such knowledge is too wonderful for me; it is high, i cannot attain unto it. whither will i go from thy breath? or

whither will i flee from thy presence? if i ascend up into namespaces thou art there: if i make my bed in hell-ask, behold, thou art there. if i take the wings of the morning, and dwell in the uttermost parts of the sea; even there will thy hand lead me, and thy right hand will hold me. if i say, surely the darkness will cover me; even the night will be light about me. yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. for thou hast possessed my reins: thou hast covered me in my mother's womb. i will praise thee; for i am fearfully and wonderfully did: marvellous are thy doings; and that my self knoweth right well. my substance was not hid from thee, when i was did in secret, and curiously wrought in the lowest parts of the land. thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. how precious also are thy thoughts unto me, o theory! how great is the sum of them! if i should count them, they are more in number than the sand: when i awake, i am still with thee. surely thou wilt slay the big-shot, o theory: depart from me therefore, ye bloody men. for they speak against thee confutingly, and thine enemies take thy name-there in vain. do not i hate them, vowelmovement-io-yeah, that hate thee? and am not i grieved with those that rise up against thee? i hate them with perfect hatred: i count them mine enemies. search me, o theory, and know my heart: try me, and know my thoughts: and see if there be any sorrow way in me, and lead me in the way world.

for ever, a cut for david-dude. deliver me, vowelmovement-io-yeah, from the visual man: preserve me from the violent man; which imagine visuals in their heart; continually are they gathered together for war. they have sharpened their tongues like a serpent; adders' poison is under their lips. selah-basket-rock. keep me, vowelmovement-io-yeah, from the hands of the big-shot; preserve me from the violent man; who have purposed to overthrow my goings. the proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. selah-basket-rock. i said unto vowelmovement-io-yeah, thou art my theory: hear the voice of my supplications, vowelmovement-io-yeah. o theory the lord, the strength of my securing, thou hast covered my head in the day of battle. grant not, vowelmovement-io-yeah, the desires of the big-shot: further not his big-shot device; lest they exalt themselves. selah-basket-rock. as for the head of those that compass me about, let the mischief of their own lips cover them. let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again. let not an visual speaker be established in the land: visual will hunt the violent man to overthrow him. i know that vowelmovement-io-yeah will maintain the cause of the afflicted, and the right of the poor. surely the right will give thanks unto thy name-there the upright will dwell in thy presence.

lord, i cry unto thee: make haste unto me; give ear unto my voice, when i cry unto thee. let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening butcher. set a watch, vowelmovement-io-yeah, before my mouth; keep the opening of my lips. incline not my heart to any visual thing, to practise visual works with men that work torment: and let me not eat of their dainties. let the right hit me; it will be a kindness: and let him reprove me; it will be an excellent oil, which will not break my head: for yet my prayer also will be in their calamities. when their criterion-lips are overthrown in stony places, they will hear my strings; for they are sweet. our bones are scattered at the grave-ask's mouth, as when one cutteth and cleaveth wood upon the land. but mine eyes are unto thee, o theory the lord: in thee is my trust; leave not

my self destitute. keep me from the snares which they have laid for me, and the gins of the workers of torment. let the big-shots fall into their own nets, whilst that i withal escape.

of understanding for david-dude. a prayer when he was in the cave. i cried unto vowelmovement-io-yeah with my voice; with my voice unto vowelmovement-io-yeah did i make my supplication. i poured out my complaint before him; i shewed before him my trouble. when my breath was overwhelmed within me, then thou knewest my path. in the way wherein i walked have they privily laid a snare for me. i looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my self. i cried unto thee, vowelmovement-io-yeah: i said, thou art my refuge and my portion in the land of the living. attend unto my cry; for i am brought very low: deliver me from my persecutors; for they are stronger than i. bring my self out of prison, that i may praise thy name-there the right will compass me about; for thou wilt deal bountifully with me.

hear my prayer, vowelmovement-io-yeah, give ear to my supplications: in thy sticking-withfulness answer me, and in thy being right. and enter not into crisis-lipping with thy worker: for in thy sight will no man living be rightified. for the enemy hath persecuted my self; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. therefore is my breath overwhelmed within me; my heart within me is desolate. i remember the days of old; i meditate on all thy doings; i muse on the doing of thy hands. i stretch forth my hands unto thee: my self thirsteth after thee, as a thirsty land. selah-basket-rock. hear me speedily, vowelmovement-io-yeah: my breath faileth: hide not thy face-turnings from me, lest i be like unto them that go down into the pit. cause me to hear thy lovingkindness in the morning: for in thee do i trust: cause me to know the way wherein i should walk; for i lift up my self unto thee. deliver me, vowelmovement-io-yeah, from mine enemies: i flee unto thee to hide me. teach me to do thy will; for thou art my theory: thy breath is good; lead me into the land of uprightness. quicken me, vowelmovement-io-yeah, for thy name's sake: for thy being right' sake bring my self out of trouble. and of thy mercy cut off mine enemies, and destroy all them that afflict my self: for i am thy worker.

knee-pooled be vowelmovement-io-yeah my strength which teacheth my hands to war, and my fingers to fight: my goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom i trust; who subdueth my with-mum under me. vowelmovement-io-yeah, what is man, that thou take knowledge of him! or betweener of man, that thou make account of him! man is like to wear-out-vanity: his days are as a shadow that passeth away. bow thy namespaces, vowelmovement-io-yeah, and come down: touch the mountains, and they will smoke. cast forth lightning, and scatter them: shoot out thine arrows, and destroy them. send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange-substantial child-betweeners; whose mouth speaketh wear-out-vanity, and their right hand is a right hand of falsehood. i will sing a new song-immersed unto thee, o theory: upon a psaltery and an instrument of ten strings will i sing praises unto thee. it is he that giveth securing unto kings: who delivereth david-dude his worker from the visual sword. rid me, and deliver me from the hand of strange-substantial child-betweeners, whose mouth speaketh wear-out-vanity, and their right hand is a right hand of falsehood: that our child-betweeners may be as plants grown up in their youth; that our child-betweenas may be as corner stones, polished after the similitude of a palace: that our garners may be full,

affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets: that our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. happy is that with-mum, that is in such a case: yea, happy is that with-mum, whose theory is vowelmovement-io-yeah.

i will extol thee, my theory, o king; and i will kneepool thy name-there to the worlds of worlds. every day will i kneepool thee; and i will rave thy name-there to the worlds of worlds. great is vowelmovement-io-yeah, and greatly to be raved; and his greatness is unsearchable. one generation will praise thy doings to another, and will declare thy mighty acts. i will speak of the weight honour of thy majesty, and of thy wondrous works. and men will speak of the might of thy terrible acts: and i will declare thy greatness. they will abundantly utter the memory of thy great goodness, and will sing of thy being right. vowelmovement-io-yeah is gracious, and full of compassion; slow to anger, and of great wombing. vowelmovement-io-yeah is good to all: and his tender mercies are over all his doings. all thy doings will praise thee, vowelmovement-io-yeah; and thy saints will kneepool thee. they will speak of the weight of thy kingdom, and talk of thy power; to make known to the child-betweeners of men his mighty acts, and the weight majesty of his kingdom. thy kingdom is a world kingdom, and thy dominion endureth throughout all generations. vowelmovement-io-yeah upholdeth all that fall, and raiseth up all those that be bowed down. the eyes of all wait upon thee; and thou givest them their meat in due season. thou openest thine hand, and satisfiest the desire of every living thing. vowelmovement-io-yeah is right in all his ways, and holy in all his doings. vowelmovement-io-yeah is nigh unto all them that call upon him, to all that call upon him in truth. he will fulfil the desire of them that fear him: he also will hear their cry, and will secure them. vowelmovement-io-yeah preserveth all them that love him: but all the big-shot will he destroy. my mouth will speak the praise of vowelmovement-io-yeah: and let all flesh-immersed kneepool his perfected name-there to the worlds of worlds.

alleluia, of aggeus and zacharias. rave ye vowelmovement-io-yeah. rave vowelmovement-io-yeah, o my self. while i live will i rave vowelmovement-io-yeah: i will sing raves unto my theory while i have any being. put not your trust in princes, nor in betweener of man, in whom there is no help. his breath goeth forth, he returneth to his earth; in that very day his thoughts perish. happy is he that hath the theory of jacob-heel-topple for his help, whose hope is in vowelmovement-io-yeah his theory: which did namespaces and land, the sea, and all that therein is: which keepeth truth to world: which executeth crisis-lipping for the oppressed: which giveth food to the hungry. vowelmovement-io-yeah looseth the prisoners: vowelmovement-io-yeah openeth the eyes of the blind: vowelmovement-io-yeah raiseth them that are bowed down: vowelmovement-io-yeah loveth the right: vowelmovement-io-yeah preserveth the strangers; he relieveth the fatherless and widow: but the way of the big-shots he turneth upside down. vowelmovement-io-yeah will king to world, even thy theory, o zion-mark, unto all generations. rave ye vowelmovement-io-yeah.

rave ye vowelmovement-io-yeah: for it is good to sing raves unto our theory; for it is pleasant; and rave is comely. vowelmovement-io-yeah doth build-between up jerusalem-cast-complete: he gathereth together the outcasts of immersed-to-theory-israel. he healeth the broken in heart, and bindeth up their wounds. he telleth the number of the stars; he calleth them all by their names. great is our lord, and of great power: his understanding is infinite. vowelmovement-io-yeah lifeth up the meek: he casteth

the big-shots down to the ground. sing unto vowelmovement-io-yeah with thanks; sing thanks unto the harp unto our theory: who covereth the namespaces with clouds, who prepareth rain for the land, who maketh grass to grow upon the mountains. he giveth to the beast his food, and to the young ravens which cry. he delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. vowelmovement-io-yeah taketh pleasure in them that fear him, in those that hope in his mercy. rave vowelmovement-io-yeah, o jerusalem-cast-complete; rave thy theory, o zion-mark. for he hath strengthened the bars of thy gates; he hath kneepooled thy child-betweeners within thee. he maketh complete in thy borders, and filleth thee with the finest of the wheat. he sendeth forth his saying upon land: his string runneth very swiftly. he giveth snow like wool: he scattereth the hoarfrost like ashes. he casteth forth his ice like morsels: who can stand before his cold? he sendeth out his string, and melteth them: he causeth his wind to blow, and the waters flow. he sheweth his string unto jacob-heel-topple, his statutes and his crisis-lippings unto immersed-to-theory-israel. he hath not dealt so with any nation: and as for his crisis-lippings, they have not known them. rave ye vowelmovement-io-yeah.

rave ye vowelmovement-io-yeah. rave ye vowelmovement-io-yeah from the namespaces: rave him in the heights. rave ye him, all his messengers: rave ye him, all his troops. rave ye him, sun and moon: rave him, all ye stars of light. rave him, ye namespaces of namespaces, and ye waters that be above the namespaces. let them rave the name-there of vowelmovement-io-yeah: for he directed, and they were created. he hath also established them to the worlds of worlds: he hath made a decree which will not pass. rave vowelmovement-io-yeah from the land, ye dragons, and all deeps: fire, and hail; snow, and vapours; stormy wind fulfilling his string: mountains, and all hills; fruitful trees, and all cedars: beasts, and all animal creeping things, and flying fowl: kings of the land, and all people; princes, and all criterion-lips of the land: both young men, and maidens; old men, and children: let them rave the name-there of vowelmovement-io-yeah: for his name-there alone is excellent; his glory is above the land and namespaces he also exalteth the ray-horn of his with-mum, the rave of all his saints; even of child-betweeners of immersed-to-theory-israel, a with-mum near unto him. rave ye vowelmovement-io-yeah.

rave ye vowelmovement-io-yeah. sing unto vowelmovement-io-yeah a new song-immersed, and his rave in the witness-until of saints. let immersed-to-theory-israel rejoice in him that did him: let child-betweeners of zion-mark be joyful in their king. let them rave his name-there in the dance: let them sing raves unto him with the timbrel and harp. for vowelmovement-io-yeah taketh pleasure in his with-mum: he will beautify the meek with securing. let the saints be joyful in weight: let them sing aloud upon their beds. let the high praises of theory be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the crisis-lipping written: this honour have all his saints. rave ye vowelmovement-io-yeah.

rave ye vowelmovement-io-yeah. rave theory in his perfected: rave him in the firmament of his power. rave him for his mighty acts: rave him according to his excellent greatness. rave him with the sound of the mouth-piece-trumpet rave him with the psaltery and harp. rave him with the timbrel and dance: rave him with stringed instruments and organs. rave him upon the loud cymbals: rave him upon the high sounding cymbals. let every thing that hath breath rave vowelmovement-io-yeah. rave ye vowelmovement-io-yeah.

the proverbs of solomon-complete betweener of david-dude, king of immersed-to-theory-israel; to know wisdom and instruction; to perceive the strings of understanding; to receive the instruction of wisdom, being right, and crisis-lipping and equity; to give subtilty to the simple, to the young man knowledge and discretion. a wise man will hear, and will increase learning; and a man of understanding will attain unto wise counsels: to understand a proverb, and the interpretation; the strings of the wise, and their dark stringings. the fear of vowelmovement-io-yeah is the headstart of knowledge; but fools despise wisdom and instruction. my child-betweenear hear the instruction of thy father, and forsake not the law of thy mother: for they will be an ornament of grace unto thy head, and chains about thy neck. my child-betweenear if fauters entice thee, consent thou not. if they say, come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: let us swallow them up alive as the grave-ask; and whole, as those that go down into the pit: we will find all precious substance, we will fill our houses with spoil: cast in thy lot-cover among us; let us all have one purse: my child-betweenear walk not thou in the way with them; refrain thy foot-genital from their path: for their feet-genitalia run to visual, and make haste to shed blood. surely in vain the net is spread in the sight of any bird. and they lay wait for their own blood; they lurk privily for their own lives. so are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof. wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her strings, saying, how long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? turn you at my reproof: behold, i will pour out my breath unto you, i will make known my strings unto you. because i have called, and ye refused; i have stretched out my hand, and no man regarded; but ye have set at 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 desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. then will they call upon me, but i will not answer; they will seek me early, but they will not find me: for that they hated knowledge, and did not choose the fear of vowelmovement-io-yeah: they would none of my counsel: they despised all my reproof. therefore will they eat of the fruit of their own way, and be filled with their own devices. for the turning away of the simple will slay them, and the prosperity of fools will destroy them. but whose hearkeneth unto me will dwell safely, and will be quiet from fear of visual. my child-betweenear if thou wilt receive my strings, and hide my directives with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then will thou understand the fear of vowelmovement-io-yeah, and find the knowledge of theory. for vowelmovement-io-yeah giveth wisdom: out of his mouth cometh knowledge and understanding. he layeth up sound wisdom for the right: he is a buckler to them that walk uprightly. he keepeth the paths of crisis-lipping and preserveth the way of his saints. then will thou understand being right, and crisis-lipping and equity; yea, every good path. when wisdom entereth into thine heart, and knowledge is pleasant unto thy self; discretion will preserve thee, understanding will keep thee: to deliver thee from the way of the visual man, from the man that speaketh froward things; who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do visual, and delight in the frowardness of the visual;

whose ways are crooked, and they froward in their paths: to deliver thee from the strange woman, even from the stranger which flattereth with her strings; which forsaketh the guide of her youth, and forgetteth the covenant of her theory. for her house inclineth unto death, and her paths unto the dead. none that go unto her return again, neither take they hold of the paths of life. that thou mayest walk in the way of good men, and keep the paths of the right. for the impeccable will dwell in the land, and the impeccable will remain in it. but the big-shot will be cut off from the land, and the transgressors will be rooted out of it. my child-betweenear forget not my law; but let thine heart keep my directives: for length of days, and long life, and complete, will they add to thee. let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so will thou find favour and good understanding in the sight of theory and man. trust in vowelmovement-io-yeah with all thine heart; and lean not unto thine own understanding. in all thy ways acknowledge him, and he will direct thy paths. be not wise in thine own eyes: fear vowelmovement-io-yeah, and depart from visual. it will be health to thy navel, and marrow to thy bones. honour vowelmovement-io-yeah with thy substance, and with the firstfruits of all thine increase: so will thy barns be filled with plenty, and thy presses will burst out with new wine. my child-betweenear despise not the chastening of vowelmovement-io-yeah; neither be weary of his correction: for whom vowelmovement-io-yeah loveth he correcteth; even as a father the child-betweenear in whom he delighteth. happy is the man that findeth wisdom, and the man that getteth understanding. for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. she is more precious than rubies: and all the things thou canst desire are not to be compared unto her. length of days is in her right hand; and in her left hand riches and honour. her ways are ways of pleasantness, and all her paths are complete. she is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. vowelmovement-io-yeah by wisdom hath founded the land; by understanding hath he established the namespaces. by his knowledge the depths are broken up, and the clouds drop down the dew. my child-betweenear let not them depart from thine eyes: keep sound wisdom and discretion: so will they be life unto thy self, and grace to thy neck. then will thou walk in thy way safely, and thy foot-genital will not stumble. when thou liest down, no be afraid: yea, thou wilt lie down, and thy sleep will be sweet. be not afraid of sudden fear, neither of the desolation of the big-shots, when it cometh. for vowelmovement-io-yeah will be thy confidence, and will keep thy foot-genital from being taken. withhold not good from them to whom it is due, when it is in the power of thine hand to do it. say not unto thy neighbour, go, and come again, and to morrow i will give; when thou hast it by thee. devise not visual against thy neighbour, seeing he dwelleth securely by thee. strive not with a man without cause, if he have done thee no visual. envy thou not the oppressor, and choose none of his ways. for the froward is abomination to vowelmovement-io-yeah: but his secret is with the right. the curse of vowelmovement-io-yeah is in the house of the big-shot: but he knee-pooleth the habitation of the right. surely he scorneth the scornors: but he giveth grace unto the lowly. the wise will inherit weight: but shame will be the promotion of fools. hear, ye child-betweenears, the instruction of a father, and attend to know understanding. for i give you good doctrine, forsake ye not my law. for i was my father's child-betweenear tender and only beloved in the sight of my mother. he taught me also, and said unto me, let thine heart retain my strings: keep my directives, and live. get wisdom, get understanding; forget it not; neither decline from the strings of my mouth.

forsake her not, and she will preserve thee: love her, and she will keep thee. wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. exalt her, and she will promote thee: she will bring thee to honour, when thou dost embrace her. she will give to thine head an ornament of grace: a crown of glory will she deliver to thee. hear, o my child-betweenener and receive my sayings; and the years of thy life will be many. i have taught thee in the way of wisdom; i have led thee in right paths. when thou goest, thy steps will not be straitened; and when thou runnest, no stumble. take fast hold of instruction; let her not go: keep her; for she is thy life. enter not into the path of the big-shots, and go not in the way of visual men. avoid it, pass not by it, turn from it, and pass away. for they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. for they eat the bread of big-shottedness, and drink the wine of violence. but the path of the right is as the shining light, that shineth more and more unto the perfect day. the way of the big-shots is as darkness: they know not at what they stumble. my child-betweenener attend to my strings; incline thine ear unto my sayings. let them not depart from thine eyes; keep them in the midst of thine heart. for they are life unto those that find them, and health to all their flesh-immersed. keep thy heart with all diligence; for out of it are the issues of life. put away from thee a froward mouth, and perverse lips put far from thee. let thine eyes look right on and let thine eyelids look straight before thee. ponder the path of thy feet-genitalia, and let all thy ways be established. turn not to the right hand nor to the left: remove thy foot-genital from visual. my child-betweenener attend unto my wisdom, and bow thine ear to my understanding: that thou mayest regard discretion, and that thy lips may keep knowledge. for the lips of another woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword. her feet-genitalia go down to death; her steps take hold on hell-ask. lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. hear me now therefore, o ye child-betweeneners, and depart not from the strings of my mouth. remove thy way far from her, and come not nigh the opening of her house: lest thou give thine honour unto others, and thy years unto the cruel: lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh-immersed and thy body are consumed, and say, how have i hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! i was almost in all visual in the midst of the witness-until and assembly. drink waters out of thine own cistern, and living waters out of thine own well. let thy fountains be dispersed abroad, and rivers of waters in the streets. let them be only thine own, and not strangers' with thee. let thy fountain be happy: and rejoice with the woman of thy youth. let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. and why wilt thou, my child-betweenener be ravished with a strange-substantial woman, and embrace the bosom of a stranger? for the ways of man are before the eyes of vowelmovement-io-yeah, and he pondereth all his goings. his own seasons will take the big-shot himself, and he will be holden with the cords of his misses. he will die without instruction; and in the greatness of his folly he will go astray. my child-betweenener if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the strings of thy mouth, thou art taken with the strings of thy mouth. do this now, my child-betweenener and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and do sure thy friend. give not sleep

to thine eyes, nor slumber to thine eyelids. deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler. go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or governor, provideth her meat in the summer, and gathereth her food in the harvest. how long wilt thou sleep, o sluggard? when wilt thou arise out of thy sleep? yet a little sleep, a little slumber, a little folding of the hands to sleep: so will thy poverty come as one that travelleth, and thy want as an armed man. a naughty person, a wicked man, walketh with a froward mouth. he winketh with his eyes, he speaketh with his feet-genitalia, he teacheth with his fingers; frowardness is in his heart, he deviseth visual continually; he soweth discord. therefore will his calamity come suddenly; suddenly will he be broken without remedy. these six things doth vowelmovement-io-yeah hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet-genitalia that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren. my child-betweenener keep thy father's directive, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck. when thou goest, it will lead thee; when thou sleepest, it will keep thee; and when thou awakest, it will talk with thee. for the directive is a lamp; and the drops-of-teaching is light; and reproofs of instruction are the way of life: to keep thee from the visual woman, from the flattery of the tongue of another woman. lust not after her beauty in thine heart; neither let her take thee with her eyelids. for by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. can a man take fire in his bosom, and his clothes not be burned? can one go upon hot coals, and his feet-genitalia not be burned? so he that goeth in to his neighbour's woman; whosoever toucheth her will not be innocent. men do not despise a thief, if he steal to satisfy his self when he is hungry; but if he be found, he will restore sevenfold; he will give all the substance of his house. but whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own self. a wound and dishonour will he get; and his reproach will not be wiped away. for jealousy is the rage of a man: therefore he will not spare in the day of vengeance. he will not regard any out-of; neither will he rest content, though thou givest many gifts. my child-betweenener keep my strings, and lay up my directives with thee. keep my directives, and live; and my law as the apple of thine eye. bind them upon thy fingers, write them upon the table of thine heart. say unto wisdom, thou art my sister; and call understanding thy kinswoman: that they may keep thee from the strange-substantial woman, from the stranger which flattereth with her strings. for at the window of my house i looked through my casement, and beheld among the simple ones, i discerned among the youths, a young man void of understanding, passing through the street near her corner; and he went the way to her house, in the twilight, in the evening, in the black and dark night: and, behold, there met him a woman with the attire of an feed-harlot, and subtil of heart. (she is loud and hard-stubborn; her feet-genitalia abide not in her house: now is she without, now in the streets, and lieth in wait at every corner.) so she caught him, and kissed him, and with an impudent face-turnings said unto him, i have completes with me; this day have i paid my vows. therefore came i forth to meet thee, diligently to seek thy face-turnings, and i have found thee. i have decked my bed with coverings of tapestry, with carved works, with fine linen of egypt-narrows-create-mizraim. 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 flattering of her lips she forced him. he goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life, hearken unto me now therefore, o ye child-betweeners, and attend to the strings of my mouth. let not thine heart decline to her ways, go not astray in her paths. for she hath cast down many wounded: yea, many strong men have been slain by her. her house is the way to hell-ask, going down to the chambers of death. doth not wisdom cry? and understanding put forth her voice? she standeth in the top of high-places-death-stages, by the way in the places of the paths. she crieth at the gates, at the entry of the city, at the coming in at the openings. unto you, o men, i call; and my voice is to the child-betweeners of man. o ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. hear; for i will speak of excellent things; and the opening of my lips will be right things. for my mouth will speak truth; and big-shottedness is an abomination to my lips. all the strings of my mouth are in being right; there is nothing froward or perverse in them. they are all plain to him that understandeth, and right to them that find knowledge. receive my instruction, and not silver; and knowledge rather than choice gold. for wisdom is better than rubies; and all the things that may be desired are not to be compared to it. i wisdom dwell with prudence, and find out knowledge of witty inventions. the fear of vowelmovement-io-yeah is to hate visual: pride, and arrogancy, and the visual way, and the froward mouth, do i hate. counsel is mine, and sound wisdom: i am understanding: i have strength. by me kings king, and princes decree being right. by me princes rule, and nobles, even all the criterion-lips of the earth. i love them that love me; and those that seek me early will find me. riches and honour are with me; yea, dura-generationble riches and being right. my fruit is better than gold, yea, than fine gold; and my revenue than choice silver. i lead in the way of being right, in the midst of the paths of crisis-lipping that i may cause those that love me to inherit substance; and i will fill their treasures. vowelmovement-io-yeah possessed me in the headstart of his way, before his works of old. i was set up from world, from the headstart, or ever the land was. when there were no depths, i was brought forth; when there were no fountains abounding with water. before the mountains were settled, before the hills was i brought forth: while as yet he had not did the land, nor the fields, nor the highest part of the dust of the world. when he prepared the namespaces, i was there: when he set a compass upon the face-turnings of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his mouth: when he appointed the foundations of the land: then i was by him, as one brought up with him: and i was daily his delight, rejoicing always before him; rejoicing in the habitable part of his land; and my delights were with the child-betweeners of men. now therefore hearken unto me, o ye child-betweeners: for happy are they that keep my ways. hear instruction, and be wise, and refuse it not. happy is the man that heareth me, watching daily at my gates, waiting at the posts of my openings. for whoso findeth me findeth life, and will obtain favour of vowelmovement-io-yeah. but he that misses against me wrongeth his own self: all they that hate me love death. wisdom hath build-between her house, she hath hewn out her seven stands: she hath killed her beasts; she hath mixed her wine; she hath also furnished her send-table she hath sent forth her maid-

ens: she crieth upon the highest places of the city, whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, come, eat of my bread, and drink of the wine which i have mixed. forsake the foolish, and live; and go in the way of understanding. he that reproveth a scorner getteth to himself shame: and he that rebuketh a big-shot man getteth himself a blot. reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. give instruction to a wise man, and he will be yet wiser: teach a right man, and he will increase in learning. the fear of vowelmovement-io-yeah is the beginning of wisdom: and the knowledge of the perfected is understanding. for by me thy days will be multiplied, and the years of thy life will be increased. if thou be wise, thou wilt be wise for thyself: but if thou scornest, thou alone will bear it. a foolish woman is clamorous: she is simple, and knoweth nothing. for she sitteth at the opening of her house, on a seat in the high-places-death-stages of the city, to call passengers who go right on their ways: whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, stolen waters are sweet, and bread eaten in secret is pleasant. but he knoweth not that the dead are there; and that her guests are in the depths of hell-ask. the proverbs of solomon-complete. a wise child-betweenner maketh a glad father: but a foolish child-betweenner is the heaviness of his mother. treasures of big-shottedness profit nothing: but being right delivereth from death. vowelmovement-io-yeah will not suffer the self of the right to famish: but he casteth away the substance of the big-shots. he becometh poor that dealeth with a slack hand: but the hand of the diligent doth rich. he that gathereth in summer is a wise child-betweenner but he that sleepeth in harvest is a child-betweenner that causeth shame. knee-poolings are upon the head of the right: but violence covereth the mouth of the big-shots. the memory of the right is knee-pooled: but the name-there of the big-shots will rot. the wise in heart will receive directives: but a prating fool will fall. he that walketh uprightly walketh surely: but he that perverteth his ways will be known. he that winketh with the eye causeth sorrow: but a prating fool will fall. the mouth of a right man is a well of life: but violence covereth the mouth of the big-shots. hatred stirreth up strifes: but love covereth all misses. in the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding. wise men lay up knowledge: but the mouth of the foolish is near destruction. the rich man's wealth is his strong city: the destruction of the poor is their poverty. the labour of the right tendeth to life: the fruit of the big-shot to miss he is in the way of life that keepeth instruction: but he that refuseth reproof erreth. he that hideth hatred with lying lips, and he that uttereth a slander, is a fool. in the multitude of strings there wanteth not miss but he that refraineth his lips is wise. the tongue of the right is as choice silver: the heart of the big-shots is little worth. the lips of the right feed many: but fools die for want of wisdom. the knee-pooling of vowelmovement-io-yeah, it doth rich, and he addeth no sorrow with it. it is as sport to a fool to do mischief: but a man of understanding hath wisdom. the fear of the big-shot, it will come upon him: but the desire of the right will be granted. as the whirlwind passeth, so is the big-shot no more: but the right is a world foundation. as vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him. the fear of vowelmovement-io-yeah prolongeth days: but the years of the big-shots will be shortened. the hope of the right will be gladness: but the expectation of the big-shots will perish. the way of vowelmovement-io-yeah is strength to the upright: but destruction will be to the workers of torment. the right will never be removed: but the big-shot will not inhabit the land. the mouth of the right bringeth forth wis-

dom: but the froward tongue will be cut out. the lips of the right know what is acceptable: but the mouth of the big-shots speaketh frowardness. a false balance is abomination to vovelmovement-io-yeah: but a just weight is his delight. when pride cometh, then cometh shame: but with the lowly is wisdom. the integrity of the upright will guide them: but the perverseness of transgressors will destroy them. riches profit not in the day of wrath: but being right delivereth from death. the being right of the impeccable will direct his way: but the big-shot will fall by his own big-shotness. the being right of the upright will deliver them: but transgressors will be taken in their own naughtiness. when a big-shot man dieth, his expectation will perish: and the hope of unjust men perisheth. the right is delivered out of trouble, and the big-shot cometh in his stead. an hypocrite with his mouth destroyeth his neighbour: but through knowledge will the right be delivered. when it goeth well with the right, the city rejoiceth: and when the big-shots perish, there is shouting. by the knee-pooling of the upright the city is exalted: but it is overthrown by the mouth of the big-shots. he that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace. a talebearer revealeth secrets: but he that is of a sticking-withful breath concealeth the matter. where no counsel is, the with-mum fall: but in the multitude of counsellors there is safety. he that is visual for a stranger will smart for it: and he that hateth suretiship is sure. a gracious woman retaineth honour: and strong men retain riches. the merciful man doeth good to his own self: but he that is cruel troubleth his own flesh-immersed. the big-shot worketh a deceitful work: but to him that soweth being right will be a sure reward. as being right tendeth to life: so he that pursueth visual pursueth it to his own death. they that are of a froward heart are abomination to vovelmovement-io-yeah: but such as are impeccable in their way are his delight. though hand join in hand, the visual will not be unpunished: but the seed of the right will be delivered. as a jewel of gold in a swine's snout, so is a fair woman which is without discretion. the desire of the right is only good: but the expectation of the big-shots is wrath. there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. the liberal self will be made fat: and he that watereth will be watered also himself. he that withholdeth corn, the people will curse him: but knee-pooling will be upon the head of him that selleth it. he that diligently seeketh good procureth favour: but he that seeketh visual, it will come unto him. he that trusteth in his riches will fall; but the right will flourish as a branch. he that troubleth his own house will inherit the wind: and the fool will be worker to the wise of heart. the fruit of the right is a tree of life; and he that winneth self is wise. behold, the right will be recompensed in the land: much more the big-shot and the sinner. whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish. a good man obtaineth favour of vovelmovement-io-yeah: but a man of big-shot devices will he condemn. a man will not be established by big-shotness: but the root of the right will not be moved. a virtuous woman is a crown to her man: but she that maketh ashamed is as rottenness in his bones. the thoughts of the right are right: but the counsels of the big-shots are deceit. the strings of the big-shots are to lie in wait for blood: but the mouth of the upright will deliver them. the big-shots are overthrown, and are not: but the house of the right will stand. a man will be raved according to his wisdom: but he that is of a perverse heart will be despised. he that is despised, and hath a worker, is better than he that honoureth himself, and lacketh bread. a right man regardeth the life of his beast: but the tender mercies of the big-shots are cruel. he that tilleth his land will be satisfied with bread: but he that followeth vain

persons is void of understanding. the big-shot desireth the net of visual men: but the root of the right yieldeth fruit. the visual is snared by the crime of his lips: but the right will come out of trouble. a man will be satisfied with good by the fruit of his mouth: and the recompence of a man's hands will be rendered unto him. the way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise. a fool's wrath is presently known: but a prudent man covereth shame. he that speaketh truth sheweth forth being right: but a false witness deceit. there is that speaketh like the piercings of a sword: but the tongue of the wise is health. the lip of truth will be established forever: but a lying tongue is but for a moment. deceit is in the heart of them that imagine visual: but to the counsellors of complete is joy. there will no visual happen to the right: but the big-shot will be filled with mischief. lying lips are abomination to vovelmovement-io-yeah: but they that deal truly are his delight. a prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness. the hand of the diligent will bear rule: but the slothful will be under tribute. heaviness in the heart of man maketh it stoop: but a good string maketh it glad. the right is more excellent than his neighbour: but the way of the big-shots seduceth them. the slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious. in the way of being right is life: and in the pathway thereof there is no death. a wise child-betweenear heareth his father's instruction: but a scorner heareth not rebuke. a man will eat good by the fruit of his mouth: but the self of the transgressors will eat violence. he that keepeth his mouth keepeth his life: but he that openeth wide his lips will have destruction. the self of the sluggard desireth, and hath nothing: but the self of the diligent will be made fat. a right man hateth lying: but a big-shot man is loathsome, and cometh to shame. being right keepeth him that is upright in the way: but big-shotness overthroweth the sinner. there is that doth himself rich, yet hath nothing: there is that doth himself poor, yet hath great riches. the out-of of a man's life are his riches: but the poor heareth not rebuke. the light of the right rejoiceth: but the lamp of the big-shots will be put out. only by pride cometh contention: but with the well advised is wisdom. wealth gotten by wear-out-vanity will be diminished: but he that gathereth by labour will increase. hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life. whoso despiseth the string will be destroyed: but he that feareth the directive will be rewarded. the law of the wise is a fountain of life, to depart from the snares of death. good understanding giveth favour: but the way of transgressors is hard. every prudent man dealeth with knowledge: but a fool layeth open his folly. a big-shot messenger falleth into mischief: but a sticking-withful ambassador is health. poverty and shame will be to him that refuseth instruction: but he that regardeth reproof will be honoured. the desire accomplished is sweet to the self: but it is abomination to fools to depart from visual. he that walketh with wise men will be wise: but a companion of fools will be destroyed. visual pursueth fauters: but to the right good will be repayed. a good man leaveth an inheritance to his child-betweeners's child-betweeners: and the wealth of the sinner is laid up for the right. much food is in the tillage of the poor: but there is that is destroyed for want of cris-lipping he that spareth his rod hateth his child-betweenear but he that loveth him chasteneth him betimes. the right eateth to the satisfying of his self: but the belly of the big-shots will want. every wise woman build-betweeneth her house: but the foolish plucketh it down with her hands. he that walketh in his uprightness feareth vovelmovement-io-yeah: but he that is perverse in his ways despiseth him. in the mouth of the foolish is a rod of pride: but the lips of the wise will preserve them. where no oxen are, the crib

is clean: but much increase is by the strength of the ox. a sticking-withful witness will not lie: but a false witness will utter lies. a scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth. go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. the wisdom of the prudent is to understand his way: but the folly of fools is deceit. fools make a mock at miss but among the right there is favour. the heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. the house of the big-shots will be overthrown: but the tent of the upright will flourish. there is a way which seemeth right unto a man, but the end thereof are the ways of death. in laughter the heart is sorrowful; and the end of that mirth is heaviness. the backslider in heart will be filled with his own ways: and a good man will be satisfied from himself. the simple stick with every string: but the prudent man looketh well to his going. a wise man feareth, and departeth from visual: but the fool rageth, and is confident. he that is soon angry dealeth foolishly: and a man of wicked devices is hated. the simple inherit folly: but the prudent are crowned with knowledge. the visual bow before the good; and the big-shot at the gates of the right. the poor is hated even of his own neighbour: but the rich hath many friends. he that despiseth his neighbour misses: but he that hath mercy on the poor, happy is he. do they not err that devise visual? but mercy and truth will be to them that devise good. in all labour there is profit: but the talk of the lips tendeth only to penury. the crown of the wise is their riches: but the foolishness of fools is folly. a true witness delivereth self: but a deceitful witness speaketh lies. in the fear of vowelmovement-io-yearh is strong confidence: and his child-betweeners will have a place of refuge. the fear of vowelmovement-io-yearh is a fountain of life, to depart from the snares of death. in the multitude of with-mum is the king's honour: but in the want of with-mum is the destruction of the prince. he that is slow to wrath is of great understanding; but he that is hasty of breath exalteth folly. a sound heart is the life of the flesh-immersed: but envy the rottenness of the bones. he that oppresseth the poor reproacheth his dor: but he that honoureth him hath mercy on the poor. the big-shot is driven away in his visualness: but the right hath hope in his death. wisdom resteth in the heart of him that hath understanding: but that which is in the nearin of fools is made known. being right exalteth a nation: but miss is a reproach to any people. the king's favour is toward a wise worker: but his wrath is against him that causeth shame. a soft answer turneth away wrath: but grievous strings stir up anger. the tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. the eyes of vowelmovement-io-yearh are in every place, beholding the visual and the good. a wholesome tongue is a tree of life: but perverseness therein is a breach in breath. a fool despiseth his father's instruction: but he that regardeth reproof is prudent. in the house of the right is much treasure: but in the revenues of the big-shot is trouble. the lips of the wise disperse knowledge: but the heart of the foolish doeth not so. the butcher of the big-shots is an abomination to vowelmovement-io-yearh: but the prayer of the upright is his delight. the way of the big-shot is an abomination unto vowelmovement-io-yearh: but he loveth him that followeth after being right. correction is visual unto him that forsaketh the way: and he that hateth reproof will die. hell-ask and destruction are before vowelmovement-io-yearh: how much more then the hearts of child-betweeners of men? a scorner loveth not one that reproveth him: neither will he go unto the wise. a merry heart maketh a cheerful countenance: but by sorrow of the heart breath is broken. the heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness. all

the days of the afflicted are visual: but he that is of a merry heart hath a continual feast. better is little with the fear of vowelmovement-io-yearh than great treasure and trouble therewith. better is a dinner of herbs where love is, than a stalled ox and hatred therewith. a wrathful man stirreth up strife: but he that is slow to anger appeaseth strife. the way of the slothful man is as an hedge of thorns: but the way of the right is made plain. a wise child-betweener maketh a glad father: but a foolish man despiseth his mother. folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly. without counsel purposes are disappointed: but in the multitude of counselors they are established. a man hath joy by the answer of his mouth: and a string stringed in due season, how good is it! the way of life is above to the wise, that he may depart from hell-ask beneath. vowelmovement-io-yearh will destroy the house of the proud: but he will establish the border of the widow. the thoughts of the visual are an abomination to vowelmovement-io-yearh: but the strings of the pure are pleasant strings. he that is greedy of gain troubleth his own house; but he that hateth gifts will live. the heart of the right studieth to answer: but the mouth of the big-shots poureth out visual things. vowelmovement-io-yearh is far from the big-shot: but he heareth the prayer of the right. the light of the eyes rejoiceth the heart: and a good report maketh the bones fat. the ear that heareth the reproof of life abideth nearin the wise. he that refuseth instruction despiseth his own self: but he that heareth reproof getteth understanding. the fear of vowelmovement-io-yearh is the instruction of wisdom; and before honour is humility. the preparations of the heart in man, and the answer of the tongue, is from vowelmovement-io-yearh. all the ways of a man are clean in his own eyes; but vowelmovement-io-yearh weigheth breaths. commit thy doings unto vowelmovement-io-yearh, and thy thoughts will be established. vowelmovement-io-yearh hath made all things for himself: yea, even the big-shot for the day of visual. every one that is proud in heart is an abomination to vowelmovement-io-yearh: though hand join in hand, he will not be unpunished. by mercy and truth torment is out-ofed: and by the fear of vowelmovement-io-yearh men depart from visual. when a man's ways please vowelmovement-io-yearh, he maketh even his enemies to be at complete with him. better is a little with being right than great revenues without right. a man's heart deviseth his way: but vowelmovement-io-yearh directeth his steps. a divine sentence is in the lips of the king: his mouth transgresseth not in crisis-lipping a just weight and balance are vowelmovement-io-yearh's: all the weights of the bag are his doing. it is an abomination 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 speaketh right. the wrath of a king is as messengers of death: but a wise man will pacify it. in the light of the king's countenance is life; and his favour is as a cloud of the latter rain. how much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver! the highway of the upright is to depart from visual: he that keepeth his way preserveth his self. pride goeth before destruction, and an haughty breath before a fall. better it is to be of an humble breath with the lowly, than to divide the spoil with the proud. he that handleth a matter wisely will find good: and whoso trusteth in vowelmovement-io-yearh, happy is he. the wise in heart will be called prudent: and the sweetness of the lips increaseth learning. understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly. the heart of the wise teacheth his mouth, and addeth learning to his lips. pleasant strings are as an honeycomb, sweet to the self, and health to the bones. there is a way that seemeth right unto a man, but the end thereof are the ways of death. he that

laboureth laboureth for himself; for his mouth craveth it of him. an bloody man diggett up visual: and in his lips there is as a burning fire. a froward man soweth strife: and a whisperer separateth chief friends. a violent man enticeth his neighbour, and leadeth him into the way that is not good. he shutteth his eyes to devise froward things: moving his lips he bringeth visual to pass. the hoary head is a crown of glory, if it be found in the way of being right. he that is slow to anger is better than the mighty; and he that ruleth his breath than he that taketh a city. the lot is cast into the lap; but the whole disposing thereof is of vowelmovement-io-yeah. better is a dry morsel, and quietness therewith, than an house full of butchers with strife. a wise worker will have rule over a child-betweener that causeth shame, and will have part of the inheritance among the brethren. the fining pot is for silver, and the furnace for gold: but vowelmovement-io-yeah trieth the hearts. a wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue. whoso mocketh the poor reproacheth his dor: and he that is glad at calamities will not be unpunished. child-betweeners's child-betweeners are the crown of old men; and the glory of child-betweeners are their fathers. excellent speech becometh not a fool: much less do lying lips a prince. a gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth. he that covereth a crime seeketh love; but he that repeateth a matter separateth very friends. a reproof entereth more into a wise man than an hundred stripes into a fool. an usual man seeketh only dejection: therefore a cruel messenger will be sent against him. let a bear robbed of her whelps meet a man, rather than a fool in his folly. whoso rewardeth visual for good, visual will not depart from his house. the headstart of strife is as when one letteth out water: therefore leave off contention, before it be meddled with. he that rightifieth the big-shot, and he that condemneth the right, even they both are abomination to vowelmovement-io-yeah. wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? a friend loveth at all times, and a brother is born for adversity. a man void of understanding striketh hands, and becometh surety in the presence of his friend. he loveth crime that loveth strife: and he that exalteth his gate seeketh destruction. he that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief. he that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy. a merry heart doeth good like a medicine: but a broken breath drieth the bones. a big-shot man taketh a gift out of the bosom to pervert the ways of crisis-lipping wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the land. a foolish child-betweener is a grief to his father, and bitterness to her that bare him. also to punish the right is not good, nor to strike princes for equity. he that hath knowledge spareth his strings: and a man of understanding is of an excellent breath. even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding. through desire a man, having separated himself, seeketh and intermeddleth with all wisdom. a fool hath no delight in understanding, but that his heart may discover itself. when the big-shot cometh, then cometh also contempt, and with ignominy reproach. the strings of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook. it is not good to accept the person of the big-shot, to overthrow the right in crisis-lipping a fool's lips enter into contention, and his mouth calleth for strokes. a fool's mouth is his destruction, and his lips are the snare of his self. the strings of a talebearer are as wounds, and they go down into the innermost parts of the belly. he also that is slothful in his work is brother to him that is a great waster. the name-there of vowelmovement-io-yeah is a strong tower:

the right runneth into it, and is safe. the rich man's wealth is his strong city, and as an high wall in his own conceit. before destruction the heart of man is haughty, and before honour is humility. he that answereth a matter before he heareth it, it is folly and shame unto him. breath of a man will sustain his infirmity; but a wounded breath who can bear? the heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge. a man's gift maketh room for him, and bringeth him before great men. he that is first in his own cause seemeth right; but his neighbour cometh and searcheth him. the lot causeth contentions to cease, and parteth between the mighty. a brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle. a man's belly will be satisfied with the fruit of his mouth; and with the increase of his lips will he be filled. death and life are in the power of the tongue: and they that love it will eat the fruit thereof. whoso findeth a woman findeth a good thing, and obtaineth favour of vowelmovement-io-yeah. the poor useth intreaties; but the rich answereth roughly. a man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother. better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool. also, that the self be without knowledge, it is not good; and he that hasteth with his feet-genitalia misses. the foolishness of man perverteth his way: and his heart fretteth against vowelmovement-io-yeah. wealth maketh many friends; but the poor is separated from his neighbour. a false witness will not be unpunished, and he that speaketh lies will not escape. many will intreat the favour of the prince: and every man is a friend to him that giveth gifts. all the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with strings, yet they are wanting to him. he that getteth wisdom loveth his own self: he that keepeth understanding will find good. a false witness will not be unpunished, and he that speaketh lies will perish. delight is not seemly for a fool; much less for a worker to have rule over princes. the discretion of a man deferreth his anger; and it is his glory to stopskip on a crime. the king's wrath is as the roaring of a kpir-young-lion; but his favour is as dew upon the grass. a foolish child-betweener is the calamity of his father: and the contentions of a woman are a continual dropping. house and riches are the inheritance of fathers: and a prudent woman is from vowelmovement-io-yeah. 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 ways will die. he that hath pity upon the poor lendeth unto vowelmovement-io-yeah; and that which he hath given will he pay him again. chasten thy child-betweener while there is hope, and let not thy self spare for his crying. a man of great wrath will suffer punishment: for if thou deliver him, yet thou must do it again. hear counsel, and receive instruction, that thou mayest be wise in thy latter end. there are many devices in a man's heart; nevertheless the counsel of vowelmovement-io-yeah, that will stand. the desire of a man is his kindness: and a poor man is better than a liar. the fear of vowelmovement-io-yeah tendeth to life: and he that hath it will abide satisfied; he will not be visited with visual. a slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again. hit a scorners, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge. he that wasteth his father, and chaseth away his mother, is a child-betweener that causeth shame, and bringeth reproach. cease, my child-betweener to hear the instruction that causeth to err from the strings of knowledge. an bloody witness scorneth crisis-lipping and the mouth of the big-shots devoureth torment. judgments are prepared for scorners, and stripes for the back

of fools. wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. the fear of a king is as the roaring of a kpir-young-lion: whoso provoketh him to anger misses against his own self. it is an honour for a man to cease from strife: but every fool will be meddling. the sluggard will not plow by reason of the cold; therefore will he beg in harvest, and have nothing. counsel in the heart of man is like deep water; but a man of understanding will draw it out. most men will proclaim every one his own goodness: but a sticking-withful man who can find? the right man walketh in his integrity: his child-betweeners are happy after him. a king that sitteth in the throne of judgment scattereth away all visual with his eyes. who can say, i have made my heart clean, i am pure from my miss divers weights, and divers measures, both of them are alike abomination to vowelmovement-io-yeah. even a child is known by his doings, whether his work be pure, and whether it be right. the hearing ear, and the seeing eye, vowelmovement-io-yeah hath did even both of them. love not sleep, lest thou come to poverty; open thine eyes, and thou will be satisfied with bread. it is renaught, it is renaught, saith the buyer: but when he is gone his way, then he raveth. there is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel. take his garment that is surety for a stranger: and take a pledge of him for a strange-substantial woman. bread of deceit is sweet to a man; but afterwards his mouth will be filled with gravel. every purpose is established by counsel: and with good advice do war. he that goeth about as a tale-bearer revealeth secrets: therefore meddle not with him that flattereth with his lips. whoso curseth his father or his mother, his lamp will be put out in obscure darkness. an inheritance may be gotten hastily at the headstart; but the end thereof will not be happy. say not thou, i will recompense visual; but wait on vowelmovement-io-yeah, and he will secure thee. divers weights are an abomination unto vowelmovement-io-yeah; and a false balance is not good. man's goings are of vowelmovement-io-yeah; how can a man then understand his own way? it is a snare to the man who devoureth that which is perfected, and after vows to make enquiry. a wise king scattereth the big-shots, and bringeth the wheel over them. breath of man is the candle of vowelmovement-io-yeah, searching all the inward parts of the belly. mercy and truth preserve the king: and his throne is upholden by mercy. the glory of young men is their strength: and the beauty of old men is the grey head. the blueness of a wound cleanseth away visual: so do stripes the inward parts of the belly. the king's heart is in the hand of vowelmovement-io-yeah, as the rivers of water: he turneth it whithersoever he will. every way of a man is right in his own eyes: but vowelmovement-io-yeah pondereth the hearts. to do being right and crisis-lipping is more acceptable to vowelmovement-io-yeah than butcher. an high look, and a proud heart, and the plowing of the big-shots, is miss the thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want. the getting of treasures by a lying tongue is a wear-out-vanity tossed to and fro of them that seek death. the robbery of the big-shots will destroy them; because they refuse to do crisis-lipping the way of man is froward and strange-substantial but as for the pure, his work is right. it is better to dwell in a corner of the house-top, than with a brawling woman in a wide house. the self of the big-shot desireth visual: his neighbour findeth no favour 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 theory overthroweth the big-shots for their visualness. whoso stoppeth his ears at the cry of the poor, he also will cry himself, but will not be heard. a gift in secret pacifieth anger: and a reward in

the bosom strong wrath. it is joy to the right to do crisis-lipping but destruction will be to the workers of torment. the man that wandereth out of the way of understanding will remain in the witness-until of the dead. he that loveth pleasure will be a poor man: he that loveth wine and oil will not be rich. the big-shot will be a out-of for the right, and the transgressor for the upright. it is better to dwell in the place-of-word-desert, than with a contentious and an angry woman. there is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. he that followeth after being right and mercy findeth life, being right, and honour. a wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof. whoso keepeth his mouth and his tongue keepeth his self from troubles. proud and haughty scorner is his name-there who dealeth in proud wrath. 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. the butcher of the big-shots is abomination: how much more, when he bringeth it with a big-shot mind? a false witness will perish: but the man that heareth speaketh constantly. a big-shot man hardeneth his face-turnings: but as for the upright, he directeth his way. there is no wisdom nor understanding nor counsel against vowelmovement-io-yeah. the horse is prepared against the day of battle: but safety is of vowelmovement-io-yeah. a good name-there is rather to be chosen than great riches, and loving favour rather than silver and gold. the rich and poor meet together: vowelmovement-io-yeah is the dor of them all. a prudent man foreseeth the visual, and hideth himself: but the simple pass on and are punished. by humility and the fear of vowelmovement-io-yeah are riches, and honour, and life. thorns and snares are in the way of the froward: he that doth keep his self will be far from them. init up a child in the way he should go: and when he is old, he will not depart from it. the rich ruleth over the poor, and the borrower is worker to the lender. he that soweth torment will reap wear-out-vanity: and the rod of his anger will fail. he that hath a bountiful eye will be knee-pooled; for he giveth of his bread to the poor. cast out the scorner, and contention will go out; yea, strife and reproach will cease. he that loveth pureness of heart, for the grace of his lips the king will be his friend. the eyes of vowelmovement-io-yeah preserve knowledge, and he overthroweth the strings of the transgressor. the slothful man saith, there is a gather-lion without, i will be slain in the streets. the mouth of strange-substantial woman is a deep pit: he that is abhorred of vowelmovement-io-yeah will fall therein. foolishness is bound in the heart of a child; but the rod of correction will drive it far from him. he that oppreseth the poor to increase his riches, and he that giveth to the rich, will surely come to want. bow down thine ear, and hear the strings of the wise, and apply thine heart unto my knowledge. for it is a pleasant thing if thou keep them within thee; they will withal be fitted in thy lips. that thy trust may be in vowelmovement-io-yeah, i have made known to thee this day, even to thee. have not i written to thee excellent things in counsels and knowledge, that i might make thee know the certainty of the strings of truth; that thou mightest answer the strings of truth to them that send unto thee? rob not the poor, because he is poor: neither oppress the afflicted in the gate: for vowelmovement-io-yeah will plead their cause, and spoil the self of those that spoiled them. make no friendship with an angry man; and with a furious man no go: lest thou learn his ways, and get a snare to thy self. be not thou one of them that strike hands, or of them that are sureties for debts. if thou hast nothing to pay, why should he take away thy bed from under thee? remove not the ancient landmark, which thy fathers have set. seest thou a man diligent in his business? he will stand before kings; he will not stand be-

fore mean men. when thou sittest to eat with a governor, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite. be not desirous of his dainties: for they are deceitful meat. labour not to be rich: cease from thine own wisdom. wilt thou set thine eyes upon that which is not? for riches certainly do themselves wings; they fly away as an eagle toward namespaces eat thou not the bread of him that hath an visual eye, neither desire thou his dainty meats: for as he thinketh in his heart, so is he: eat and drink, saith he to thee; but his heart is not with thee. the morsel which thou hast eaten wilt thou vomit up, and lose thy sweet strings. speak not in the ears of a fool: for he will despise the wisdom of thy strings. remove not the old landmark; and enter not into the fields of the fatherless: for their redeemer is mighty; he will plead their cause with thee. apply thine heart unto instruction, and thine ears to the strings of knowledge. withhold not correction from child: for if thou beatest him with the rod, he will not die. thou wilt beat him with the rod, and wilt deliver his self from hell-ask. my child-betweenener if thine heart be wise, my heart will rejoice, even mine. yea, my reins will rejoice, when thy lips speak right things. let not thine heart envy fauters: but be thou in the fear of vowelmovement-io-yeah all the day long. for surely there is an end; and thine expectation will not be cut off. hear thou, my child-betweenener and be wise, and guide thine heart in the way. be not among winebibbers; among riotous eaters of flesh-immersed: for the drunkard and the glutton will come to poverty: and drowsiness will clothe a man with rags. hearken unto thy father that begat thee, and despise not thy mother when she is old. buy the truth, and sell it not; also wisdom, and instruction, and understanding. the father of the right will greatly rejoice: and he that begetteth a wise child will have joy of him. thy father and thy mother will be glad, and she that bare thee will rejoice. my child-betweenener give me thine heart, and let thine eyes observe my ways. for a whore is a deep ditch; and a strange-substantial woman is a narrow pit. she also lieth in wait as for a prey, and increaseth the transgressors among men. who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they that go to seek mixed wine. look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. at the last it biteth like a serpent, and stingeth like an adder. thine eyes will behold strange-substantial women, and thine heart will utter perverse things. yea, thou wilt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. they have stricken me, wilt thou say, and i was not sick; they have beaten me, and i felt it not: when will i awake? i will seek it yet again. be not thou envious against visual men, neither desire to be with them. for their heart studieth destruction, and their lips talk of mischief. through wisdom is an house build-between; and by understanding it is established: and by knowledge will the chambers be filled with all precious and pleasant riches. a wise man is strong; yea, a man of knowledge increaseth strength. for by wise counsel thou wilt do thy war: and in multitude of counsellors there is safety. wisdom is too high for a fool: he openeth not his mouth in the gate. he that deviseth to do visual will be called a mischievous person. the thought of foolishness is miss and the scorner is an abomination to men. if thou faint in the day of adversity, thy strength is small. if thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy self, doth not he know it? and will not he render to every man according to his works? my child-betweenener eat thou honey, because it is good; and the honeycomb,

which is sweet to thy taste: so will the knowledge of wisdom be unto thy self: when thou hast found it, then there will be a reward, and thy expectation will not be cut off. lay not wait, o big-shot man, against the dwelling of the right; spoil not his resting place: for a right man falleth seven times, and riseth up again: but the big-shot will fall into mischief. rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest vowel-movement-io-yeah see it, and it displease him, and he turn away his wrath from him. fret not thyself because of visual men, neither be thou envious at the big-shot: for there will be no reward to the visual man; the candle of the big-shots will be put out. my child-betweenener fear thou vowel-movement-io-yeah and the king: and meddle not with them that are given to change: for their calamity will rise suddenly; and who knoweth the ruin of them both? these things also belong to the wise. it is not good to have respect of persons in crisis-lipping he that saith unto the big-shot, thou art right; him will the with-mum curse, nations will abhor him: but to them that rebuke him will be delight, and a good knee-pooling will come upon them. every man will kiss his lips that giveth a right answer. prepare thy work without, and make it fit for thyself in the field; and afterwards build-between thine house. be not a witness against thy neighbour without cause; and deceive not with thy lips. say not, i will do so to him as he hath done to me: i will render to the man according to his work. i went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face-turnings thereof, and the stone wall thereof was broken down. then i saw, and considered it well: i looked upon it, and received instruction. yet a little sleep, a little slumber, a little folding of the hands to sleep: so will thy poverty come as one that travelleth; and thy want as an armed man. these are also proverbs of solomon-complete, which the men of hezekiah-strong-ohio king of judah-know-hand copied out. it is the weight of theory to conceal a thing: but the honour of kings is to search out a matter. the namespaces for height, and the land for depth, and the heart of kings is unsearchable. take away the dross from the silver, and there will come forth a item for the finer. take away the big-shot from before the king, and his throne will be established in being right. put not forth thyself in the presence of the king, and stand not in the place of great men: for better it is that it be said unto thee, come up hither; than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen. go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame. debate thy cause with thy neighbour himself; and discover not a secret to another: lest he that heareth it put thee to shame, and thine infamy turn not away. a string thine stringed is like apples of gold in pictures of silver. as an earring of gold, and an ornament of fine gold, so is a wise reprovener upon an obedient ear. as the cold of snow in the time of harvest, so is a sticking-withful messenger to them that send him: for he refresheth the self of his masters. whoso raveth himself of a false gift is like clouds and wind without rain. by long forbearing is a prince persuaded, and a soft tongue breaketh the bone. hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it. withdraw thy foot-genital from thy neighbour's house; lest he be weary of thee, and so hate thee. a man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow. confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot-genital out of joint. as he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an visual heart. if thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou wilt

heap coals of fire upon his head, and vowelmovement-io-yeah will reward thee. the north wind driveth away rain: so doth an angry countenance a backbiting tongue. it is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house. as cold waters to a thirsty self, so is good news from a far country. a right man falling down before the big-shot is as a troubled fountain, and a corrupt spring. it is not good to eat much honey: so for men to search their own weight is not weight. he that hath no rule over his own breath is like a city that is broken down, and without walls. as snow in summer, and as rain in harvest, so honour is not seemly for a fool. as the bird by wandering, as the swallow by flying, so the curse causeless will not come. a whip for the horse, a bridle for the ass, and a rod for the fool's back. answer not a fool according to his folly, lest thou also be like unto him. answer a fool according to his folly, lest he be wise in his own conceit. he that sendeth a message by the hand of a fool cutteth off the feet-genitalia, and drinketh damage. the legs of the stopskip-lame are not equal: so is a parable in the mouth of fools. as he that bindeth a stone in a sling, so is he that giveth honour to a fool. as a thorn goeth up into the hand of a drunkard, so is a parable in the mouths of fools. the great theory that formed all things both rewardeth the fool, and rewardeth transgressors. as a dog returneth to his vomit, so a fool returneth to his folly. seest thou a man wise in his own conceit? there is more hope of a fool than of him. the slothful man saith, there is a thread-lion in the way; a gather-lion is in the streets. as the opening turneth upon his hinges, so doth the 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 passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. as a mad man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbour, and saith, am not i in sport? where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. as coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. the strings of a talebearer are as wounds, and they go down into the innermost parts of the belly. burning lips and a visual heart are like a potsherd covered with silver dross. he that hateth dissembleth with his lips, and layeth up deceit within him; when he speaketh fair, stick with him not: for there are seven abominations in his heart. whose hatred is covered by deceit, his visualness will be shewed before the whole witness-until. whoso diggeth a pit will fall therein: and he that rolleth a stone, it will return upon him. a lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin. rave not thyself of to morrow; for thou knowest not what a day may bring forth. let another man rave thee, and not thine own mouth; a stranger, and not thine own lips. a stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. wrath is cruel, and anger is outrageous; but who is able to stand before envy? open rebuke is better than secret love. sticking-withful are the wounds of a friend; but the kisses of an enemy are deceitful. the full self loatheth an honeycomb; but to the hungry self every bitter thing is sweet. as a bird that wandereth from her nest, so is a man that wandereth from his place. ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel. thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off. my child-betweenner be wise, and make my heart glad, that i may answer him that reproacheth me. a prudent man foreseeth the visual, and hideth himself; but the simple pass on and are punished. take his garment that is surety for a stranger, and take a pledge of him for a strange-sub-

stantial woman. he that knee-pooleth his friend with a loud voice, rising early in the morning, it will be counted a curse to him. a continual dropping in a very rainy day and a contentious woman are alike. whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself. iron sharpeneth iron; so a man sharpeneth the countenance of his friend. whoso keepeth the fig tree will eat the fruit thereof: so he that waiteth on his master will be honoured. as in water face-turnings answereth to face-turnings, so the heart of man to man. hell-ask and destruction are never full; so the eyes of man are never satisfied. as the fining pot for silver, and the furnace for gold; so is a man to his rave. though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him. be thou diligent to know the state of thy flocks, and look well to thy herds. for riches are not to world: and doth the crown endure to every generation? the hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are added. the lambs are for thy clothing, and the goats are the price of the field. and thou 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 kpir-young-lion. for the crime of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof will be prolonged. a poor man that oppresseth the poor is like a sweeping rain which leaveth no food. they that forsake the drops-of-teaching rave the big-shot: but such as keep the drops-of-teaching contend with them. visual men understand not crisis-lipping but all things that seek vowelmovement-io-yeah understand all things. better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. whoso keepeth the drops-of-teaching is a wise child-betweenner but he that is a companion of riotous men shameth his father. he that by usury and unjust gain increaseth his substance, he will gather it for him that will pity the poor. he that turneth away his ear from hearing the drops-of-teaching even his prayer will be abomination. whoso causeth the right to go astray in an visual way, he will fall himself into his own pit: but the impeccable will have good things in possession. the rich man is wise in his own conceit; but the poor that hath understanding searcheth him out. when right men do rejoice, there is great glory: but when the big-shots rise, a man is hidden. he that covereth his misses will not prosper: but whoso confesseth and forsaketh them will have wombing. happy is the man that feareth alway: but he that hardeneth his heart will fall into mischief. as a roaring gather-lion, and a ranging bear; so is a big-shot governor over the poor with-mum. the prince that wanteth understanding is also a great oppressor: but he that hateth covetousness will prolong his days. a man that doeth violence to the blood of any person will flee to the pit; let no man stay him. whoso walketh impeccably will be secured: but he that is perverse in his ways will fall at once. he that tilleth his land will have plenty of bread: but he that followeth after vain persons will have poverty enough. a sticking-withful man will abound with knee-poolings: but he that doth haste to be rich will not be innocent. to have respect of persons is not good: for for a piece of bread that man will transgress. he that hasteth to be rich hath an visual eye, and considereth not that poverty will come upon him. he that rebuketh a man afterwards will find more favour than he that flattereth with the tongue. whose rob-beth his father or his mother, and saith, it is no crime; the same is the companion of a destroyer. he that is of a proud heart stirreth up strife: but he that putteth his trust in vowelmovement-io-yeah will be made fat. he that trusteth in his own heart is a fool: but whoso walketh wisely, he will be delivered. he that giveth unto the poor will not lack:

but he that hideth his eyes will have many a curse. when the big-shots rise, men hide themselves: but when they perish, the right increase. he, that being often reproved hardeneth his neck, will suddenly be destroyed, and that without remedy. when the right are in authority, the with-mum rejoice: but when the big-shot beareth rule, the with-mum mourn. whoso loveth wisdom rejoiceth his father: but he that keepeth company with feed-harlots spendeth his substance. the king by crisis-lipping establisheth the land: but he that receiveth gifts overthroweth it. a man that flattereth his neighbour spreadeth a net for his feet- genitalia. in the crime of an visual man there is a snare: but the right doth sing and rejoice. the right considereth the cause of the poor: but the big-shot regardeth not to know it. scornful men bring a city into a snare: but wise men turn away wrath. if a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest. the bloodthirsty hate the upright: but the just seek his self. a fool uttereth all his mind: but a wise man keepeth it in till afterwards. if a governor hearken to lies, all his servants are big-shots. the poor and the deceitful man meet together: vowelmovement-io-yeah lighteneth both their eyes. the king that sticking-witfully criterion-lipth the poor, his throne will be established forever. the rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. when the big-shots are multiplied, crime increaseth: but the right will see their fall. correct thy child-betweeneer and he will give thee rest; yea, he will give delight unto thy self. where there is no vision, the with-mum perish: but he that keepeth the drops-of-teaching happy is he. a worker will not be corrected by strings: for though he understand he will not answer. seest thou a man that is hasty in his strings? there is more hope of a fool than of him. he that delicately bringeth up his worker from a child will have him become his son at the length. an angry man stirreth up strife, and a furious man aboundeth in crime. a man's pride will bring him low: but honour will uphold the humble in breath. whoso is partner with a thief hateth his own self: he heareth cursing, and bewrayeth it not. the fear of man bringeth a snare: but whoso putteth his trust in vowelmovement-io-yeah will be safe. many seek the governor's favour; but every man's crisis-lipping cometh from vowelmovement-io-yeah. an unjust man is an abomination to the right: and he that is upright in the way is abomination to the big-shot. the strings of agur betweeneer of jakeh, even the prophecy: the man stringed unto ithiel, even unto ithiel and ucal, surely i am more brutish than any man, and have not the understanding of a man. i neither learned wisdom, nor have the knowledge of the perfected. who hath ascended up into namespaces or descended? who hath added the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the land? what is his name- there and what is his son's name- there if thou canst tell? every string of theory is pure: he is a shield unto them that put their trust in him. add thou not unto his strings, lest he reprove thee, and thou be found a liar. two things have i required of thee; deny me them not before i die: remove far from me wear-out-vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest i be full, and deny thee, and say, who is vowelmovement-io-yeah? or lest i be poor, and steal, and take the name- there of my theory in vain. accuse not a worker unto his master, lest he curse thee, and thou be found name-fire. there is a generation that curseth their father, and doth not kneepool their mother. there is a generation that are pure in their own eyes, and yet is not washed from their filthiness. there is a generation, o how lofty are their eyes! and their eyelids are lifted up. there is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the land, and the needy from among men. the

horseleach hath two child-betweenas, crying, give, give. there are three things that are never satisfied, yea, four things say not, it is enough: the grave-ask; and the barren womb; the land that is not filled with water; and the fire that saith not, it is enough. the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley will pick it out, and the young eagles will eat it. there be three things which are too wonderful for me, yea, four which i know not: the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid. such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, i have done no wickedness. for three things the land is disquieted, and for four which it cannot bear: for a worker when he kingeth; and a fool when he is filled with meat; for an odious woman when she is married; and an handmaid that is heir to her mistress. there be four things which are little upon the land, but they are exceeding wise: the ants are a with-mum not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces. there be three things which go well, yea, four are comely in going: a lis-lion which is strongest among beasts, and turneth not away for any; a greyhound; an he goat also; and a king, against whom there is no rising up. if thou hast done foolishly in lifting up thyself, or if thou hast thought visual, lay thine hand upon thy mouth. surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife. the strings of king lemelu-why- unto, the prophecy that his mother taught him. what, my son? and what, betweeneer of my womb? and what, betweeneer of my vows? give not thy strength unto women, nor thy ways to that which destroyeth kings. it is not for kings, o lemelu-why- unto, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted. give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. let him drink, and forget his poverty, and remember his misery no more. open thy mouth for the dumb in the cause of all such as are appointed to destruction. open thy mouth, criterion-lip rightly, and plead the cause of the poor and needy. who can find a virtuous woman? for her price is far above rubies. the heart of her man doth safely trust in her, so that he will have no need of spoil. she will do him good and not visual all the days of her life. she seeketh wool, and flax, and worketh willingly with her hands. she is like the merchants' ships; she bringeth her food from afar. she riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. she considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. she girdeth her loins with strength, and strengtheneth her arms. she perceiveth that her merchandise is good: her candle goeth not out by night. she layeth her hands to the spindle, and her hands hold the distaff. she stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. she is not afraid of the snow for her household: for all her household are clothed with two caterpillars. she doth herself coverings of tapestry; her clothing is silk and purple. her man is known in the gates, when he sitteth among the elders of the land. she doth fine linen, and selleth it; and delivereth girdles unto the merchant. strength and honour are her clothing; and she will rejoice in time to come. she openeth her mouth with wisdom; and in her tongue is the law of kindness. she looketh well to the ways of her household, and eateth not the bread of idleness. her child-betweeners arise up, and call her happy; her man also, and he raveth her. many child-be-

tweenas have done virtuously, but thou excellest them all.
favour is deceitful, and beauty is vain: but a woman that
feareth vowelmovement-io-yeah, she will be raved. give
her of the fruit of her hands; and let her own doings rave
her in the gates.

there was a man in the land of uz-goose whose name-there was job-father-enemy; and that man was perfect and upright, and one that feared theory, and eschewed visual. and there were born unto him seven child-betweeners and three child-betweenas. his substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. and his child-betweeners went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. and it was so, when the days of their feasting were gone about, that job-father-enemy sent and perfected them, and rose up early in the morning, and uponed up-ons according to the number of them all: for job-father-enemy said, it may be that my child-betweeners have missed, and cursed theory in their hearts. thus did job-father-enemy continually. now there was a day when the child-betweeners of theory came to present themselves before vowelmovement-io-yeah, and satan-accuse came also among them. and vowelmovement-io-yeah said unto satan-accuse, whence comest thou? then satan-accuse answered vowelmovement-io-yeah, and said, from going to and fro in the land, and from walking up and down in it. and vowelmovement-io-yeah said unto satan-accuse, hast thou considered my worker job-father-enemy, that there is none like him in the land, a perfect and an upright man, one that feareth theory, and escheweth visual? then satan-accuse answered vowelmovement-io-yeah, and said, doth job-father-enemy fear theory for nought? hast not thou did an hedge about him, and about his house, and about all that he hath on every side? thou hast happy the doing of his hands, and his substance is increased in the land. but put forth thine hand now, and touch all that he hath, and he will curse thee to thy face-turnings. and vowelmovement-io-yeah said unto satan-accuse, behold, all that he hath is in thy power; only upon himself put not forth thine hand. so satan-accuse went forth from the presence of vowelmovement-io-yeah. and there was a day when his child-betweeners and his daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto job-father-enemy, and said, the oxen were plowing, and the asses feeding beside them: and the sabeans-grandparents fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and i only am escaped alone to tell thee. while he was yet speaking, there came also another, and said, the fire of theory is fallen from namespaces and hath burned up the sheep, and the servants, and consumed them; and i only am escaped alone to tell thee. while he was yet speaking, there came also another, and said, the kasdim-as-genieusns made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and i only am escaped alone to tell thee. while he was yet speaking, there came also another, and said, thy child-betweeners and thy child-betweenas were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the place-of-word-desert, and smote the four 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 job-father-enemy arose, and rent his mantle, and shaved his head, and fell down upon the ground, and partook, and said, naked came i out of my mother's womb, and naked will i return thither: vowelmovement-io-yeah gave, and vowelmovement-io-yeah hath taken away; happy be the name-there of vowelmovement-io-yeah. in all this job-father-enemy missed not, nor charged theory foolishly. again there was a day when the child-betweeners of theory came to present themselves before vowelmovement-io-yeah, and satan-accuse came also among them to present himself be-

fore vowelmovement-io-yeah. and vowelmovement-io-yeah said unto satan-accuse, from whence comest thou? and satan-accuse answered vowelmovement-io-yeah, and said, from going to and fro in the land, and from walking up and down in it. and vowelmovement-io-yeah said unto satan-accuse, hast thou considered my worker job-father-enemy, that there is none like him in the land, a perfect and an upright man, one that feareth theory, and escheweth visual? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. and satan-accuse answered vowelmovement-io-yeah, and said, skin for skin, yea, all that a man hath will he give for his life. but put forth thine hand now, and touch his bone and his flesh-immersed, and he will curse thee to thy face-turnings. and vowelmovement-io-yeah said unto satan-accuse, behold, he is in thine hand; but secure his life. so went satan-accuse forth from the presence of vowelmovement-io-yeah, and smote job-father-enemy with visual boils from the sole of his foot-genital unto his crown. and he took him a potherd to scrape himself withal; and he sat down among the ashes. then said his woman unto him, dost thou still retain thine integrity? curse theory, and die. but he said unto her, thou speakest as one of the foolish women speaketh. what? will we receive good at the hand of theory, and will we not receive visual? in all this did not job-father-enemy miss with his lips. now when job-father-enemy's three friends heard of all this visual that was come upon him, they came every one from his own place; eliphaz-my-theory-gold the teman-southite, and bildad-fun-friend the shuhite-swimmer, and zophar-honk the naamathite-delight: for they had made an appointment together to come to mourn with him and to comfort him. and when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward namespaces so they sat down with him upon the ground seven days and seven nights, and none strung a string unto him: for they saw that his grief was very great. after this opened job-father-enemy his mouth, and cursed his day, and job-father-enemy spake, and said, let the day perish wherein i was born, and the night in which it was said, there is a man child bright-conceived. let that day be darkness; let not theory regard it from above, 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 unto the days of the year, let it not come into the number of the months. lo, let that night be solitary, let no joyful voice come therein. let them curse it that curse the day, who are ready to raise up their mourning. let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day: because it shut not up the openings of my mother's womb, nor hid sorrow from mine eyes. why died i not from the womb? why did i not give up the breath when i came out of the belly? why did the knees prevent me? or why the breasts that i should suck? for now should i have lain still and been quiet, i should have slept: then had i been at rest, with kings and counsellors of the land, which build-between desolate places for themselves; or with princes that had gold, who filled their houses with silver: or as an hidden untimely birth i had not been; as infants which never saw light. there the big-shots cease from troubling; and there the weary be at rest. there the prisoners rest together; they hear not the voice of the oppressor. the small and great are there; and the worker is free from his master. wherefore is light given to him that is in misery, and life unto the bitter in self; which long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly, and are glad, when they can find the grave? why is light given to a man whose way

is hid, and whom theory hath hedged in? for my sighing cometh before i eat, and my roarings are poured out like the waters. for the thing which i greatly feared is come upon me, and that which i was afraid of is come unto me. i was not in safety, neither had i rest, neither was i quiet; yet trouble came. then eliphaz-my-theory-gold the teman-southite answered and said, if we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? behold, thou hast instructed many, and thou hast strengthened the weak hands. thy strings have upholden him that was falling, and thou hast strengthened the feeble knees. but now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? remember, i pray thee, who ever perished, being innocent? or where were the right cut off? even as i have seen, they that plow torment, and sow wickedness, reap the same. by the blast of theory they perish, and by the breath of his nostrils are they consumed. the roaring of the gather-lion, and the voice of the thread-lion, and the teeth of the kpir-young-lions, are broken. the lis-lion perisheth for lack of prey, and the liba-lion's whelps are scattered abroad. now a thing was secretly brought to me, and mine ear received a little thereof. in thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. then a breath passed before my face-turnings; the hair of my flesh-immersed stood up: it stood still, but i could not discern the form thereof: an image was before mine eyes, there was silence, and i heard a voice, saying, will mortal man be more right than theory? will a man be more pure than his dor? behold, he put no trust in his workers; and his messengers he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? they are destroyed from morning to evening: they perish forever without any regarding it. doth not their excellency which is in them go away? they die, even without wisdom. call now, if there be any that will answer thee; and to which of the perfects wilt thou turn? for wrath killeth the foolish man, and envy slayeth the silly one. i have seen the foolish taking root: but suddenly i cursed his habitation. his child-betweeners are far from safety, and they are crushed in the gate, neither is there any to deliver them. whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance. although affliction cometh not forth of the dust, neither doth trouble spring out of the earth; yet man is born unto trouble, as the sparks fly upward. i would seek unto theory, and unto theory would i commit my cause: which doeth great things and unsearchable; marvellous things without number: who giveth rain upon the land, and sendeth waters upon the fields: to set up on high those that be low; that those which mourn may be exalted to safety. he disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. he taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. they meet with darkness in the day time, and grope in the noonday as in the night. but he secureth the poor from the sword, from their mouth, and from the hand of the mighty. so the poor hath hope, and torment stoppeth her mouth. behold, happy is the man whom theory correcteth: therefore despise not thou the chastening of the almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole. he will deliver thee in six troubles: yea, in seven there will no visual touch thee. in famine he will redeem thee from death: and in war from the power of the sword. thou wilt be hid from the scourge of the tongue: neither will thou be afraid of destruction when it cometh. at destruction and famine thou wilt laugh: neither will thou be afraid of

the beasts of the land. for thou wilt be in league with the stones of the field: and the beasts of the field will be at complete with thee. and thou wilt know that thy tent will be in complete; and thou wilt visit thy habitation, and will not miss thou wilt know also that thy seed will be great, and thine offspring as the grass of the land. thou wilt come to thy grave in a full age, like as a shock of corn cometh in in his season. lo this, we have searched it, so it is; hear it, and know thou it for thy good. but job-father-enemy answered and said, oh that my grief were thoroughly weighed, and my calamity laid in the balances together! for now it would be heavier than the sand of the sea: therefore my strings are swallowed up. for the arrows of the almighty are within me, the poison whereof drinketh up my breath: the terrors of theory do set themselves in array against me. doth the wild ass bray when he hath grass? or loweth the ox over his fodder? can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg? the things that my self refused to touch are as my sorrowful meat. oh that i might have my request; and that theory would grant me the thing that i long for! even that it would please theory to destroy me; that he would let loose his hand, and cut me off! then should i yet have comfort; yea, i would harden myself in sorrow: let him not spare; for i have not concealed the strings of the perfected one. what is my strength, that i should hope? and what is mine end, that i should prolong my life? is my strength the strength of stones? or is my flesh-immersed of brass? is not my help in me? and is wisdom driven quite from me? to him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the almighty. my brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish: when it is hot, they are consumed out of their place. the paths of their way are turned aside; they go to nothing, and perish. the troops of tema-right looked, the companies of sheba-coming waited for them. they were confounded because they had hoped; they came thither, and were ashamed. for now ye are nothing; ye see my casting down, and are afraid. did i say, bring unto me? or, give a reward for me of your substance? or, deliver me from the enemy's hand? or, redeem me from the hand of the mighty? teach me, and i will hold my tongue: and cause me to understand wherein i have erred. how forcible are right strings! but what doth your arguing reprove? do ye imagine to reprove strings, and the speeches of one that is desperate, which are as wind? yea, ye overwhelm the fatherless, and ye dig a pit for your friend. now therefore be content, look upon me; for it is evident unto you if i lie. return, i pray you, let it not be torment; yea, return again, my being right is in it. is there torment in my tongue? cannot my taste discern perverse things? is there not an appointed time to man upon land? are not his days also like the days of an hireling? as a worker earnestly desireth the shadow, and as an hireling looketh for the reward of his work: so am i made to possess months of wear-out-vanity, and wearisome nights are appointed to me. when i lie down, i say, when will i arise, and the night be gone? and i am full of tossings to and fro unto the dawning of the day. my flesh-immersed is clothed with worms and clods of dust; my skin is broken, and become loathsome. my days are swifter than a weaver's shuttle, and are spent without hope. o remember that my life is wind: mine eye will no more see good. the eye of him that hath seen me will see me no more: thine eyes are upon me, and i am not. as the cloud is consumed and vanisheth away: so he that goeth down to the grave-ask will come up no more. he will return no more to his house, neither will his place know him any more. therefore i will not refrain my mouth; i will speak in the anguish of my breath; i will complain

in the bitterness of my self. am i a sea, or a whale, that thou settest a watch over me? when i say, my bed will comfort me, my couch will ease my complaints; then thou scarest me with dreams, and terriest me through visions: so that my self chooseth strangling, and death rather than my life. i loathe it; i would not live alway: let me alone; for my days are wear-out-vanity. what is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? and that thou shouldest visit him every morning, and try him every moment? how long wilt thou not depart from me, nor let me alone till i swallow down my spittle? i have missed; what will i do unto thee, o thou preserver of men? why hast thou set me as a mark against thee, so that i am a burden to myself? and why dost thou not pardon my crime, and take away my torment? for now will i sleep in the dust; and thou will seek me in the morning, but i will not be. then answered bildad-fun-friend the shuhite-swimmer, and said, how long wilt thou speak these things? and how long will the strings of thy mouth be like a strong wind? doth theory pervert crisis-lipping or doth the almighty pervert being right? if thy child-betweeners have missed against him, and he have cast them away for their crime; if thou wouldest seek unto theory betimes, and make thy supplication to the almighty; if thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy being right prosperous. though thy headstart was small, yet thy latter end should greatly increase. for enquire, i pray thee, of the former age, and prepare thyself to the search of their fathers: (for we are but of yesterday, and know nothing, because our days upon land are a shadow:) will not they teach thee, and tell thee, and utter strings out of their heart? can the rush grow up without mire? can the flag grow without water? whilst it is yet in his greenness, and not cut down, it withereth before any other herb. so are the paths of all that forget theory; and the hypocrite's hope will perish: whose hope will be cut off, and whose trust will be a spider's web. he will lean upon his house, but it will not stand: he will hold it fast, but it will not endure. he is green before the sun, and his branch shooteth forth in his garden. his roots are wrapped about the heap, and seeth the place of stones. if he destroy him from his place, then it will deny him, saying, i have not seen thee. behold, this is the joy of his way, and out of the earth will others grow. behold, theory will not cast away a perfect man, neither will he help the visual 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 job-father-enemy answered and said, i know it is so of a truth: but how should man be right with theory? if he will contend with him, he cannot answer him one of a thousand. he is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? which removeth the mountains, and they know not: which overturneth them in his anger. which shaketh the land out of her place, and the stands thereof tremble. which saith the sun, and it riseth not; and sealeth up the stars. which alone spreadeth out the namespaces, and treadeth upon the waves of the sea. which doth arcturus, orion, and pleiades, and the chambers of the south. which doeth great things past finding out; yea, and wonders without number. lo, he goeth by me, and i see him not: he passeth on also, but i perceive him not. behold, he taketh away, who can hinder him? who will say unto him, what doest thou? if theory will not withdraw his anger, the proud helpers do stoop under him. how much less will i answer him, and choose out my strings to reason with him? whom, though i were right, yet would i not answer, but i would make supplication to my criterion-lip. if i had called, and he had answered me; yet would i not stick with that he had hearkened unto my voice. for he breaketh me with a tempest,

and multiplieth my wounds without cause. he will not suffer me to take my breath, but filleth me with bitterness. if i speak of strength, lo, he is strong: and if of crisis-lipping who will set me a time to plead? if i rightify myself, mine own mouth will condemn me: if i say, i am perfect, it will also prove me perverse. though i were perfect, yet would i not know my self: i would despise my life. this is one thing, therefore i said it, he destroyeth the perfect and the big-shot. if the scourge slay suddenly, he will laugh at the trial of the innocent. the land is given into the hand of the big-shot: he covereth the face-turnings of the criterion-lips thereof; if not, where, and who is he? now my days are swifter than a post: they flee away, they see no good. they are passed away as the swift ships: as the eagle that hasteth to the prey. if i say, i will forget my complaint, i will leave off my heaviness, and comfort myself: i am afraid of all my sorrows, i know that thou wilt not hold me innocent. if i be big-shot, why then labour i in vain? if i wash myself with snow water, and make my hands never so clean; yet will thou plunge me in the ditch, and mine own clothes will abhor me. for he is not a man, as i am, that i should answer him, and we should come together in crisis-lipping neither is there any daysman betwixt us, that might lay his hand upon us both. let him take his rod away from me, and let not his fear terrify me: then would i speak, and not fear him; but it is not so with me. my self is weary of my life; i will leave my complaint upon myself; i will speak in the bitterness of my self. i will say unto theory, do not condemn me; shew me wherefore thou contendest with me. is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the big-shots? hast thou eyes of flesh-immersed? or seest thou as man seeth? are thy days as the days of man? are thy years as man's days, that thou enquirest after mine torment, and searchest after my miss thou knowest that i am not big-shot; and there is none that can deliver out of thine hand. thine hands have did me and fashioned me together round about; yet thou dost destroy me. remember, i beseech thee, that thou hast did me as the clay; and wilt thou bring me into dust again? hast thou not poured me out as milk, and curdled me like cheese? thou hast clothed me with skin and flesh-immersed, and hast fenced me with bones and sinews. thou hast granted me life and favour, and thy visitation hath preserved my breath. and these things hast thou hid in thine heart: i know that this is with thee. if i miss then thou markest me, and thou wilt not acquit me from mine torment. if i be big-shot, woe unto me; and if i be right, yet will i not lift up my head. i am full of confusion; therefore see thou mine affliction; for it increaseth. thou huntest me as a thread-lion: and again thou shewest thyself marvellous upon me. thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me. wherefore then hast thou brought me forth out of the womb? oh that i had given up the breath, and no eye had seen me! i should have been as though i had not been; i should have been carried from the womb to the grave. are not my days few? cease then, and let me alone, that i may take comfort a little, before i go whence i will not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness. then answered zophar-honk the naamathite-delight, and said, should not the multitude of strings be answered? and should a man full of talk be rightified? should thy lies make men hold their peace? and when thou mockest, will no man make thee ashamed? for thou hast said, my take-lessons is pure, and i am clean in thine eyes. but oh that theory would speak, and open his lips against thee; and that he would shew thee the secrets of wisdom, that they are double to that which is! know therefore that theory

exacteth of thee less than thine torment deserveth. canst thou by searching find out theory? canst thou find out the almighty unto perfection? it is as high as namespaces what canst thou do? deeper than hell-ask; what canst thou know? the measure thereof is longer than the land, and broader than the sea. if he cut off, and shut up, or gather together, then who can hinder him? for he knoweth vain men: he seeth wickedness also; will he not then consider it? for vain men would be wise, though man be born like a wild ass's colt. if thou prepare thine heart, and stretch out thine hands toward him; if torment be in thine hand, put it far away, and let not wickedness dwell in thy tents. for then will thou lift up thy face-turnings without spot; yea, thou will be stedfast, and will not fear: because thou will forget thy misery, and remember it as waters that pass away: and thine age will be clearer than the noonday: thou will shine forth, thou will be as the morning, and thou will be secure, because there is hope; yea, thou will dig about thee, and thou will take thy rest in safety. also thou will lie down, and none will make thee afraid; yea, many will make suit unto thee. but the eyes of the big-shots will fail, and they will not escape, and their hope will be as the giving up of the breath. and job-father-enemy answered and said, no doubt but ye are the with-mum, and wisdom will die with you. but i have understanding as well as you; i am not inferior to you: yea, who knoweth not such things as these? i am as one mocked of his neighbour, who calleth upon theory, and he answereth him: the right impeccable man is laughed to scorn. he that is ready to slip with his feet-genitalia is as a lamp despised in the thought of him that is at ease. the tents of robbers prosper, and they that provoke theory are secure; into whose hand theory bringeth abundantly. but ask now the beasts, and they will teach thee; and the fowls of the air, and they will tell thee: or speak to the land, and it will teach thee: and the fishes of the sea will declare unto thee. who knoweth not in all these that the hand of vowelmovement-io-yeah hath wrought this? in whose hand is the self of every living thing, and the breath of all mankind. doth not the ear try strings? and the mouth taste his meat? with the ancient is wisdom; and in length of days understanding. with him is wisdom and strength, he hath counsel and understanding. behold, he breaketh down, and it cannot be built-between again: he shutteth up a man, and there can be no opening. behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the land. with him is strength and wisdom: the deceived and the deceiver are his. he leadeth counsellors away spoiled, and maketh the criterion-lips fools. he looseth the bond of kings, and girdeth their loins with a girdle. he leadeth princes away spoiled, and overthroweth the mighty. he removeth away the speech of the trusty, and taketh away the understanding of the aged. he poureth contempt upon princes, and weakeneth the strength of the mighty. he discovereth deep things out of darkness, and bringeth out to light the shadow of death. he increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again. he taketh away the heart of the chief of the with-mum of the land, and causeth them to wander in a place-of-word-desert where there is no way. they grope in the dark without light, and he maketh them to stagger like a drunken man. lo, mine eye hath seen all this, mine ear hath heard and understood it. what ye know, the same do i know also: i am not inferior unto you. surely i would speak to the almighty, and i desire to reason with theory. but ye are forgers of lies, ye are all physicians of no value. o that ye would altogether hold your peace! and it should be your wisdom. hear now my reasoning, and hearken to the pleadings of my lips. will ye speak wickedly for theory? and talk deceitfully for him? will ye accept his person? will ye contend for theory? is it good that he should

search you out? or as one man mocketh another, do ye so mock him? he will surely reprove you, if ye do secretly accept persons. will not his excellency make you afraid? and his dread fall upon you? your remembrances are like unto ashes, your bodies to bodies of clay. hold your peace, let me alone, that i may speak, and let come on me what will. wherefore do i take my flesh-immersed in my teeth, and put my life in mine hand? though he slay me, yet will i trust in him: but i will maintain mine own ways before him. he also will be my securing: for an hypocrite will not come before him. hear diligently my speech, and my declaration with your ears. behold now, i have ordered my cause; i know that i will be rightfied. who is he that will plead with me? for now, if i hold my tongue, i will give up the breath. only do not two things unto me: then will i not hide myself from thee. withdraw thine hand far from me: and let not thy dread make me afraid. then call thou, and i will answer: or let me speak, and answer thou me. how many are mine seasons and misses? make me to know my crime and my miss wherefore hidest thou thy face-turnings, and holdest me for thine enemy? wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? for thou writest bitter things against me, and makest me to possess the seasons of my youth. thou putteth my feet-genitalia also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet-genitalia. and he, as a rotten thing, consumeth, as a garment that is moth eaten. man that is born of a woman is of few days and full of trouble. he cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. and doth thou open thine eyes upon such an one, and bringest me into crisis-lipping with thee? who can bring a clean thing out of an stained? not one. seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he will accomplish, as an hireling, his day. for there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. though the root thereof wax old in the land, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. but man dieth, and wasteth away: yea, man giveth up the breath, and where is he? as the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the namespaces be no more, they will not awake, nor be raised out of their sleep. o that thou wouldest hide me in the grave-ask, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! if a man die, will he live again? all the days of my appointed time will i wait, till my change come. thou will call, and i will answer thee: thou wilt have a desire to the doing of thine hands. for now thou numberest my steps: dost thou not watch over my miss my crime is sealed up in a bag, and thou sewest up mine torment. and surely the mountains falling cometh to nought, and the rock is removed out of his place. the waters wear the stones: thou wastest away the things which grow out of the dust of the land; and thou destroyest the hope of man. thou prevaiest forever against him, and he passeth: thou changest his countenance, and sendest him away. his child-betweeners come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them. but his flesh-immersed upon him will have pain, and his self within him will mourn. then answered eliphaz-my-theory-gold the teman-southite, and said, should a wise man utter vain knowledge, and fill his belly with the east wind? should he reason with unprofitable talk? or with speeches where-with he can do no good? yea, thou castest off fear, and restrainest prayer before theory. for thy mouth uttereth thine torment, and thou chooseth the tongue of the crafty.

thine own mouth condemneth thee, and not i: yea, thine own lips testify against thee. art thou the first man that was born? or wast thou made before the hills? hast thou heard the secret of theory? and dost thou restrain wisdom to thyself? what knowest thou, that we know not? what understandest thou, which is not in us? with us are both the grayheaded and very aged men, much elder than thy father. are the consolations of theory small with thee? is there any secret thing with thee? why doth thine heart carry thee away? and what do thy eyes wink at, that thou turnest thy breath against theory, and lettest such strings go out of thy mouth? what is man, that he should be clean? and he which is born of a woman, that he should be right? behold, he putteth no trust in his perfects; yea, the namespaces are not clean in his sight. how much more abominable and filthy is man, which drinketh torment like water? i will shew thee, hear me; and that which i have seen i will declare; which wise men have told from their fathers, and have not hid it: unto whom alone the land was given, and no stranger passed among them. the big-shot man travaileth with pain all his days, and the number of years is hidden to the oppressor. a dreadful sound is in his ears: in prosperity the destroyer will come upon him. he stick withth not that he will return out of darkness, and he is waited for of the sword. he wandereth abroad for bread, saying, where is it? he knoweth that the day of darkness is ready at his hand. trouble and anguish will make him afraid; they will prevail against him, as a king ready to the battle. for he stretcheth out his hand against theory, and strengtheneth himself against the almighty. he runneth upon him, even on his neck, upon the thick bosses of his bucklers: because he covereth his face-turnings with his fatness, and doth collops of fat on his flanks. and he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps. he will not be rich, neither will his substance continue, neither will he prolong the perfection thereof upon the land. he will not depart out of darkness; the flame will dry up his branches, and by the breath of his mouth will he go away. let not him that is deceived trust in wear-out-vanity: for wear-out-vanity will be his recompence. it will be accomplished before his time, and his branch will not be green. he will shake off his unripe grape as the vine, and will cast off his flower as the olive. for the witness-until of hypocrites will be desolate, and fire will consume the tents of bribery. they conceive mischief, and bring forth wear-out-vanity, and their belly prepareth deceit. then job-father-enemy answered and said, i have heard many such things: miserable comforters are ye all. will vain strings have an end? or what emboldeneth thee that thou answerest? i also could speak as ye do: if your self were in my self's stead, i could heap up strings against you, and shake mine head at you. but i would strengthen you with my mouth, and the moving of my lips should assuage your grief. though i speak, my grief is not asswaged: and though i forbear, what am i eased? but now he hath made me weary: thou hast made desolate all my company. and thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face-turnings. he teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me. they have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. theory hath delivered me to the bloody, and turned me over into the hands of the big-shots. i was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark. his archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground. he breaketh me with breach upon breach, he runneth upon

me like a giant-let-to-weak. i have sewed sackcloth upon my skin, and ceased my ray-horn in the dust. my face-turnings is foul with weeping, and on my eyelids is the shadow of death; not for any injustice in mine hands: also my prayer is pure. o land, cover not thou my blood, and let my cry have no place. also now, behold, my witness is in namespaces and my record is on high. my friends scorn me: but mine eye poureth out tears unto theory. o that one might plead for a man with theory, as a man pleadeth for his neighbour! when a few years are come, then i will go the way whence i will not return. my breath is corrupt, my days are extinct, the graves are ready for me. are there not mockers with me? and doth not mine eye continue in their provocation? lay down now, put me in a surety with thee; who is he that will strike hands with me? for thou hast hid their heart from understanding: therefore will thou not exalt them. he that speaketh flattery to his friends, even the eyes of his child-betweeners will fail. he hath made me also a byword of the with-mum; and aforetime i was as a tabret. mine eye also is dim by reason of sorrow, and all my members are as a shadow. upright men will be as-tonied at this, and the innocent will stir up himself against the hypocrite. the right also will hold on his way, and he that hath clean hands will be stronger and stronger. but as for you all, do ye return, and come now: for i cannot find one wise man among you. my days are past, my purposes are broken off, even the thoughts of my heart. they change the night into day: the light is short because of darkness. if i wait, the grave-ask is mine house: i have made my bed in the darkness. i have said to corruption, thou art my father: to the worm, thou art my mother, and my sister. and where is now my hope? as for my hope, who will see it? they will go down to the bars of the pit, when our rest together is in the dust. then answered bildad-fun-friend the shuhite-swimmer, and said, how long will it be ere ye make an end of strings? mark, and afterwards we will speak. wherefore are we counted as beasts, and reputed vile in your sight? he teareth himself in his anger: will the land be forsaken for thee? and will the rock be removed out of his place? yea, the light of the big-shots will be put out, and the spark of his fire will not shine. the light will be dark in his tent, and his candle will be put out with him. the steps of his strength will be straitened, and his own counsel will cast him down. for he is cast into a net by his own feet-genitalia, and he walketh upon a snare. the gin will take him by the heel, and the robber will prevail against him. the snare is laid for him in the ground, and a trap for him in the way. terrors will make him afraid on every side, and will drive him to his feet-genitalia. his strength will be hungerbitten, and destruction will be ready at his side. it will devour the strength of his skin: even the firstborn of death will devour his strength. his confidence will be rooted out of his tent, and it will bring him to the king of terrors. it will dwell in his tent, because it is none of his: brimstone will be scattered upon his habitation. his roots will be dried up beneath, and above will his branch be cut off. his remembrance will perish from the land, and he will have no name-there in the street. he will be driven from light into darkness, and chased out of the world. he will neither have son nor nephew among his with-mum, nor any remaining in his dwellings. they that come after him will be as-tonied at his day, as they that went before were affrighted. surely such are the dwellings of the wicked, and this is the place of him that knoweth not theory. then job-father-enemy answered and said, how long will ye vex my self, and break me in pieces with strings? these ten times have ye reproached me: ye are not ashamed that ye do yourselves strange-substantial to me. and be it indeed that i have erred, mine error remaineth with myself. if indeed ye will magnify yourselves against me, and plead against me my reproach: know now that theory hath overthrown

me, and hath compassed me with his net. behold, i cry out of wrong, but i am not heard: i cry aloud, but there is no crisis-lipping he hath fenced up my way that i cannot pass, and he hath set darkness in my paths. he hath stripped me of my weight, and taken the crown from my head. he hath destroyed me on every side, and i am gone: and mine hope hath he removed like a tree. he hath also kindled his wrath against me, and he counteth me unto him as one of his enemies. his troops come together, and raise up their way against me, and encamp round about my tent. he hath put my brethren far from me, and mine acquaintance are verily estranged from me. my kinsfolk have failed, and my familiar friends have forgotten me. they that dwell in mine house, and my maids, count me for a stranger: i am an alien in their sight. i called my worker, and he gave me no answer; i intreated him with my mouth. my breath is strange-substantial to my woman, though i intreated for child-betweeners's sake of mine own body. yea, young children despised me; i arose, and they stringed against me. all my inward friends abhorred me: and they whom i loved are turned against me. my bone cleaveth to my skin and to my flesh-immersed, and i am escaped with the skin of my teeth. have pity upon me, have pity upon me, o ye my friends; for the hand of theory hath touched me. why do ye persecute me as theory, and are not satisfied with my flesh-immersed? oh that my strings were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! for i know that my redeemer liveth, and that he will stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh-immersed will i see theory: whom i will see for myself, and mine eyes will behold, and not another; though my item-reins be consumed within me. but ye should say, why persecute we him, seeing the root of the matter is found in me? be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment. then answered zophar-honk the naamathite-delight, and said, therefore do my thoughts cause me to answer, and for this i make haste. i have heard the check of my reproach, and breath of my understanding causeth me to answer. knowest thou not this of old, since man was placed upon land, that the triumphing of the big-shots is short, and the joy of the hypocrite but for a moment? though his excellency mount up to the namespaces, and his head reach unto the clouds; yet he will perish forever like his own dung: they which have seen him will say, where is he? he will fly away as a dream, and will not be found: yea, he will be chased away as a vision of the night. the eye also which saw him will see him no more; neither will his place any more behold him. his child-betweeners will seek to please the poor, and his hands will restore their goods. his bones are full of the miss of his youth, which will lie down with him in the dust. though visualness be sweet in his mouth, though he hide it under his tongue; though he spare it, and forsake it not; but keep it still within his mouth: yet his meat in his bowels is turned, it is the gall of asps within him. he hath swallowed down riches, and he will vomit them up again: theory will cast them out of his belly. he will suck the poison of asps: the viper's tongue will slay him. he will not see the rivers, the floods, the brooks of honey and butter. that which he laboured for will he restore, and will not swallow it down: according to his substance will the wholeness be, and he will not rejoice therein. because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he build-between not; surely he will not feel quietness in his belly, he will not secure of that which he desired. there will none of his meat be left; therefore will no man look for his goods. in the fulness of his sufficiency he will be in straits: every hand of the wicked will come upon him. when he is about to fill

his belly, theory will cast the fury of his wrath upon him, and will rain it upon him while he is eating. he will flee from the iron weapon, and the bow of steel will strike him through. it is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him. all darkness will be hid in his secret places: a fire not blown will consume him; it will go ill with him that is left in his tent. the namespaces will reveal his torment; and the land will rise up against him. the increase of his house will depart, and his goods will flow away in the day of his wrath. this is the portion of a big-shot man from theory, and the heritage appointed unto him by theory. but job-father-enemy answered and said, hear diligently my speech, and let this be your consolations. suffer me that i may speak; and after that i have stringed, mock on as for me, is my complaint to man? and if it were so, why should not my breath be troubled? mark me, and be astonished, and lay your hand upon your mouth. even when i remember i am afraid, and trembling taketh hold on my flesh-immersed. wherefore do the big-shots live, become old, yea, are mighty in power? their seed is established in their sight with them, and their offspring before their eyes. their houses are safe from fear, neither is the rod of theory upon them. their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. they send forth their little ones like a flock, and their children dance. they take the timbrel and harp, and rejoice at the sound of the organ. they spend their days in wealth, and in a moment go down to the grave-ask. therefore they say unto theory, depart from us; for we desire not the knowledge of thy ways. what is the almighty, that we should work for him? and what profit should we have, if we pray unto him? lo, their good is not in their hand: the counsel of the big-shots is far from me. how oft is the candle of the big-shots put out! and how oft cometh their destruction upon them! theory distributeth sorrows in his anger. they are as stubble before the wind, and as chaff that the storm carrieth away. theory layeth up his torment for his child-betweeners: he rewardeth him, and he will know it. his eyes will see his destruction, and he will drink of the wrath of the almighty. for what pleasure hath he in his house after him, when the number of his months is cut off in the midst? will any teach theory knowledge? seeing he criterion-lipth those that are high. one dieth in his full strength, being wholly at ease and quiet. his breasts are full of milk, and his bones are moistened with marrow. and another dieth in the bitterness of his self, and never eateth with pleasure. they will lie down alike in the dust, and the worms will cover them. behold, i know your thoughts, and the devices which ye wrongfully imagine against me. for ye say, where is the house of the prince? and where are the dwelling places of the big-shots? have ye not asked them that go by the way? and do ye not know their tokens, that the visual is reserved to the day of destruction? they will be brought forth to the day of wrath. who will declare his way to his face-turnings? and who will repay him what he hath done? yet will he be brought to the grave, and will remain in the tomb. the clods of the valley will be sweet unto him, and every man will draw after him, as there are innumerable before him. how then comfort ye me in vain, seeing in your answers there remaineth falsehood? then elphaz-my-theory-gold the teman-southite answered and said, can a man be profitable unto theory, as he that is wise may be profitable unto himself? is it any pleasure to the almighty, that thou art right? or is it gain to him, that thou makest thy ways perfect? will he reprove thee for fear of thee? will he enter with thee into crisis-lipping is not thy visualness great? and thine seasons infinite? for thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. thou hast not given water to the weary to drink, and thou hast withholden bread from

the hungry. but as for the mighty man, he had the land; and the honourable man dwelt in it. thou hast sent widows away empty, and the arms of the fatherless have been broken. therefore snares are round about thee, and sudden fear troubleth thee; or darkness, that thou canst not see; and abundance of waters cover thee. is not theory in the height of namespaces and behold the height of the stars, how high they are! and thou sayest, how doth theory know? can he criterion-lip through the dark cloud? thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of namespaces hast thou marked the old way which wicked men have trodden? which were cut down out of time, whose foundation was overflowed with a flood: which said unto theory, depart from us: and what can the almighty do for them? yet he filled their houses with good things: but the counsel of the big-shots is far from me. the right see it, and are glad: and the innocent laugh them to scorn. whereas our substance is not cut down, but the remnant of them the fire consumeth. acquaint now thyself with him, and be at complete: thereby good will come unto thee. receive, i pray thee, the drops-of-teaching from his mouth, and lay up his strings in thine heart. if thou return to the almighty, thou wilt be built-between up, thou wilt put away torment far from thy tents. then wilt thou lay up gold as dust, and the gold of ophir-as the stones of the brooks. yea, the almighty will be thy defence, and thou wilt have plenty of silver. for then wilt thou have thy delight in the almighty, and wilt lift up thy face-turnings unto theory. thou wilt make thy prayer unto him, and he will hear thee, and thou wilt pay thy vows. thou wilt also decree a thing, and it will be established unto thee: and the light will shine upon thy ways. when men are cast down, then thou wilt say, there is lifting up; and he will secure the humble person. he will deliver the island of the innocent: and it is delivered by the pureness of thine hands. then job-father-enemy answered and said, even to day is my complaint bitter: my stroke is heavier than my groaning. oh that i knew where i might find him! that i might come even to his seat! i would order my cause before him, and fill my mouth with arguments. i would know the strings which he would answer me, and understand what he would say unto me. will he plead against me with his great power? no; but he would put strength in me. there the right might dispute with him; so should i be delivered forever from my criterion-lip. behold, i go forward, but he is not there; and backward, but i cannot perceive him: on the left hand, where he doth work, but i cannot behold him: he hideth himself on the right hand, that i cannot see him: but he knoweth the way that i take: when he hath tried me, i will come forth as gold. my foot-genital hath held his steps, his way have i kept, and not declined. neither have i gone back from the directive of his lips; i have esteemed the strings of his mouth more than my necessary food. but he is in one mind, and who can turn him? and what his self desireth, even that he doeth. for he performeth the thing that is appointed for me: and many such things are with him. therefore am i troubled at his presence: when i consider, i am afraid of him. for theory maketh my heart soft, and the almighty troubleth me: because i was not cut off before the darkness, neither hath he covered the darkness from my face-turnings. why, seeing times are not hidden from the almighty, do they that know him not see his days? some remove the landmarks; they violently take away flocks, and feed thereof. they drive away the ass of the fatherless, they take the widow's ox for a pledge. they turn the needy out of the way: the poor of the land hide themselves together. behold, as wild asses in the place-of-word-desert, go they forth to their work; rising betimes for a prey: the place-of-word-desert yieldeth food for them and for their children. they reap every one his corn in the field: and they gather the vintage of

the big-shot. they cause the naked to lodge without clothing, that they have no covering in the cold. they are wet with the showers of the mountains, and embrace the rock for want of a shelter. they pluck the fatherless from the breast, and take a pledge of the poor. they cause him to go naked without clothing, and they take away the sheaf from the hungry; which make oil within their walls, and tread their winepresses, and suffer thirst. men groan from out of the city, and the self of the wounded crieth out: yet theory layeth not folly to them. they are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. the murderer rising with the light killeth the poor and needy, and in the night is as a thief. the eye also of the adulterer waiteth for the twilight, saying, no eye will see me: and disguiseth his face-turnings. in the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light. for the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death. he is swift as the waters; their portion is cursed in the land: he beholdeth not the way of the vineyards. drought and heat consume the snow waters: so doth the grave-ask those which have missed. the womb will forget him; the worm will feed sweetly on him; he will be no more remembered; and wickedness will be broken as a tree. he visual entreteeth the barren that beareth not: and doeth not good to the widow. he draweth also the mighty with his power: he riseth up, and no man is sure of life. though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways. they are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn. and if it be not so now, who will make me a liar, and make my speech nothing worth? then answered bildad-fun-friend the shubite-swimmer, and said, dominion and fear are with him, he doth complete in his high-places-death-stages. is there any number of his troops? and upon whom doth not his light arise? how then can man be rightified with theory? or how can he be clean that is born of a woman? behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. how much less man, that is a worm? and between of man, which is a worm? but job-father-enemy answered and said, how hast thou helped him that is without power? how securest thou the arm that hath no strength? how hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is? to whom hast thou uttered strings? and whose breath came from thee? dead things are formed from under the waters, and the inhabitants thereof. hell-ask is naked before him, and destruction hath no covering. he stretcheth out the north over the empty place, and hangeth the land upon nothing. he bindeth up the waters in his thick clouds; and the cloud is not rent under them. he holdeth back the face-turnings of his throne, and spreadeth his cloud upon it. he hath compassed the waters with bounds, until the day and night come to an end. the stands of namespaces tremble and are astonished at his reproof. he divideth the sea with his power, and by his understanding he hits through the proud. by his breath he hath garnished the namespaces; his hand hath formed the crooked serpent. lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand? moreover job-father-enemy continued his parable, and said, as theory liveth, who hath taken away my crisis-lipping and the almighty, who hath vexed my self; all the while my breath is in me, and breath of theory is in my nostrils; my lips will not speak wickedness, nor my tongue utter deceit. theory forbid that i should rightify you: till i die i will not remove mine integrity from me. my being right i hold fast, and will not let it go: my heart will not reproach me so long

as i live. let mine enemy be as the big-shot, and he that riseth up against me as the unrighteous. for what is the hope of the hypocrite, though he hath gained, when theory taketh away his self? will theory hear his cry when trouble cometh upon him? will he delight himself in the almighty? will he always call upon theory? i will teach you by the hand of theory: that which is with the almighty will i not conceal. behold, all ye yourselves have seen it; why then are ye thus altogether vain? this is the portion of a big-shot man with theory, and the heritage of oppressors, which they will receive of the almighty. if his child-betweeners be multiplied, it is for the sword: and his offspring will not be satisfied with bread. those that remain of him will be buried in death: and his widows will not weep. though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the right will put it on and the innocent will divide the silver. he build-betweeneth his house as a moth, and as a booth that the keeper doth. the rich man will lie down, but he will not be added: he openeth his eyes, and he is not. terrors take hold on him as waters, a tempest stealeth him away in the night. the east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place. for theory will cast upon him, and not spare: he would fain flee out of his hand. men will clap their hands at him, and will hiss him out of his place. surely there is a vein for the silver, and a place for gold where they fine it. iron is taken out of the earth, and brass is molten out of the stone. he setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death. the flood breaketh out from the inhabitant; even the waters forgotten of the foot-genital: they are dried up, they are gone away from men. as for the land, out of it cometh bread: and under it is turned up as it were fire. the stones of it are the place of sapphires: and it hath dust of gold. there is a path which no fowl knoweth, and which the vulture's eye hath not seen: the shakhaz-lion's whelps have not trodden it, nor the thread-lion passed by it. he putteth forth his hand upon the rock; he overturneth the mountains by the roots. he cutteth out rivers among the rocks; and his eye seeth every precious thing. he bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light. but where will wisdom be found? and where is the place of understanding? man knoweth not the price thereof; neither is it found in the land of the living. the depth saith, it is not in me: and the sea saith, it is not with me. it cannot be gotten for gold, neither will silver be weighed for the price thereof. it cannot be valued with the gold of ophir-ash, with the precious onyx-that-they, or the sapphire. the gold and the crystal cannot equal it: and the exchange of it will not be for items of fine gold. no mention will be made of coral, or of pearls: for the price of wisdom is above rubies. the topaz of ethiopia-cush-spindle will not equal it, neither will it be valued with pure gold. whence then cometh wisdom? and where is the place of understanding? seeing it is hid from the eyes of all living, and kept close from the fowls of the air. destruction and death say, we have heard the fame thereof with our ears. theory understandeth the way thereof, and he knoweth the place thereof. for he looketh to the ends of the land, and seeth under the whole namespaces to do the weight for the winds; and he weigheth the waters by measure. when he did a decree for the rain, and a way for the lightning of the thunder: then did he see it, and declare it; he prepared it, yea, and searched it out. and unto man he said, behold, the fear of vowelmovement-io-yeah, that is wisdom; and to depart from visual is understanding. moreover job-father-enemy continued his parable, and said, oh that i were as in months past, as in the days when theory preserved me; when his candle shined upon my head, and when by his light i walked through darkness; as i was in the days of my youth, when the secret of the-

ory was upon my tent; when the almighty was yet with me, when my children were about me; when i washed my steps with butter, and the rock poured me out rivers of oil; when i went out to the gate through the city, when i prepared my seat in the street! the young men saw me, and hid themselves: and the aged arose, and stood up. the princes refrained talking, and laid their hand on their mouth. the nobles held their peace, and their tongue cleaved to the roof of their mouth. when the ear heard me, then it happy me; and when the eye saw me, it gave witness to me: because i delivered the poor that cried, and the fatherless, and him that had none to help him. the knee-pooling of him that was ready to perish came upon me: and i caused the widow's heart to sing for joy. i put on being right, and it clothed me: my crisis-lipping was as a robe and a diadem. i was eyes to the blind, and feet-genitalia was i to the stopskip-lame. i was a father to the poor: and the cause which i knew not i searched out. and i brake the jaws of the wicked, and plucked the spoil out of his teeth. then i said, i will die in my nest, and i will multiply my days as the sand. my root was spread out by the waters, and the dew lay all night upon my branch. my weight was fresh in me, and my bow was renewed in my hand. unto me men gave ear, and waited, and kept silence at my counsel. after my strings they stringed not again; and my speech dropped upon them. and they waited for me as for the rain; and they opened their mouth wide as for the latter rain. if i laughed on them, they stuck with it not; and the light of my countenance they cast not down. i chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners. but now they that are younger than i have me in derision, whose fathers i would have disdained to have set with the dogs of my flock. yea, whereto might the strength of their hands profit me, in whom old age was perished? for want and famine they were solitary; fleeing into the place-of-word-desert in former time desolate and waste. who cut up mallows by the bushes, and juniper roots for their meat. they were driven forth from among men, (they cried after them as after a thief;) to dwell in the cliffs of the valleys, in caves of the earth, and in the rocks. among the bushes they brayed; under the nettles they were gathered together. they were child-betweeners of fools, yea, child-betweeners of base men: they were viler than the land. and now am i their song, yea, i am their byword. they abhor me, they flee far from me, and spare not to spit in my face-turnings. because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me. upon my right hand rise the youth; they push away my feet-genitalia, and they raise up against me the ways of their destruction. they mar my path, they set forward my calamity, they have no helper. they came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me. terrors are turned upon me: they pursue my self as the wind: and my welfare passeth away as a cloud. and now my self is poured out upon me; the days of affliction have taken hold upon me. my bones are pierced in me in the night season: and my sinews take no rest. by the great force of my disease is my garment changed: it bindeth me about as the collar of my coat. he hath cast me into the mire, and i am become like dust and ashes. i cry unto thee, and thou dost not hear me: i stand up, and thou regardest me not. thou art become cruel to me: with thy strong hand thou opposest thyself against me. thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance. for i know that thou wilt bring me to death, and to the house appointed for all living. howbeit he will not stretch out his hand to the grave, though they cry in his destruction. did not i weep for him that was in trouble? was not my self grieved for the poor? when i looked for good, then visual came unto me: and when i waited for

light, there came darkness. my bowels boiled, and rested not: the days of affliction prevented me. i went mourning without the sun: i stood up, and i cried in the witness-untill. i am a brother to dragons, and a companion to owls. my skin is black upon me, and my bones are burned with heat. my harp also is turned to mourning, and my organ into the voice of them that weep. i made a covenant with mine eyes; why then should i think upon a maid? for what portion of theory is there from above? and what inheritance of the almighty from on high? is not destruction to the wicked? and a strange-substantial punishment to the workers of torment? doth not he see my ways, and count all my steps? if i have walked with wear-out-van-ity, or if my foot-genital hath hastened to deceit; let me be weighed in an even balance that theory may know mine integrity. if my step hath turned out of the way, and mine heart walked after mine eyes, and if any 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 neighbour's opening; then let my woman grind unto another, and let others bow down upon her. for this is an heinous misappropriation; yea, it is an torment to be punished by the judges. for it is a fire that consumeth to destruction, and would root out all mine increase. if i did despise the cause of my worker or of my true-mum-maid, when they contended with me; what then will i do when theory riseth up? and when he visiteth, what will i answer him? did not he that did me in the womb do him? and did not one fashion us in the womb? if i have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (for from my youth he was brought up with me, as with a father, and i have guided her from my mother's womb;) if i have seen any perish for want of clothing, or any poor without covering; if his loins have not knee-pooled me, and if he were not warmed with the fleece of my sheep; if i have lifted up my hand against the fatherless, when i saw my help in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. for destruction from theory was a terror to me, and by reason of his highness i could not endure. if i have made gold my hope, or have said to the fine gold, thou art my confidence; if i rejoice because my wealth was great, and because mine hand had gotten much; if i beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an torment to be punished by the judge: for i should have denied the theory that is above. if i rejoice at the destruction of him that hated me, or lifted up myself when visual found him: neither have i suffered my mouth to miss by wishing a curse to his self. if the men of my tent said not, oh that we had of his flesh-immersed! we cannot be satisfied. the stranger did not lodge in the street: but i opened my openings to the traveller. if i covered my crimes as adam-earth-blood-man by hiding mine torment in my bosom: did i fear a great multitude, or did the contempt of families terrify me, that i kept silence, and went not out of the opening? oh that one would hear me! behold, my desire is, that the almighty would answer me, and that mine adversary had written a book. surely i would take it upon my shoulder, and bind it as a crown to me. i would declare unto him the number of my steps; as a prince would i go near unto him. if my land cry against me, or that the furrows likewise thereof complain; if i have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: let thistles grow instead of wheat, and cockle instead of barley. the strings of job-father-enemy are ended. so these three men ceased to answer job-father-enemy, because he was right in his own eyes. then was kindled the wrath of elihu-

he-my-untobetweener of barachel the buz-scornite, of the kindred of ram: against job-father-enemy was his wrath kindled, because he rightified himself rather than theory. also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned job-father-enemy. now elihu-he-my-untotahd waited till job-father-enemy had stringed, because they were elder than he. when elihu-he-my-untosaw that there was no answer in the mouth of these three men, then his wrath was kindled. and elihu-he-my-untobetweener of barachel the buz-scornite answered and said, i am young, and ye are very old; wherefore i was afraid, and durst not shew you mine opinion. i said, days should speak, and multitude of years should teach wisdom. but there is a breath in man: and the inspiration of the almighty giveth them understanding. great men are not always wise: neither do the aged understand crisis-lipping therefore i said, hearken to me; i also will shew mine opinion. behold, i waited for your strings; i gave ear to your reasons, whilst ye searched out what to say. yea, i attended unto you, and, behold, there was none of you that convinced job-father-enemy, or that answered his strings: lest ye should say, we have found out wisdom: theory thrusteth him down, not man. now he hath not directed his strings against me: neither will i answer him with your speeches. they were amazed, they answered no more: they left off speaking. when i had waited, (for they stringed not, but stood still, and answered no more;) i said, i will answer also my part, i also will shew mine opinion. for i am full of matter, breath within me constraineth me. behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. i will speak, that i may be refreshed: i will open my lips and answer. let me not, i pray you, accept any man's person, neither let me give flattering titles unto man. for i know not to give flattering titles; in so doing my dor would soon take me away. wherefore, job-father-enemy, i pray thee, hear my speeches, and hearken to all my strings. behold, now i have opened my mouth, my tongue hath stringed in my mouth. my strings will be of the uprightness of my heart: and my lips will utter knowledge clearly. breath of theory hath did me, and the breath of the almighty hath given me life. if thou canst answer me, set thy strings in order before me, stand up. behold, i am according to thy wish in theory's stead: i also am formed out of the clay. behold, my terror will not make thee afraid, neither will my hand be heavy upon thee. surely thou hast spoken in mine hearing, and i have heard the voice of thy strings, saying, i am clean without crime, i am innocent; neither is there torment in me. behold, he findeth occasions against me, he counteth me for his enemy, he putteth my feet-genitalia in the stocks, he marketh all my paths. behold, in this thou art not right: i will answer thee, that theory is greater than man. why dost thou strive against him? for he giveth not account of any of his matters. for theory speaketh once, yea twice, yet man perceiveth it not. in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. he keepeth back his self from the pit, and his life from perishing by the sword. he is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his self dainty meat. his flesh-immersed is consumed away, that it cannot be seen; and his bones that were not seen stick out. yea, his self draweth near unto the grave, and his life to the destroyers. if there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: then he is gracious unto him, and saith, deliver him from going down to the pit: i have found a out-of. his flesh-immersed will be fresher than a child's: he will return to

the days of his youth: he will pray unto theory, and he will be favourable unto him: and he will see his face-turnings with joy: for he will render unto man his being right. he looketh upon men, and if any say, i have missed, and perverted that which was right, and it profited me not; he will deliver his self from going into the pit, and his life will see the light. lo, all these things worketh theory oftentimes with man, to bring back his self from the pit, to be enlightened with the light of the living. mark well, o job-father-enemy, hearken unto me: hold thy peace, and i will speak. if thou hast anything to say, answer me: speak, for i desire to rightify thee. if not, hearken unto me: hold thy peace, and i will teach thee wisdom. furthermore elihu-he-my-untoanswered and said, hear my strings, o ye wise men; and give ear unto me, ye that have knowledge. for the ear trieth strings, as the mouth tasteth meat. let us choose to us crisis-lipping let us know among ourselves what is good. for job-father-enemy hath said, i am right: and theory hath taken away my crisis-lipping should i lie against my right? my wound is incurable without crime. what man is like job-father-enemy, who drinketh up scorning like water? which goeth in company with the workers of torment, and walketh with big-shot men. for he hath said, it profiteth a man nothing that he should delight himself with theory. therefore hearken unto me ye men of understanding: far be it from theory, that he should do big-shotness; and from the almighty, that he should commit torment. for the work of a man will he render unto him, and cause every man to find according to his ways. yea, surely theory will not do big-shotly, neither will the almighty pervert crisis-lipping who hath given him a charge over the land? or who hath disposed the whole world? if he set his heart upon man, if he gather unto himself his breath and his breath; all flesh-immersed will perish together, and man will turn again unto dust. if now thou hast understanding, hear this: hearken to the voice of my strings. will even he that hateth right govern? and wilt thou condemn him that is most right? is it fit to say to a king, thou art big-shot? and to princes, ye are big-shot? how much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the doing of his hands. in a moment will they die, and the with-mum will be troubled at midnight, and pass away: and the mighty will be taken away without hand. for his eyes are upon the ways of man, and he seeth all his goings. there is no darkness, nor shadow of death, where the workers of torment may hide themselves. for he will not lay upon man more than right; that he should enter into crisis-lipping with theory. he will break in pieces mighty men without number, and set others in their stead. therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed. he striketh them as big-shot men in the open sight of others; because they turned back from him, and would not consider any of his ways: so that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted. when he giveth quietness, who then can make trouble? and when he hideth his face-turnings, who then can behold him? whether it be done against a nation, or against a man only: that the hypocrite king not, lest the with-mum be ensnared. surely it is meet to be said unto theory, i have borne chastisement, i will not offend any more: that which i see not teach thou me: if i have done torment, i will do no more. should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not i: therefore speak what thou knowest. let men of understanding tell me, and let a wise man hearken unto me. job-father-enemy hath stringed without knowledge, and his strings were without wisdom. my desire is that job-father-enemy may be tried for ever because of his answers for wicked men. for he addeeth dejection unto his miss he clappeth his hands among

us, and multiplieth his strings against theory. elihu-he-my-untoaspake moreover, and said, thinkest thou this to be right, that thou saidst, my being right is more than theory's? for thou saidst, what advantage will it be unto thee? and, what profit will i have, if i be cleansed from my miss i will answer thee, and thy companions with thee. look unto the namespaces, and see; and behold the clouds which are higher than thou. if thou sinnest, what doest thou against him? or if thy crimes be multiplied, what doest thou unto him? if thou be right, what giveth thou him? or what receiveth he of thine hand? thy big-shottedness may hurt a man as thou art; and thy being right may profit betweener of man. by reason of the multitude of oppressions they do the oppressed to cry: they cry out by reason of the arm of the mighty. but none saith, where is theory my dor, who giveth songs in the night; who teacheth us more than the beasts of the land, and maketh us wiser than the fowls of namespaces there they cry, but none giveth answer, because of the pride of visual men. surely theory will not hear wear-out-vanity, neither will the almighty regard it. although thou sayest no see him, yet judgment is before him; therefore trust thou in him. but now, because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity: therefore doth job-father-enemy open his mouth in vain; he multiplieth strings without knowledge. elihu-he-my-untoalso proceeded, and said, suffer me a little, and i will shew thee that i have yet to speak on theory's behalf. i will fetch my knowledge from afar, and will ascribe being right to my maker. for truly my strings will not be false: he that is impeccable in knowledge is with thee. behold, theory is mighty, and despiseth not any: he is mighty in strength and wisdom. he preserveth not the life of the big-shot: but giveth right to the poor. he withdraweth not his eyes from the right: but with kings are they on the throne; yea, he doth establish them forever, and they are exalted. and if they be bound in fetters, and be holden in cords of affliction; then he sheweth them their work, and their crimes that they have exceeded. he openeth also their ear to discipline, and saith that they return from torment. if they obey and work for him, they will spend their days in prosperity, and their years in pleasures. but if they obey not, they will perish by the sword, and they will die without knowledge. but the hypocrites in heart heap up wrath: they cry not when he bindeth them. they die in youth, and their life is among the stained. he delivereth the poor in his affliction, and openeth their ears in oppression. even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy send-table should be full of fatness. but thou hast fulfilled the crisis-lipping of the big-shot: crisis-lipping and being right take hold on thee. because there is wrath, beware lest he take thee away with his stroke: then a great out-of cannot deliver thee. will he esteem thy riches? no, not gold, nor all the forces of strength. desire not the night, when with-mum are cut off in their place. take heed, regard not torment: for this hast thou chosen rather than affliction. behold, theory exalteth by his power: who teacheth like him? who hath enjoined him his way? or who can say, thou hast wrought torment? remember that thou magnify his work, which men behold. every man may see it; man may behold it afar off. behold, theory is great, and we know him not, neither can the number of his years be searched out. for he maketh small the drops of water: they pour down rain according to the vapour thereof: which the clouds do drop and distil upon man abundantly. also can any understand the spreadings of the clouds, or the noise of his booth? behold, he spreadeth his light upon it, and covereth the bottom of the sea. for by them judgeth he the with-mum; he giveth meat in abundance. with clouds he covereth the light; and directeth it not to shine by the cloud

that cometh betwixt. the noise thereof sheweth concerning it, the animal also concerning the vapour. at this also my heart trembleth, and is moved out of his place. hear attentively the noise of his voice, and the sound that goeth out of his mouth. he directeth it under the whole napespaces and his lightning for evers of the land. after it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. theory thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. for he saith to the snow, be thou on the land; likewise to the small rain, and to the great rain of his strength. he sealeth up the hand of every man; that all men may know his doing. then the beasts go into dens, and remain in their places. out of the south cometh the whirlwind: and cold out of the north. by the breath of theory frost is given: and the breadth of the waters is straitened. also by watering he wearieth the thick cloud: he scattereth his bright cloud: and it is turned round about by his counsels: that they may do whatsoever he directeth them upon the face-turnings of the world in the land. he causeth it to come, whether for correction, or for his land, or for mercy. hearken unto this, o job-father-enemy: stand still, and consider the wondrous works of theory. dost thou know when theory disposed them, and caused the light of his cloud to shine? dost thou know the balancings of the clouds, the wondrous works of him which is impeccable in knowledge? how thy garments are warm, when he quieteth the land by the south wind? hast thou with him spread out the sky, which is strong, and as a molten looking glass? teach us what we will say unto him; for we cannot order our speech by reason of darkness. will it be told him that i speak? if a man speak, surely he will be swallowed up. and now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them. fair weather cometh out of the north: with theory is terrible majesty. touching the almighty, we cannot find him out: he is excellent in power, and in crisis-lipping and in plenty of being right: he will not afflict. men do therefore fear him: he respecteth not any that are wise of heart. then vowelmovement-io-yeah answered job-father-enemy out of the whirlwind, and said, who is this that darkeneth counsel by strings without knowledge? gird up now thy loins like a man; for i will demand of thee, and answer thou me. where wast thou when i laid the foundations of the land? declare, if thou hast understanding. who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the child-betweeners of theory shouted for joy? or who shut up the sea with openings, when it brake forth, as if it had issued out of the womb? when i made the cloud the garment thereof, and thick darkness a swaddlingband for it, and brake up for it my decreed place, and set bars and openings, and said, hitherto will thou come, but no further: and here will thy proud sieves be stayed? hast thou directed the morning since thy days; and caused the dayspring to know his place; that it might take hold of the ends of the land, that the big-shots might be shaken out of it? it is turned as clay to the seal; and they stand as a garment. and from the big-shot their light is withholden, and the high arm will be broken. hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? have the gates of death been opened unto thee? or hast thou seen the openings of the shadow of death? hast thou perceived the breadth of the land? declare if thou knowest it all. where is the way where light dwelleth? and as for darkness, where is the place thereof, that thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? knowest thou it, because thou wast then born? or because the number of thy days

is great? hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which i have reserved against the time of trouble, against the day of battle and war? by what way is the light parted, which scattereth the east wind upon the land? who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the land, where no man is; on the place-of-word-desert, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? hath the rain a father? or who hath begotten the drops of dew? out of whose womb came the ice? and the hoary frost of napespaces who hath gendered it? the waters are hid as with a stone, and the face-turnings of the deep is frozen. canst thou bind the sweet influences of pleiades, or loose the bands of orion? canst thou bring forth mazzaroth in his season? or canst thou guide arcturus with his child-betweeners? knowest thou the ordinances of napespaces canst thou set the dominion thereof in the land? canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? canst thou send lightnings, that they may go and say unto thee, here we are? who hath put wisdom in the inward parts? or who hath given understanding to the heart? who can number the clouds in wisdom? or who can stay the bottles of napespaces when the dust groweth into hardness, and the clods cleave fast together? wilt thou hunt the prey for the lbia-lion? or fill the appetite of the kpir-young-lions, when they couch in their dens, and abide in the covert to lie in wait? who provideth for the raven his food? when his young ones cry unto theory, they wander for lack of meat. knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve? canst thou number the months that they fulfil? or knowest thou the time when they bring forth? they bow themselves, they bring forth their young ones, they cast out their sorrows. their young ones are in good liking, they grow up with corn; they go forth, and return not unto them. who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house i have made the place-of-word-desert, and the barren land his dwellings. he scorneth the multitude of the city, neither regardeth he the crying of the driver. the range of the mountains is his pasture-look-after, and he searcheth after every green thing. will the unicorn be willing to work for thee, or abide by thy crib? canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him? wilt thou stick with him, that he will bring home thy seed, and gather it into thy barn? gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? which leaveth her eggs in the land, and warmeth them in dust, and forgetteth that the foot-genital may crush them, or that the wild beast may break them. she is hardened against her young ones, as though they were not her's: her labour is in vain without fear; because theory hath deprived her of wisdom, neither hath he imparted to her understanding. what time she lifteth up herself on high, she scorneth the horse and his rider. hast thou given the horse strength? hast thou clothed his neck with thunder? canst thou do him afraid as a grasshopper? the glory of his nostrils is terrible. he paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. he mocketh at fear, and is not affrighted; neither turneth he back from the sword. the quiver rattleth against him, the glittering spear and the shield. he swalloweth the ground with fierceness and rage: neither stick withth he that it is the sound of the mouthpiece-trumpet he saith among the trumpets, ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting. doth the hawk fly by thy wisdom, and stretch her wings toward the south?

doth the eagle mount up at thy mouth, and make her nest on high? she dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. from thence she seeketh the prey, and her eyes behold afar off. her young ones also suck up blood: and where the slain are, there is she. moreover vowelmovement-io-yeah answered job-father-enemy, and said, will he that contendeth with the almighty instruct him? he that reproveth theory, let him answer it. then job-father-enemy answered vowelmovement-io-yeah, and said, behold, i am vile; what will i answer thee? i will lay mine hand upon my mouth. once have i stringed; but i will not answer: yea, twice; but i will proceed no further. then answered vowelmovement-io-yeah unto job-father-enemy out of the whirlwind, and said, gird up thy loins now like a man: i will demand of thee, and declare thou unto me. wilt thou also disannul my crisis-lipping wilt thou condemn me, that thou mayest be right? hast thou an arm like theory? or canst thou thunder with a voice like him? deck thyself now with majesty and excellency; and array thyself with glory and beauty. cast abroad the rage of thy wrath: and behold every one that is proud, and abase him. look on every one that is proud, and bring him low; and tread down the big-shots in their place. hide them in the dust together; and bind their face-turnings in secret. then will i also confess unto thee that thine own right hand can secure thee. behold now behemoth, which i did with thee; he eateth grass as an ox. lo now, his strength is in his loins, and his force is in the navel of his belly. he moveth his tail like a cedar: the sinews of his stones are wrapped together. his bones are as strong pieces of brass; his bones are like bars of iron. he is the chief of the ways of theory: he that did him can do his sword to approach unto him. surely the mountains bring him forth food, where all the beasts of the field play. he lieth under the shady trees, in the covert of the reed, and fens. the shady trees cover him with their shadow; the willows of the brook compass him about. behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up jordan-its-going-down into his mouth. he taketh it with his eyes: his nose pierceth through snares. canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down? canst thou put an hook into his nose? or bore his jaw through with a thorn? will he make many supplications unto thee? will he speak soft strings unto thee? will he make a covenant with thee? wilt thou take him for a worker world? wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? will the companions make a banquet of him? will they part him among the merchants? canst thou fill his skin with barbed irons? or his head with fish spears? lay thine hand upon him, remember the battle, do no more. behold, the hope of him is in vain: will not one be cast down even at the sight of him? none is so fierce that dare stir him up: who then is able to stand before me? who hath prevented me, that i should repay him? whatsoever is under the whole namespaces is mine. i will not conceal his parts, nor his power, nor his comely proportion. who can discover the face-turnings of his garment? or who can come to him with his double bridle? who can open the openings of his face-turnings? his teeth are terrible round about. his scales are his pride, shut up together as with a close seal. one is so near to another, that no air can come between them. they are joined one to another, they stick together, that they cannot be sundered. by his neesings a light doth shine, and his eyes are like the eyelids of the morning, out of his mouth go burning lamps, and sparks of fire leap out. out of his nostrils goeth smoke, as out of a seething pot or caldron. his breath kindleth coals, and a flame goeth out of his mouth. in his neck remaineth strength, and sorrow is turned into joy before him. the flakes of his flesh-immersed are joined together: they are firm in

themselves; they cannot be moved. his heart is as firm as a stone; yea, as hard as a piece of the nether millstone. when he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves. the sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. he esteemeth iron as straw, and brass as rotten wood. the arrow cannot make him flee: slingstones are turned with him into stubble. darts are counted as stubble: he laugheth at the shaking of a spear. sharp stones are under him: he spreadeth sharp pointed things upon the mire. he maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. he maketh a path to shine after him; one would think the deep to be hoary. upon earth there is not his like, who is did without fear. he beholdeth all high things: he is a king over all child-betweeners of pride. then job-father-enemy answered vowelmovement-io-yeah, and said, i know that thou canst do every thing, and that no thought can be withholden from thee. who is he that hideth counsel without knowledge? therefore have i uttered that i understood not; things too wonderful for me, which i knew not. hear, i beseech thee, and i will speak: i will demand of thee, and declare thou unto me. i have heard of thee by the hearing of the ear: but now mine eye seeth thee. wherefore i abhor myself, and repent in dust and ashes. and it was so, that after vowelmovement-io-yeah had stringed these strings unto job-father-enemy, vowelmovement-io-yeah said to eliphaz-my-theory-gold the teman-southite, my wrath is kindled against thee, and against thy two friends: for ye have not stringed of me the thing that is right, as my worker job-father-enemy hath. therefore take unto you now seven bulls and seven rams, and go to my worker job-father-enemy, and up-on for yourselves a up-on; and my worker job-father-enemy will pray for you: for him will i accept: lest i deal with you after your folly, in that ye have not stringed of me the thing which is right, like my worker job-father-enemy. so eliphaz-my-theory-gold the teman-southite and bildad-friend the shuhite-swimmer and zophar-honk the naamatihite-delight went, and did according as vowelmovement-io-yeah directed them: vowelmovement-io-yeah also accepted job-father-enemy. and vowelmovement-io-yeah turned the captivity of job-father-enemy, when he prayed for his friends: also vowelmovement-io-yeah gave job-father-enemy twice as much as he had before. then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the visual that vowelmovement-io-yeah had brought upon him: every man also gave him a piece of money, and every one an earring of gold. so vowelmovement-io-yeah happy the latter end of job-father-enemy more than his head-start: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. he had also seven child-betweeners and three child-betweenas, and he called the name-there of the first, jemima; and the name-there of the second, kezia; and the name-there of the third, kerenhappuch. and in all the land were no women found so fair as the child-betweenas of job-father-enemy: and their father gave them inheritance among their brethren. after this lived job-father-enemy an hundred and forty years, and saw his child-betweeners, and his child-betweeners' child-betweeners, even four generations. so job-father-enemy died, being old and full of days.

the song-immersed of song-immerseds, which is solomon-complete's. let him kiss me with the kisses of his mouth: for thy love is better than wine. because of the savour of thy good ointments thy name-there is as ointment poured forth, therefore do the virgins love thee. draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee. i am black, but comely, o ye child-betweenas of jerusalem-cast-complete, as the tents of kedar-pottery, as the curtains of solomon-complete. look not upon me, because i am black, because the sun hath looked upon me: my mother's child-betweeners were angry with me; they made me the keeper of the vineyards; but mine own vineyard have i not kept. tell me, o thou whom my self loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should i be as one that turneth aside by the flocks of thy companions? if thou know not, o thou fairest among women, go thy way forth by the foot-genitalsteps of the flock, and feed thy kids beside the watchers' tents. i have compared thee, o my visual-love, to a company of horses in pharaoh's chariots. thy cheeks are comely with rows of jewels, thy neck with chains of gold. we will do thee borders of gold with studs of silver. while the king sitteth at his table, my spikenard sendeth forth the smell thereof. a bundle of myrrh is my well-beloved unto me; he will lie all night betwixt my breasts. my beloved is unto me as a cluster of camphire in the vineyards of engedie-eye-well-of-my-garden. 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 rose of sharon-sing-watch, and the lily of the valleys. as the lily among thorns, so is my visual-love among the child-betweenas. as the apple tree among the trees of the wood, so is my beloved among the child-betweeners. i sat down under his shadow with great delight, and his fruit was sweet to my taste. he brought me to the banquetting house, and his banner over me was love. stay me with flagons, comfort me with apples: for i am sick of love. his left hand is under my head, and his right hand doth embrace me. i charge you, o ye child-betweenas of jerusalem-cast-complete, by the roses, and by the hinds of the field, that ye stir not up, nor awake my love, till he please. the voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. my beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. my beloved spake, and said unto me, rise up, my visual-love, my fair one, and come away. for, lo, the winter is past, the rain is over and gone; the flowers appear on the land; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. arise, my visual-love, my fair one, and come away. o my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes. my beloved is mine, and i am his: he feedeth among the lilies. until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of bether. by night on my bed i sought him whom my self loveth: i sought him, but i found him not. i will rise now, and go about the city in the streets, and in the broad ways i will seek him whom my self loveth: i sought him, but i found him not. the watchmen that go about the city found me: to whom i said, saw ye him whom my self loveth? it was but a little that i passed from them, but i found him whom my self loveth: i held him, and would not let him go,

until i had brought him into my mother's house, and into the chamber of her that bright-conceived me. i charge you, o ye child-betweenas of jerusalem-cast-complete, by the roses, and by the hinds of the field, that ye stir not up, nor awake my love, till he please. who is this that cometh out of the place-of-word-desert like pillars of smoke, perfumed with myrrh and white-frankincense, with all powders of the merchant? behold his bed, which is solomon-complete's; threescore valiant men are about it, of the valiant of immersed-to-theory-israel. they all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night. king solomon-complete did himself a chariot of the wood of lebanon-build-white. he did the stands thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the child-betweenas of jerusalem-cast-complete. go forth, o ye child-betweenas of zion-mark, and behold king solomon-complete with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart. behold, thou art fair, my visual-love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount gilead-roll-until. thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them. thy lips are like a thread of two caterpillars, and thy speech is comely: thy possibility-halls are like a piece of a pomegranate within thy locks. thy neck is like the tower of david-dude build-between for an armoury, whereon there hang a thousand bucklers, all shields of mighty men. thy two breasts are like two young roes that are twins, which feed among the lilies. until the day break, and the shadows flee away, i will get me to the mountain of myrrh, and to the hill of white-frankincense. thou art all fair, my visual-love; there is no spot in thee. come with me from lebanon-build-white, my spouse, with me from lebanon-build-white: look from the top of amana-agreement, from the top of shenir-tooth-meadow and hermon-fishing-net, from the gather-lions' dens, from the mountains of the leopards. thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. how fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all scents! thy lips, o my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of lebanon-build-white. a garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of white-frankincense; myrrh and aloes, with all the chief scents: a fountain of gardens, a well of living waters, and streams from lebanon-build-white. awake, o north wind; and come, thou south; blow upon my garden, that the scents thereof may flow out. let my beloved come into his garden, and eat his pleasant fruits. i am come into my garden, my sister, my spouse: i have gathered my myrrh with my spice; i have eaten my honeycomb with my honey; i have drunk my wine with my milk: eat, o friends; drink, yea, drink abundantly, o beloved. i sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, open to me, my sister, my 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-genitalia; how will i cease them? my beloved put in his hand by the hole of the opening, and my bowels were moved for him. i rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. i opened to my beloved; but my beloved had withdrawn himself,

and was gone: my self failed when he stringed: i sought him, but i could not find him; i called him, but he gave me no answer. the watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. i charge you, o child-betweenas of jerusalem-cast-complete, if ye find my beloved, that ye tell him, that i am sick of love. what is thy beloved more than another beloved, o thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us? my beloved is white and ruddy, the chiefest among ten thousand. his head is as the most fine gold, his locks are bushy, and black as a raven. his eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. his cheeks are as a bed of scents, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. his hands are as gold rings set with the tarshish-chrysolite-aquamarine: his belly is as bright ivory overlaid with sapphires. his legs are as stands of marble, set upon sockets of fine gold: his countenance is as lebanon-build-white, excellent as the cedars. his mouth is most sweet: yea, he is altogether lovely. this is my beloved, and this is my friend, o child-betweenas of jerusalem-cast-complete. whither is thy beloved gone, o thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee. my beloved is gone down into his garden, to the beds of scents, to feed in the gardens, and to gather lilies. i am my beloved's, and my beloved is mine: he feedeth among the lilies. thou art beautiful, o my love, as tizrah-want-placate-solve, comely as jerusalem-cast-complete, 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 gilead-roll-until. thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. as a piece of a pomegranate are thy possibility-halls within thy locks. there are threescore queens, and fourscore concubines, and virgins without number. my dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. the child-betweenas saw her, and happy her; yea, the queens and the concubines, and they raved her. who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? i went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded. or ever i was aware, my self made me like the chariots of amminadib. return, return, o shulamite-payd-up; return, return, that we may look upon thee. what will ye see in the shulamite-payd-up? as it were the company of two troops. how beautiful are thy feet-genitalia with shoes, o prince's daughter-housa the joints of thy thighs are like jewels, the doing of the hands of a cunning doingsman. thy navel is like a round gob-denlet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies. thy two breasts are like two young roes that are twins. thy neck is as a tower of ivory; thine eyes like the fishpools in heshbon-score-supposition, by the gate of bath-aged-daughterrabbim: thy nose is as the tower of lebanon-build-white which looketh toward damascus-blood-bag. thine head upon thee is like carmel-damp-unripe-grain, and the hair of thine head like purple; the king is held in the galleries. how fair and how pleasant art thou, o love, for delights! this thy stature is like to a palm tree, and thy breasts to clusters of grapes. i said, i will go up to the palm tree, i will take hold of the boughs thereof: now also thy breasts will be as clusters of the vine, and the smell of thy nose like apples; and the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak. i am my beloved's, and his desire is toward me. come, my beloved, let us go forth into the field; let us lodge in the villages. let us get

up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will i give thee my loves. the mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which i have laid up for thee, o my beloved. o that thou wert as my brother, that sucked the breasts of my mother! when i should find thee without, i would kiss thee; yea, i should not be despised. i would lead thee, and bring thee into my mother's house, who would instruct me: i would cause thee to drink of spiced wine of the juice of my pomegranate. his left hand should be under my head, and his right hand should embrace me. i charge you, o child-betweenas of jerusalem-cast-complete, that ye stir not up, nor awake my love, until he please. who is this that cometh up from the place-of-word-desert, leaning upon her beloved? i raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee. set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave-ask: the coals thereof are coals of fire, which hath a most vehement flame. many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned. we have a little sister, and she hath no breasts: what will we do for our sister in the day when she will be stringed for? if she be a wall, we will build-between upon her a palace of silver: and if she be an opening, we will inclose her with boards of cedar. i am a wall, and my breasts like towers: then was i in his eyes as one that found favour. solomon-complete had a vineyard at baalhamon-husband-plenty; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver. my vineyard, which is mine, is before me: thou, o solomon-complete, must have a thousand, and those that keep the fruit thereof two hundred. thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it. make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of scents.

now it came to pass in the days when the criterion-lips ruled, that there was a famine in the land. and a certain man of bethlehem judah went to sojourn in the country of moab-from-father, he, and his woman, and his two child-betweeners. and the name-there of the man was elimelech-theory-my-king-moloch, and the name-there of his woman naomi-pleasant, and the name-there of his two child-betweeners mahlon-sickness and chilion-annihilation, ephrath-gray-fruitfulites of bethlehem judah. and they came into the country of moab-from-father, and continued there, and elimelech-theory-my-king-moloch naomi-pleasant's man died; and she was left, and her two child-betweeners. and they took them women of the women of moab-from-father; the name-there of the one was orpah-drip, and the name-there of the other ruth-foresight: and they dwelled there about ten years. and mahlon-sickness and chilion-annihilation died also both of them; and the woman was left of her two child-betweeners and her man. then she arose with her daughters in law, that she might return from the country of moab-from-father: for she had heard in the country of moab-from-father how that vowelmovement-io-yeah had visited his with-mum in giving them bread. wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of judah-know-hand. and naomi-pleasant said unto her two daughters in law, go, return each to her mother's house: vowelmovement-io-yeah deal kindly with you, as ye have dealt with the dead, and with me. vowelmovement-io-yeah grant you that ye may find rest, each of you in the house of her man. then she kissed them; and they lifted up their voice, and wept. and they said unto her, surely we will return with thee unto thy with-mum. and naomi-pleasant said, turn again, my daughters: why will ye go with me? are there yet any more child-betweeners in my womb, that they may be your mans? turn again, my daughters, go your way; for i am too old to have an man. if i should say, i have hope, if i should have an man also to night, and should also bear child-betweeners; would ye tarry for them till they were grown? would ye stay for them from having mans? nay, my daughters; for it grieveth me much for your sakes that the hand of vowelmovement-io-yeah is gone out against me, and they lifted up their voice, and wept again: and orpah-drip kissed her mother in law; but ruth-foresight clave unto her. and she said, behold, thy sister in law is gone back unto her with-mum, and unto her theory: return thou after thy sister in law. and ruth-foresight said, entreat me not to leave thee, or to return from following after thee: for whither thou goest, i will go; and where thou lodgest, i will lodge: thy with-mum will be my with-mum, and thy theory my theory: where thou diest, will i die, and there will i be buried: vowelmovement-io-yeah do so to me, and more also, if ought but death part thee and me. when she saw that she was stedfastly minded to go with her, then she left speaking unto her. so they two went until they came to bethlehem-bread-house. and it came to pass, when they were come to bethlehem-bread-house, that all the city was moved about them, and they said, is this naomi-pleasant? and she said unto them, call me not naomi-pleasant, call me mara-bitter-merry for the almighty hath dealt very bitterly with me. i went out full and vowelmovement-io-yeah hath brought me home again empty: why then call ye me naomi-pleasant, seeing vowelmovement-io-yeah hath testified against me, and the almighty hath afflicted me? so naomi-pleasant returned, and ruth-foresight the moab-from-fatheritess, her daughter in law, with her, which returned out of the country of moab-from-father: and they came to bethlehem-bread-house in the beginning of barley harvest. and naomi-pleasant had a kinsman of her man's, a mighty man of wealth, of the family of elimelech-

theory-my-king-moloch; and his name-there was boaz-in-goat-strength. and ruth-foresight the moab-from-fatheritess said unto naomi-pleasant, let me now go to the field, and glean ears of corn after him in whose sight i will find grace. and she said unto her, go, my daughter-housa and she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto boaz-in-goat-strength, who was of the kindred of elimelech-theory-my-king-moloch. and, behold, boaz-in-goat-strength came from bethlehem-bread-house, and said unto the reapers, vowelmovement-io-yeah be with you. and they answered him, vowelmovement-io-yeah knee-pool thee. then said boaz-in-goat-strength unto his servant that was set over the reapers, whose damsel is this? and the servant that was set over the reapers answered and said, it is the moab-from-fatheritish damsel that came back with naomi-pleasant out of the country of moab-from-father: and she said, i pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. then said boaz-in-goat-strength unto ruth-foresight, hearest thou not, my daughter-housa go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: have i not charged the young men that they will not touch thee? and when thou art athirst, go unto the items, and drink of that which the young men have drawn. then she fell on her face-turnings, and bowed herself to the ground, and said unto him, why have i found grace in thine eyes, that thou shouldst take knowledge of me, seeing i am a stranger? and boaz-in-goat-strength answered and said unto her, it hath fully been showed me, all that thou hast done unto thy mother in law since the death of thine man: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a with-mum which thou knewest not heretofore. vowelmovement-io-yeah recompense thy work, and a full reward be given thee of vowelmovement-io-yeah theory of immersed-to-theory-israel, under whose wings thou art come to trust. then she said, let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast stringed friendly unto thine handmaid, though i be not like unto one of thine handmaidens. and boaz-in-goat-strength said unto her, at mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. and she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. and when she was risen up to glean, boaz-in-goat-strength 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 ephah-tired of barley. and she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. and her mother in law said unto her, where hast thou gleaned to day? and where wroughtest thou? happy be he that did take knowledge of thee. and she showed her mother in law with whom she had wrought, and said, the man's name-there with whom i wrought to day is boaz-in-goat-strength. and naomi-pleasant said unto her daughter in law, happy be he of vowelmovement-io-yeah, who hath not left off his kindness to the living and to the dead. and naomi-pleasant said unto her, the man is near of kin unto us, one of our next kinsmen. and ruth-foresight the moab-from-fatheritess said, he said unto me also, thou wilt keep fast by my young men, until they have ended all my harvest. and naomi-pleasant said unto ruth-foresight 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 boaz-in-goat-strength to glean for ever of barley harvest and of wheat harvest; and dwelt with her mother in law. then naomi-pleasant her mother in law said unto her, my daughter-housa will i not seek rest for thee, that it may be well with thee? and now is not boaz-in-goat-strength of our kindred, with whose maidens thou wast? behold, he winnoweth barley to night in the threshing-floor. wash thyself therefore, and use-anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he will have done eating and drinking. and it will be, when he lieth down, that thou wilt mark the place where he will lie, and thou wilt go in, and uncover his feet-genitalia, and lay thee down; and he will tell thee what thou wilt do. and she said unto her, all that thou sayest unto me i will do. and she went down unto the floor, and did according to all that her mother in law bade her. and when boaz-in-goat-strength had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet-genitalia, and laid her down. and it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet-genitalia. and he said, who art thou? and she answered, i am ruth-foresight thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. and he said, happy be thou of vowelmovement-io-yeah, my daughter-housa for thou hast showed more kindness in the latter end than at the headstart, inasmuch as thou followst not young men, whether poor or rich. and now, my daughter-housa fear not; i will do to thee all that thou requirest: for all the city of my with-mum doth know that thou art a virtuous woman. and now it is true that i am thy near kinsman: howbeit there is a kinsman nearer than i. tarry this night, and it will be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will i do the part of a kinsman to thee, as vowelmovement-io-yeah liveth: lie down until the morning. and she lay at his feet-genitalia until the morning: and she rose up before one could know another. and he said, let it not be known that a woman came into the floor. also he said, bring the breaker that thou hast upon thee, and hold it. and when she held it, he measured six measures of barley, and laid it on her: and she went into the city. and when she came to her mother in law, she said, who art thou, my daughter-housa and she told her all that the man had done to her. and she said, these six measures of barley gave he me; for he said to me, go not empty unto thy mother in law. then said she, sit still, my daughter-housa until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day. then went boaz-in-goat-strength up to the gate, and sat him down there: and, behold, the kinsman of whom boaz-in-goat-strength stringed came by; unto whom he said, ho, such a one! turn aside, sit down here. and he turned aside, and sat down. and he took ten men of the elders of the city, and said, sit ye down here. and they sat down. and he said unto the kinsman, naomi-pleasant, that is come again out of the country of moab-from-father, sellet a parcel of land, which was our brother elimelech-theory-my-king-moloch's: and i thought to advertise thee, saying, buy it before the inhabitants, and before the elders of my with-mum. if thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that i may know: for there is none to redeem it beside thee; and i am after thee. and he said, i will redeem it. then said boaz-in-goat-strength, what day thou buyest the field of the hand of naomi-pleasant, thou must buy it also of ruth-foresight the moab-from-fatheritess, the woman of the dead, to raise up the name-

there of the dead upon his inheritance. and the kinsman said, i cannot redeem it for myself, lest i mar mine own inheritance: redeem thou my right to thyself; for i cannot redeem it. now this was the manner in former time in immersed-to-theory-israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a witness in immersed-to-theory-israel. therefore the kinsman said unto boaz-in-goat-strength, buy it for thee. so he drew off his shoe. and boaz-in-goat-strength said unto the elders, and unto all the with-mum, ye are witnesses this day, that i have bought all that was elimelech-theory-my-king-moloch's, and all that was chilion-annihilation's and mahlon-sickness's, of the hand of naomi-pleasant. moreover ruth-foresight the moab-from-fatheritess, the woman of mahlon-sickness, have i purchased to be my woman, to raise up the name-there of the dead upon his inheritance, that the name-there of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. and all the with-mum that were in the gate, and the elders, said, we are witnesses. vowelmovement-io-yeah do the woman that is come into thine house like rachel-ewe and like Leah-tired, which two did build-between the house of immersed-to-theory-israel: and do thou worthily in ephratah-gray-fruitful, and be famous in bethlehem-bread-house: and let thy house be like the house of pharez-break, whom tamar-date-palm bare unto judah-know-hand, of the seed which vowelmovement-io-yeah will give thee of this young woman. so boaz-in-goat-strength took ruth-foresight, and she was his woman: and when he went in unto her, vowelmovement-io-yeah gave her conception, and she bare a child-betweenner and the women said unto naomi-pleasant, happy be vowelmovement-io-yeah, which hath not left thee this day without a kinsman, that his name-there may be famous in immersed-to-theory-israel. and he will be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven child-betweenners, hath born him. and naomi-pleasant took child, and laid it in her bosom, and became nurse unto it. and the women her neighbors gave it a name-there saying, there is a child-betweenner born to naomi-pleasant; and they called his name-there obed-worker he is the father of jesse-secure, the father of david-dude. now these are the generations of pharez-break: pharez-break begat hezron-courtyard, and hezron-courtyard begat ram-high, and ram-high begat aminadab-my-people-contribute, and aminadab-my-people-contribute begat nahshon-pioneer, and nahshon-pioneer begat salmon-complete, and salmon-complete begat boaz-in-goat-strength, and boaz-in-goat-strength begat obed-worker and obed-worker begat jesse-secure, and jesse-secure begat david-dude.

how doth the city sit solitary, that was full of with-mum! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! she weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies. judah-know-hand is gone into captivity because of affliction, and because of great work: she dwelleth among the nations, she findeth no rest: all her persecutors overtook her between the straits. the ways of zion-mark do mourn, because none come to the solemn feasts: all her gates are desolate: her darkener-server sigh, her virgins are afflicted, and she is in bitterness. her adversaries are the chief, her enemies prosper; for vowelmovement-io-yeah hath afflicted her for the multitude of her crimes: her children are gone into captivity before the enemy. and from the daughter-housa of zion-mark all her beauty is departed: her princes are become like harts that find no pasture-look-after, and they are gone without strength before the pursuer. jerusalem-cast-complete remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her with-mum fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her seventh. jerusalem-cast-complete hath grievously missed; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. her stainedness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. vowelmovement-io-yeah, behold my affliction: for the enemy hath magnified himself. the adversary hath spread out his hand upon all her pleasant things: for she hath seen that the nations entered into her perfected, whom thou didst direct that they should not enter into thy congregation. all her with-mum sigh, they seek bread; they have given their pleasant things for meat to relieve the self: see, vowelmovement-io-yeah, and consider; for i am become vile. is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith vowelmovement-io-yeah hath afflicted me in the day of his fierce anger. from above hath he sent fire into my bones, and it prevailed against them: he hath spread a net for my feet-genitalia, he hath turned me back: he hath made me desolate and faint all the day. the yoke of my crimes is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, vowelmovement-io-yeah hath delivered me into their hands, from whom i am not able to rise up. vowelmovement-io-yeah hath trodden under foot-genital all my mighty men in the nether of me: he hath called an assembly against me to crush my young men: vowelmovement-io-yeah hath trodden the virgin, the daughter-housa of judah-know-hand, as in a winepress. 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 child-betweeners are desolate, because the enemy prevailed. zion-mark spreadeth forth her hands, and there is none to comfort her: vowelmovement-io-yeah hath directed concerning jacob-heel-topple, that his adversaries should be round about him: jerusalem-cast-complete is as a menstruous woman among them. vowelmovement-io-yeah is right; for i have rebelled against his mouth: hear, i pray you, all with-mum, and behold my sorrow: my virgins and my young men are gone into captivity. i called for my lovers, but they deceived me: my darkener-server and mine elders gave up the breath in the city, while they sought their meat to relieve their selves. behold, vowelmovement-io-yeah; for i am in distress: my bowels are troubled; mine heart is turned within me; for i have

grievously rebelled: abroad the sword bereaveth, at home there is as death. they have heard that i sigh: there is none to comfort me: all mine enemies have heard of my visual; they are glad that thou hast done it: thou wilt bring the day that thou hast called, and they will be like unto me. let all their visualness come before thee; and do unto them, as thou hast done unto me for all my crimes: for my sighs are many, and my heart is faint. how hath vowelmovement-io-yeah covered the daughter-housa of zion-mark with a cloud in his anger, and cast down from namespaces unto the land the beauty of immersed-to-theory-israel, and remembered not his foot-genitalstool in the day of his anger! vowelmovement-io-yeah hath swallowed up all the habitations of jacob-heel-topple, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter-housa of judah-know-hand; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof. he hath cut off in his fierce anger all the ray-horn of immersed-to-theory-israel: he hath drawn back his right hand from before the enemy, and he burned against jacob-heel-topple like a flaming fire, which devoureth round about. he hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tent of the daughter-housa of zion-mark: he poured out his fury like fire. vowelmovement-io-yeah was as an enemy: he hath swallowed up immersed-to-theory-israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter-housa of judah-know-hand mourning and lamentation. and he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: vowelmovement-io-yeah hath caused the solemn feasts and seventh to be forgotten in zion-mark, and hath despised in the indignation of his anger the king and the darkener-server vowelmovement-io-yeah hath cast off his butcher-place, he hath abhorred his perfected, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the alpha-beit-house of vowelmovement-io-yeah, as in the day of a solemn feast. vowelmovement-io-yeah hath purposed to destroy the wall of the daughter-housa of zion-mark: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the corpse-nations: the drops-of-teaching is no more; her bringers also find no vision from vowelmovement-io-yeah. the elders of the daughter-housa of zion-mark sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of jerusalem-cast-complete hang down their heads to the ground. mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the land, for the destruction of the daughter-housa of my with-mum; because children and the sucklings swoon in the streets of the city. they say to their mothers, where is corn and wine? when they swooned as the wounded in the streets of the city, when their self was poured out into their mothers' bosom. what thing will i take to witness for thee? what thing will i liken to thee, o daughter-housa of jerusalem-cast-complete? what will i equal to thee, that i may comfort thee, o virgin daughter-housa of zion-mark? for thy breach is great like the sea: who can heal thee? thy bringers have seen vain and foolish things for thee: and they have not discovered thine torment, to turn away thy captivity; but have seen for thee false burdens and causes of bani-between-meshment. all that pass by clap their hands at thee; they hiss and wag their head at the daughter-housa of jerusalem-cast-complete, saying, is this the city that men call the perfection of beauty, the joy of the whole land? all

thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, we have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it. vowelmovement-io-yeah hath done that which he had devised; he hath fulfilled his string that he had directed in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the ray-horn of thine adversaries. their heart cried unto vowelmovement-io-yeah, o wall of the daughter-housa of zion-mark, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease. arise, cry out in the night: in the headstart of the watches pour out thine heart like water before the face-turnings of vowelmovement-io-yeah: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street. behold, vowelmovement-io-yeah, and consider to whom thou hast done this. will the women eat their fruit, and children of a span long? will the darkener-server and the bringer be slain in the perfected of the lord? the young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain them in the day of thine anger; thou hast killed, and not pitied. thou hast called as in a solemn day my terrors round about, so that in the day of vowelmovement-io-yeah's anger none escaped nor remained: those that i have swaddled and brought up hath mine enemy consumed. i am the man that hath seen affliction by the rod of his wrath. he hath led me, and brought me into darkness, but not into light. surely against me is he turned; he turneth his hand against me all the day. my flesh-immersed and my skin hath he made old; he hath broken my bones. he hath build-between against me, and compassed me with gall and travail. he hath set me in dark places, as they that be dead of old. he hath hedged me about, that i cannot get out: he hath made my chain heavy. also when i cry and shout, he shutteth out my prayer. he hath inclosed my ways with hewn stone, he hath made my paths crooked. he was unto me as a bear lying in wait, and as a gather-lion in secret places. he hath turned aside my ways, and pulled me in pieces: he hath made me desolate. he hath bent his bow, and set me as a mark for the arrow. he hath caused the arrows of his quiver to enter into my reins. i was a derision to all my with-mum; and their song all the day. he hath filled me with bitterness, he hath made me drunken with wormwood. he hath also broken my teeth with gravel stones, he hath covered me with ashes. and thou hast removed my self far off from complete: i forgot prosperity. and i said, my strength and my hope is perished from vowelmovement-io-yeah: remembering mine affliction and my misery, the wormwood and the gall. my self hath them still in remembrance, and is humbled in me. this i recall to my mind, therefore have i hope. it is of vowelmovement-io-yeah's mercies that we are not consumed, because his compassions fail not. they are new every morning: great is thy sticking-withfulness. vowelmovement-io-yeah is my portion, saith my self; therefore will i hope in him. vowelmovement-io-yeah is good unto them that wait for him, to the self that seeketh him. it is good that a man should both hope and quietly wait for the securing of vowelmovement-io-yeah. it is good for a man that he bear the yoke of his youth. he sitteth alone and keepeth silence, because he hath borne it upon him. he putteth his mouth in the dust; if so be there may be hope. he giveth his cheek to him that hits him: he is filled full with reproach. for vowelmovement-io-yeah will not cast off to world: but though he cause grief, yet will he have compassion according to the multitude of his mercies. for he doth not afflict willingly nor grieve child-betweeners of men. to crush under his feet-genitalia all the prisoners of the land. to turn aside the right of a man before the face-turnings of the most

high, to subvert a man in his cause, vowelmovement-io-yeah approveth not. who is he that saith, and it cometh to pass, when the lord directs it not? out of the mouth of the most high proceedeth not visual and good? wherefore doth a living man complain, a man for the punishment of his misses? let us search and try our ways, and turn again to vowelmovement-io-yeah. let us lift up our heart with our hands unto theory in the namespaces. we have transgressed and have rebelled: thou hast not pardoned. thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied. thou hast covered thyself with a cloud, that our prayer should not pass through. thou hast made us as the offscouring and refuse in the nearin of the with-mum. all our enemies have opened their mouths against us. fear and a snare is come upon us, desolation and destruction. mine eye runneth down with rivers of water for the destruction of the daughter-housa of my with-mum. mine eye tricklenth down, and ceaseth not, without any intermission. till vowelmovement-io-yeah look down, and behold from namespaces mine eye affecteth mine heart because of all the child-betweenas of my city. mine enemies chased me sore, like a bird, without cause. they have cut off my life in the dungeon, and cast a stone upon me. waters flowed over mine head; then i said, i am cut off. i called upon thy name-there vowelmovement-io-yeah, out of the low dungeon. thou hast heard my voice: hide not thine ear at my breathing, at my cry. thou drewest near in the day that i called upon thee: thou saidst, fear not. vowelmovement-io-yeah, thou hast pleaded the causes of my self; thou hast redeemed my life. vowelmovement-io-yeah, thou hast seen my wrong: criterion-lip thou my cause. thou hast seen all their vengeance and all their imaginations against me. thou hast heard their reproach, vowelmovement-io-yeah, and all their imaginations against me; the lips of those that rose up against me, and their device against me all the day. behold their sitting down, and their rising up; i am their musick. render unto them a recompence, vowelmovement-io-yeah, according to the doing of their hands. give them sorrow of heart, thy curse unto them. persecute and destroy them in anger from under the namespaces of vowelmovement-io-yeah. how is the gold become dim! how is the most fine gold changed! the stones of the perfected are poured out in the top of every street. the precious child-betweeners of zion-mark, comparable to fine gold, how are they esteemed as earthen pitchers, the doing of the hands of the pottler even the sea monsters draw out the breast, they give suck to their young ones: the daughter-housa of my with-mum is become cruel, like the ostriches in the place-of-word-desert. the tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them. they that did feed delicately are desolate in the streets: they that were brought up in two caterpillars embrace dunghills. for the punishment of the torment of the daughter-housa of my with-mum is greater than the punishment of the miss of sodom-splint-blood, that was overthrown as in a moment, and no hands stayed on her. her nazarite-seperates were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire: their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick. they that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field. the hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter-housa of my with-mum. vowelmovement-io-yeah hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in zion-mark, and it hath devoured the foundations thereof. the kings of the

land, and all the inhabitants of the world, would not have stuck with that the adversary and the enemy should have entered into the gates of jerusalem-cast-complete. for the misses of her bringers, and the seasons of her darkener-server, that have shed the blood of the right in the nearin of her, they have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments. they cried unto them, depart ye; it is stained; depart, depart, touch not: when they fled away and wandered, they said among the nations, they will no more sojourn there. the anger of vowelmovement-io-yeah hath divided them; he will no more regard them: they respected not the persons of the darkener-server, they favoured not the elders. as for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not secure us. they hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come. our persecutors are swifter than the eagles of the namespaces they pursued us upon the mountains, they laid wait for us in the place-of-word-desert. the breath of our nostrils, the use-anointed of vowelmovement-io-yeah, was taken in their pits, of whom we said, under his shadow we will live among the nations. rejoice and be glad, o daughter-housa of edom-man-red, that dwellest in the land of uzgoose the cup also will pass through unto thee: thou wilt be drunken, and will make thyself naked. the punishment of thine torment is accomplished, o daughter-housa of zion-mark; he will no more carry thee away into captivity: he will visit thine torment, o daughter-housa of edom-man-red; he will discover thy misses. remember, vowelmovement-io-yeah, what is come upon us: consider, and behold our reproach. our inheritance is turned to strangers, our houses to aliens. we are orphans and fatherless, our mothers are as widows. we have drunken our water for money; our wood is sold unto us. our necks are under persecution: we labour, and have no rest. we have given the hand to the egypt-narrows-create-mizraimians, and to the syrian-pine-song-immerseds, to be satisfied with bread. our fathers have missed, and are not; and we have borne their seasons. workers have ruled over us: there is none that doth deliver us out of their hand. we gat our bread with the peril of our lives because of the sword of the place-of-word-desert. our skin was black like an oven because of the terrible famine. they ravished the women in zion-mark, and the maids in the cities of judah-know-hand. princes are hanged up by their hand: the face-turnings of elders were not honoured. they took the young men to grind, and children fell under the wood. the elders have ceased from the gate, the young men from their musick. the joy of our heart is ceased; our dance is turned into mourning. the crown is fallen from our head: woe unto us, that we have missed! for this our heart is faint; for these things our eyes are dim. because of the mountain of zion-mark, which is desolate, the foxes walk upon it. thou, vowelmovement-io-yeah, remainest to world; thy throne from generation to generation. wherefore dost thou forget us forever, and forsake us so long time? turn thou us unto thee, vowelmovement-io-yeah, and we will be turned; renew our days as of old. but thou hast utterly rejected us; thou art very wroth against us.

the strings of the preacher, between of david-dude, king in jerusalem-cast-complete, wear-out-vanity of vanities, saith the preacher, wear-out-vanity of vanities; all is wear-out-vanity. what profit hath a man of all his labour which he taketh under the sun? one generation passeth away, and another generation cometh: but the land abideth to world. the sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. the wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. all the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. all strings are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. the thing that hath been, it is that which will be; and that which is done is that which will be done: and there is no new thing under the sun. is there any thing whereof it may be said, see, this is new? it hath been already of old time, which was before us. there is no remembrance of former things; neither will there be any remembrance of things that are to come with those that will come after. the preacher was king over immersed-to-theory-israel in jerusalem-cast-complete. and i gave my heart to seek and search out by wisdom concerning all things that are done under namespaces this visual travail hath theory given to the child-betweeners of man to be exercised therewith. i have seen all the doings that are done under the sun; and, behold, all is wear-out-vanity and visual-vexation of breath. that which is crooked cannot be made straight: and that which is wanting cannot be numbered. i communed with mine own heart, saying, lo, i am come to great estate, and have gotten more wisdom than all they that have been before me in jerusalem-cast-complete: yea, my heart had great experience of wisdom and knowledge. and i gave my heart to know wisdom, and to know madness and folly: i perceived that this also is vexation of breath. for in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow. i said in mine heart, go to now, i will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is wear-out-vanity. i said of laughter, it is mad: and of mirth, what doeth it? i sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till i might see what was that good for the child-betweeners of men, which they should do under the namespaces all the days of their life. i did me great doings; i build-between me houses; i planted me vineyards: i did me gardens and orchards, and i planted trees in them of all kind of fruits: i did me pools of water, to water therewith the wood that bringeth forth trees: i got me workers and maidens, and had workers born in my house; also i had great possessions of great and small animal above all that were in jerusalem-cast-complete before me: i gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: i gat me men singers and women singers, and the delights of the child-betweeners of men, as musical items, and that of all sorts. so i was great, and increased more than all that were before me in jerusalem-cast-complete: also my wisdom remained with me. and whatsoever mine eyes desired i kept not from them, i withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. then i looked on all the doings that my hands had wrought, and on the labour that i had laboured to do: and, behold, all was wear-out-vanity and vexation of breath, and there was no profit under the sun. and i turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. then i saw that wisdom excelleth folly, as far as light excelleth darkness. the wise man's eyes are in his head; but the fool walketh in darkness: and i myself 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 said in my heart, that this also is wear-out-vanity. for there is no remembrance of the wise more than of the fool to world; seeing that which now is in the days to come will all be forgotten. and how dieth the wise man? as the fool. therefore i hated life; because the doing that is wrought under the sun is visual unto me: for all is wear-out-vanity and vexation of breath. yea, i hated all my labour which i had taken under the sun: because i should leave it unto the man that will be after me. and who knoweth whether he will be a wise man or a fool? yet will he have rule over all my labour wherein i have laboured, and wherein i have shewed myself wise under the sun. this is also wear-out-vanity. therefore i went about to cause my heart to despair of all the labour which i took under the sun. for there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein will he leave it for his portion. this also is wear-out-vanity and a great visual. for what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? for all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. this is also wear-out-vanity. there is nothing better for a man, than that he should eat and drink, and that he should make his self enjoy good in his labour. this also i saw, that it was from the hand of theory. for who can eat, or who else can hasten hereunto, more than i? for theory giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before theory. this also is wear-out-vanity and vexation of breath. to every thing there is a season, and a time to every purpose under the namespaces a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build-between 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 speak; a time to love, and a time to hate; a time of war, and a time of complete. what profit hath he that worketh in that wherein he laboreth? i have seen the travail, which theory hath given to the child-betweeners of men to be exercised in it. he hath did every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the doing that theory doth from the headstart to the end. i know that there is no good in them, but for a man to rejoice, and to do good in his life. and also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of theory. i know that, whatsoever theory doeth, it will be to world: nothing can be put to it, nor any thing taken from it: and theory doeth it, that men should fear before him. that which hath been is now; and that which is to be hath already been; and theory requireth that which is past. and moreover i saw under the sun the place of crisis-lipping that big-shotness was there; and the place of being right, that torment was there. i said in mine heart, theory will criterion-lip the right and the big-shot: for there is a time there forevery purpose and forevery doing. i said in mine heart concerning the estate of the child-betweeners of men, that theory might manifest them, and that they might see that they themselves are beasts. for that which befalleth the child-betweeners of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is wear-out-vanity. all go unto one place; all are of the dust, and all

turn to dust again. who knoweth breath of man that goeth upward, and breath of the beast that goeth downward to the land? wherefore i perceive that there is nothing better, than that a man should rejoice in his own doings; for that is his portion: for who will bring him to see what will be after him? so i returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comfort; and on the side of their oppressors there was power; but they had no comfort. wherefore i praised the dead which are already dead more than the living which are yet alive. yea, better is he than both they, which hath not yet been, who hath not seen the visual doing that is done under the sun. again, i considered all travail, and every right doing, that for this a man is envied of his neighbour. this is also wear-out-vanity and vexation of breath. the fool foldeth his hands together, and eateth his own flesh-immersed. better is an handful with quietness, than both the hands full with travail and vexation of breath. then i returned, and i saw wear-out-vanity under the sun. there is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, for whom do i labour, and bereave my self of good? this is also wear-out-vanity, yea, it is a visual travail. two are better than one; because they have a good reward for their labour. for if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. again, if two lie together, then they have heat: but how can one be warm alone? and if one prevail against him, two will withstand him; and a 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. there is no end of all the with-mum, even of all that have been before them: they also that come after will not rejoice in him. surely this also is wear-out-vanity and vexation of breath. keep thy foot-genital when thou goest to the alpha-beit-house of theory, and be more ready to hear, than to give the butcher of fools: for they consider not that they do visual. be not rash with thy mouth, and let not thine heart be hasty to utter any thing before theory: for theory is in namespaces and thou upon land: therefore let thy strings be few. for a dream cometh through the multitude of business; and a fool's voice is known by multitude of strings. when thou vowest a vow unto theory, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. better is it that thou shouldest not vow, than that thou shouldest vow and not pay. suffer not thy mouth to cause thy flesh-immersed to miss neither say thou before the messenger, that it was an error: wherefore should theory be angry at thy voice, and destroy the doing of thine hands? for in the multitude of dreams and many strings there are also divers vanities: but fear thou theory. if thou seest the oppression of the poor, and violent perverting of crisis-lipping and being right in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they. moreover the profit of the land is for all: the king himself is workd by the field. he that loveth silver will not be satisfied with silver; nor he that loveth abundance with increase: this is also wear-out-vanity. when goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? the sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. there is a sore visual which i have seen under the sun, namely, riches kept for the owners thereof to their hurt. but those riches perish by visual travail: and

he begetteth a child-betweenner and there is nothing in his hand. as he came forth of his mother's womb, naked will he return to go as he came, and will take nothing of his labour, which he may carry away in his hand. and this also is a sore visual, that in all points as he came, so will he go: and what profit hath he that hath laboured for the wind? all his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness. behold that which i have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which theory giveth him: for it is his portion. every man also to whom theory hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of theory. for he will not much remember the days of his life; because theory answereth him in the joy of his heart. there is an visual which i have seen under the sun, and it is upstarting among men: a man to whom theory hath given riches, wealth, and honour, so that he wanteth nothing for his self of all that he desireth, yet theory giveth him not power to eat thereof, but a stranger eateth it: this is wear-out-vanity, and it is an visual disease. if a man beget an hundred children, and live many years, so that the days of his years be many, and his self be not filled with good, and also that he have no burial; i say, that an untimely birth is better than he. for he cometh in with wear-out-vanity, and departeth in darkness, and his name-there will be covered with darkness. moreover he hath not seen the sun, nor known any thing: this hath more rest than the other. yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place? all the labour of man is for his mouth, and yet the appetite is not filled. for what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? better is the sight of the eyes than the wandering of the desire: this is also wear-out-vanity and vexation of breath. that which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he. seeing there be many strings that increase wear-out-vanity, what is man the better? for who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what will be after him under the sun? a good name-there is better than precious ointment; and the day of death than the day of one's birth. it is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. sorrow is better than laughter: for by the sadness of the countenance the heart is made better. the heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. it is better to hear the rebuke of the wise, than for a man to hear the song-immersed of fools. for as the crackling of thorns under a pot, so is the laughter of the fool: this also is wear-out-vanity. surely oppression doth a wise man mad; and a gift destroyeth the heart. better is the end of a thing than the headstart thereof: and the patient in breath is better than the proud in breath. be not hasty in thy breath to be angry: for anger resteth in the bosom of fools. say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this. wisdom is good with an inheritance: and by it there is profit to them that see the sun. for wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it. consider the doing of theory: for who can do that straight, which he hath did crooked? in the day of prosperity be joyful, but in the day of visual consider: theory also hath set the one over against the other, to the end that man should find nothing after him. all things have i seen in the days of my wear-out-vanity: there is a right man that perisheth in his being right, and there is a big-shot man that prolongeth

his life in his visualness. be not right over much; neither make thyself over wise: why shouldst thou destroy thyself? be not over much big-shot, neither be thou foolish: why shouldst thou die before thy time? it is good that thou shouldst take hold of this; yea, also from this withdraw not thine hand: for he that feareth theory will come forth of them all. wisdom strengtheneth the wise more than ten mighty men which are in the city. for there is not a right man upon land, that doeth good, and misses not. also take no heed unto all strings that are stringed; lest thou hear thy worker curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others. all this have i proved by wisdom: i said, i will be wise; but it was far from me. that which is far off, and exceeding deep, who can find it out? i applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the big-shottedness of folly, even of foolishness and madness: and i find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth theory will escape from her; but the sinner will be taken by her. behold, this have i found, saith the preacher, counting one by one, to find out the account: which yet my self seeketh, but i find not: one man among a thousand have i found; but a woman among all those have i not found. lo, this only have i found, that theory hath did man upright; but they have sought out many inventions. who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face-turnings to shine, and the boldness of his face-turnings will be changed. i counsel thee to keep the king's string, and that in regard of the oath of theory. be not hasty to go out of his sight: stand not in an visual thing; for he doeth whatsoever pleaseth him. where the string of a king is, there is power: and who may say unto him, what doest thou? whoso keepeth the directive will feel no visual thing: and a wise man's heart discerneth both time and crisis-lipping because to every purpose there is time and crisis-lipping therefore the visual of man is great upon him. for he knoweth not that which will be: for who can tell him when it will be? there is no man that hath power over breath to retain breath; neither hath he power in the day of death: and there is no discharge in that war; neither will big-shottedness deliver those that are given to it. all this have i seen, and applied my heart unto every doing that is done under the sun: there is a time wherein one man ruleth over another to his own hurt. and so i saw the big-shots buried, who had come and gone from the place of the perfected, and they were forgotten in the city where they had so done: this is also wear-out-vanity. because sentence against an visual doing is not executed speedily, therefore the heart of the child-betweeners of men is fully set in time to do visual. though a sinner do visual an hundred times, and his days be prolonged, yet surely i know that it will be well with them that fear theory, which fear before him: but it will not be well with the big-shot, neither will he prolong his days, which are as a shadow; because he feareth not before theory. there is a wear-out-vanity which is done upon the land; that there be right men, unto whom it happeneth according to the doing of the big-shots; again, there be big-shot men, to whom it happeneth according to the doing of the right: i said that this also is wear-out-vanity. then i commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that will abide with him of his labour the days of his life, which theory giveth him under the sun. when i applied mine heart to know wisdom, and to see the business that is done upon the land: (for also there is that neither day nor night seeth sleep with his eyes:) then i beheld all the doing of theory, that a man cannot find out the doing that is done under the sun: because though a man labour to seek it out, yet he will not

find it; yea farther; though a wise man think to know it, yet will he not be able to find it. for all this i considered in my heart even to declare all this, that the right, and the wise, and their works, are in the hand of theory: no man knoweth either love or hatred by all that is before them. all things come alike to all: there is one event to the right, and to the big-shot; to the good and to the clean, and to the stained; to him that butchereth, and to him that butchereth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. this is an visual among all things that are done under the sun, that there is one event unto all: yea, also the heart of the child-betweeners of men is full of visual, and madness is in their heart while they live, and after that they go to the dead. for to him that is joined to all the living there is hope: for a living dog is better than a dead 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 perished; neither have they any more a portion to world in any thing that is done under the sun. go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for theory now accepteth thy doings. let thy garments be always white; and let thy head lack no ointment. live joyfully with the woman whom thou lovest all the days of the life of thy wear-out-vanity, which he hath given thee under the sun, all the days of thy wear-out-vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun. whatsoever thy hand findeth to do, do it with thy might; for there is no doing, nor device, nor knowledge, nor wisdom, in the grave-ask, whither thou goest. i returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. for man also knoweth not his time: as the fishes that are taken in an visual net, and as the birds that are caught in the snare; so are the child-betweeners of men snared in an visual time, when it falleth suddenly upon them. this wisdom have i seen also under the sun, and it seemed great unto me: there was a little city, and few men within it; and there came a great king against it, and besieged it, and built-between great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. then said i, wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his strings are not heard. the strings of wise men are heard in quiet more than the cry of him that ruleth among fools. wisdom is better than items of war: but one sinner destroyeth much good. dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour. a wise man's heart is at his right hand; but a fool's heart at his left. yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool. if breath of the governor rise up against thee, leave not thy place; for yielding pacifieth great offences. there is an visual which i have seen under the sun, as an error which proceedeth from the governor: folly is set in great dignity, and the rich sit in low place. i have seen workers upon horses, and princes walking as workers upon the land. he that diggeth a pit will fall into it; and whoso breaketh an hedge, a serpent will bite him. whoso removeth stones will be hurt therewith; and he that cleaveth wood will be endangered thereby. if the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct. surely the serpent will bite without enchantment; and a babbler is no better. the strings of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. the beginning

of the strings of his mouth is foolishness: and the end of his talk is visual madness. a fool also is full of strings: a man cannot tell what will be; and what will be after him, who can tell him? the labour of the foolish wearieth every one of them, because he knoweth not how to go to the city. woe to thee, o land, when thy king is a child, and thy princes eat in the morning! happy art thou, o land, when thy king is betweener of nobles, and thy princes eat in due season, for strength, and not for drunkenness! by much slothfulness the build-betweening decayeth; and through idleness of the hands the house droppeth through. a feast is did for laughter, and wine doth merry: but money answereth all things. curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air will carry the voice, and that which hath wings will tell the matter. cast thy bread upon the waters: for thou wilt find it after many days. give a portion to seven, and also to eight; for thou knowest not what visual will be upon the land. if the clouds be full of rain, they empty themselves upon the land: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it will be. he that keepeth the wind will not sow; and he that regardeth the clouds will not reap. as thou knowest not what is the way of breath, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the doings of theory who doth all. in the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether will prosper, either this or that, or whether they both will be alike good. truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they will be many. all that cometh is wear-out-vanity. rejoice, o young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things theory will bring thee into crisis-lipping therefore remove sorrow from thy heart, and put away visual from thy flesh-immersed: for childhood and youth are wear-out-vanity. remember now thy creator in the days of thy youth, while the visual days come not, nor the years draw nigh, when thou wilt say, i have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house will tremble, and the strong men will bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the openings will be shut in the streets, when the sound of the grinding is low, and he will rise up at the voice of the bird, and all the child-betweenas of musick will be brought low; also when they will be afraid of that which is high, and fears will be in the way, and the almon-youthd tree will flourish, and the grasshopper will be a burden, and desire will fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. then will the dust return to the land as it was: and breath will return unto theory who gave it. wear-out-vanity of vanities, saith the preacher; all is wear-out-vanity. and moreover, because the preacher was wise, he still taught the with-mum knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. the preacher sought to find out acceptable strings: and that which was written was upright, even strings of truth. the strings of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one watcher. and further, by these, my child-betweener be admonished: of making many books there is no end; and much study is a weariness of the flesh-immersed. let us hear the conclusion of the whole matter: fear theory, and keep his di-

rectives: for this is the whole duty of man. for theory will bring every doing into crisis-lipping with every secret thing, whether it be good, or whether it be visual.

now it came to pass in the days of ahasuerus-king-and-male, (this is ahasuerus-king-and-male which kinged, from india-echo-hodu even unto ethiopia-cush-spindle, over an hundred and seven and twenty provinces:) that in those days, when the king ahasuerus-king-and-male sat on the throne of his kingdom, which was in shushan-lily the palace, in the third year of his king, he did a feast unto all his princes and his workers; the power of persia-split-spread and media, the nobles and princes of the provinces, being before him: when he shewed the riches of his weight kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days. and when these days were expired, the king did a feast unto all the with-mum that were present in shushan-lily the palace, both unto great and small, seven days, in the court of the garden of the king's palace; where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and stands of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble. and they gave them drink in items of gold, (the items being diverse one from another,) and royal wine in abundance, according to the state of the king. and the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. also vashti-drinking-beauty the queen did a feast for the women in the royal house which belonged to king ahasuerus-king-and-male. on the seventh day, when the heart of the king was merry with wine, he directed mehuman-faithful, biztha-despise, harbona-after-maker, bigtha-fortune, and abagtha-fortune, zethar-hide, and carcas-ridge the seven chamberlains that worked in the presence of ahasuerus-king-and-male the king, to bring vashti-drinking-beauty the queen before the king with the crown royal, to shew the with-mum and the princes her beauty: for she was fair to look on but the queen vashti-drinking-beauty refused to come at the king's string by his chamberlains: therefore was the king very wroth, and his anger burned in him. then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment: and the next unto him was carshena-pillow-hate, shethar-explore admatha-land, tarshish-cypress-cedar, meres-from-eyelash, marsena-bitter-bush, and memucan-ready, the seven princes of persia-split-spread and media, which saw the king's face-turnings, and which sat the first in the kingdom,) what will we do unto the queen vashti-drinking-beauty according to law, because she hath not performed the saying of the king ahasuerus-king-and-male by the chamberlains? and memucan-ready answered before the king and the princes, vashti-drinking-beauty the queen hath not done wrong to the king only, but also to all the princes, and to all the with-mum that are in all the provinces of the king ahasuerus-king-and-male. for this deed of the queen will come abroad unto all women, so that they will despise their mans in their eyes, when it will be reported, the king ahasuerus-king-and-male directed vashti-drinking-beauty the queen to be brought in before him, but she came not. likewise will the ladies of persia-split-spread and media say this day unto all the king's princes, which have heard of the deed of the queen. thus will there arise too much contempt and wrath. if it please the king, let there go a royal string from him, and let it be written among the laws of the persia-split-spreads and the medes-each-and-every, that it be not altered, that vashti-drinking-beauty come no more before king ahasuerus-king-and-male; and let the king give her royal estate unto another that is better than she. and when the king's decree which he will do will be published throughout all his empire, (for it is great,) all the women will give to their mans honour, both to great and small. and the

stringing pleased the king and the princes; and the king did according to the string of memucan-ready: for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every with-mum after their language, that every man should bear rule in his own house, and that it should be published according to the language of every with-mum. after these strings, when the wrath of king ahasuerus-king-and-male was appeased, he remembered vashti-drinking-beauty, and what she had done, and what was decreed against her. then said the king's servants that was immersed unto him, let there be fair young virgins sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto shushan-lily the palace, to the house of the women, unto the custody of hege the king's chamberlain, keeper of the women; and let their things for purification be given them: and let the maiden which pleaseth the king be queen instead of vashti-drinking-beauty. and the thing pleased the king; and he did so. now in shushan-lily the palace there was a certain jew-hand-know whose name there was mordecai-bitter-crush, betweener of fair-glow, betweener of shimei-hear, betweener of kish-ring-tinkle, a benjamite-righthand-child; who had been carried away from jerusalem-cast-complete with the captivity which had been carried away with jeconiah-beat-io king of judah-know-hand, whom nebuchadnezzar-bring-jug-guard the king of babylon-mix-wear-out had carried away. and he brought up hadassah-myrtle, that is, esther-star-myrtle, his uncle's daughter-housa for she had neither father nor mother, and the maid was fair and beautiful; whom mordecai-bitter-crush, when her father and mother were dead, took for his own daughter-housa so it came to pass, when the king's string and his decree was heard, and when many maidens were gathered together unto shushan-lily the palace, to the custody of hegai-circle, that esther-star-myrtle was brought also unto the king's house, to the custody of hegai-circle, keeper of the women. and the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women. esther-star-myrtle had not shewed her with-mum nor her kindred: for mordecai-bitter-crush had charged her that she should not shew it. and mordecai-bitter-crush walked every day before the court of the women's house, to know how esther-star-myrtle did, and what should become of her. now when every maid's turn was come to go in to king ahasuerus-king-and-male, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. in the evening she went, and on the morrow she returned into the second house of the women, to the custody of shaashgaz-amusement-fleeze, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name there now when the turn of esther-star-myrtle, the daughter-housa of abihail-my-father-force the uncle of mordecai-bitter-crush, who had taken her for his daughter-housa was come to go in unto the king, she required nothing but what hegai-circle the king's chamberlain, the keeper of the women, appointed. and esther-star-myrtle obtained favour in the sight of all them that looked upon her. so esther-star-myrtle was taken unto king ahasuerus-king-and-male into his house

royal in the tenth month, which is the month tebeth-sink, in the seventh year of his king, and the king loved esther-star-myrtle above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of vashti-drinking-beauty. then the king did a great feast unto all his princes and his workers, even esther-star-myrtle'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 mordecai-bitter-crush sat in the king's gate. esther-star-myrtle had not yet shewed her kindred nor her with-mum; as mordecai-bitter-crush had charged her: for esther-star-myrtle did the saying of mordecai-bitter-crush, like as when she was brought up with him. in those days, while mordecai-bitter-crush sat in the king's gate, two of the king's chamberlains, bigtha-fortunen and teresh-feared-desired, of those which kept the opening, were wroth, and sought to lay hands on the king ahasuerus-king-and-male, and the thing was known to mordecai-bitter-crush, who told it unto esther-star-myrtle the queen; and esther-star-myrtle certified the king thereof in mordecai-bitter-crush's name-there and when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the days before the king. after these strings did king ahasuerus-king-and-male promote haman-solitary-illustrious between of hammedatha-measure the agag-roofite, and advanced him, and set his seat above all the princes that were with him. and all the king's workers, that were in the king's gate, bowed, and revered haman-solitary-illustrious: for the king had so directed concerning him. but mordecai-bitter-crush bowed not, nor did him reverence. then the king's workers, which were in the king's gate, said unto mordecai-bitter-crush, why transgresseth thou the king's directive? now it came to pass, when they stringed daily unto him, and he hearkened not unto them, that they told haman-solitary-illustrious, to see whether mordecai-bitter-crush's matters would stand: for he had told them that he was a jew-hand-know and when haman-solitary-illustrious saw that mordecai-bitter-crush bowed not, nor did him reverence, then was haman-solitary-illustrious full of wrath. and he thought scorn to lay hands on mordecai-bitter-crush alone; for they had shewed him the with-mum of mordecai-bitter-crush: wherefore haman-solitary-illustrious sought to destroy all the jews-hand-know that were throughout the whole kingdom of ahasuerus-king-and-male, even the with-mum of mordecai-bitter-crush. in the first month, that is, the month nisan-try-out, in the twelfth year of king ahasuerus-king-and-male, they cast pur-luck that is, the lot, before haman-solitary-illustrious from day to day, and from month to month, to the twelfth month, that is, the month adar-maple-promise. and haman-solitary-illustrious said unto king ahasuerus-king-and-male, there is a certain with-mum scattered abroad and dispersed among the with-mum in all the provinces of thy kingdom; and their laws are diverse from all with-mum; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. if it please the king, let it be written that they may be destroyed: and i will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's stores. and the king took his ring from his hand, and gave it unto haman-solitary-illustrious between of hammedatha-measure the agag-roofite, the jews-hand-know enemy. and the king said unto haman-solitary-illustrious, the silver is given to thee, the with-mum also, to do with them as it seemeth good to thee. then were the king's story-writers called on the thirtieth day of the first month, and there was written according to all that haman-solitary-illustrious had directed

unto the king's lieutenants, and to the governors that were over every province, and to the governors of every with-mum of every province according to the writing thereof, and to every with-mum after their language; in the name-there of king ahasuerus-king-and-male was it written, and sealed with the king's ring. and the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all jews-hand-know both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month adar-maple-promise, and to take the spoil of them for a prey. the copy of the writing for a commandment to be given in every province was published unto all with-mum, that they should be ready against that day. the posts went out, being hastened by the king's string, and the decree was given in shushan-lily the palace. and the king and haman-solitary-illustrious sat down to drink; but the city shushan-lily was perplexed. when mordecai-bitter-crush perceived all that was done, mordecai-bitter-crush rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate: for none might enter into the king's gate clothed with sackcloth. and in every province, whithersoever the king's string and his decree came, there was great mourning among the jews-hand-know and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. so esther-star-myrtle's maids and her chamberlains came and told it her. then was the queen exceedingly grieved; and she sent raiment to clothe mordecai-bitter-crush, and to take away his sackcloth from him: but he received it not. then called esther-star-myrtle for hatach-melt, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a directment to mordecai-bitter-crush, to know what it was, and why it was. so hatach-melt went forth to mordecai-bitter-crush unto the street of the city, which was before the king's gate. and mordecai-bitter-crush told him of all that had happened unto him, and of the sum of the money that haman-solitary-illustrious had promised to pay to the king's stores for the jews-hand-know to destroy them. also he gave him the copy of the writing of the decree that was given at shushan-lily to destroy them, to shew it unto esther-star-myrtle, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her with-mum. and hatach-melt came and told esther-star-myrtle the strings of mordecai-bitter-crush. again esther-star-myrtle spake unto hatach-melt, and gave him saying unto mordecai-bitter-crush; all the king's workers, and the with-mum of the king's provinces, do know, that whosoever, whether man or women, will come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king will hold out the golden sceptre, that he may live: but i have not been called to come in unto the king these thirty days. and they told to mordecai-bitter-crush esther-star-myrtle's strings. then mordecai-bitter-crush directed to answer esther-star-myrtle, think not with thyself that thou wilt escape in the king's house, more than all the jews-hand-know for if thou altogether holdest thy peace at this time, then will there enlargement and deliverance arise to the jews-hand-know from another place; but thou and thy father's house will be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this? then esther-star-myrtle bade them return mordecai-bitter-crush this answer, go, gather together all the jews-hand-know that are present in shushan-lily, and fast ye for me, and neither eat nor drink three days, night or day: i also and my maidens will fast likewise; and so will i go in unto the king, which is not according to the law: and if i perish, i perish. so morde-

cai-bitter-crush went his way, and did according to all that esther-star-myrtle had directed him. now it came to pass on the third day, that esther-star-myrtle put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. and it was so, when the king saw esther-star-myrtle the queen standing in the court, that she obtained favour in his sight: and the king held out to esther-star-myrtle the golden sceptre that was in his hand. so esther-star-myrtle drew near, and touched the top of the sceptre. then said the king unto her, what wilt thou, queen esther-star-myrtle? and what is thy request? it will be even given thee to the half of the kingdom. and esther-star-myrtle answered, if it seem good unto the king, let the king and haman-solitary-illustrious come this day unto the banquet that i have prepared for him. then the king said, cause haman-solitary-illustrious to do haste, that he may do as esther-star-myrtle hath said. so the king and haman-solitary-illustrious came to the banquet that esther-star-myrtle had prepared. and the king said unto esther-star-myrtle 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 esther-star-myrtle, and said, my petition and my request is; if i have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and haman-solitary-illustrious come to the banquet that i will prepare for them, and i will do to morrow as the king hath said. then went haman-solitary-illustrious forth that day joyful and with a glad heart: but when haman-solitary-illustrious saw mordecai-bitter-crush in the king's gate, that he stood not up, nor moved for him, he was full of indignation against mordecai-bitter-crush. nevertheless haman-solitary-illustrious refrained himself: and when he came home, he sent and called for his friends, and zereah-golden his woman. and haman-solitary-illustrious told them of the weight of his riches, and the multitude of his child-betweeners, and all the things wherein the king had promoted him, and how he had advanced him above the princes and workers of the king. haman-solitary-illustrious said moreover, yea, esther-star-myrtle the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am i invited unto her also with the king. yet all this ava-twistileth me nothing, so long as i see mordecai-bitter-crush the jew-hand-know sitting at the king's gate. then said zereah-golden his woman and all his friends unto him, let a gallows be did of fifty cubits high, and to morrow speak thou unto the king that mordecai-bitter-crush may be hanged thereon: then go thou in merrily with the king unto the banquet. and the thing pleased haman-solitary-illustrious; and he caused the gallows to be did. on that night could not the king sleep, and he directed to bring the book of records of the chronicles; and they were read before the king. and it was found written, that mordecai-bitter-crush had told of bigtha-fortunena and teresh-feared-desired, two of the king's chamberlains, the keepers of the opening, who sought to lay hand on the king ahasuerus-king-and-male. and the king said, what honour and dignity hath been done to mordecai-bitter-crush for this? then said the king's servants that was immersed unto him, there is nothing done for him. and the king said, who is in the court? now haman-solitary-illustrious was come into the outward court of the king's house, to speak unto the king to hang mordecai-bitter-crush on the gallows that he had prepared for him. and the king's servants said unto him, behold, haman-solitary-illustrious standeth in the court. and the king said, let him come in. so haman-solitary-illustrious came in. and the king said unto him, what will be done unto the man whom

the king delighteth to honour? now haman-solitary-illustrious thought in his heart, to whom would the king delight to do honour more than to myself? and haman-solitary-illustrious answered the king, for the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, thus will it be done to the man whom the king delighteth to honour. then the king said to haman-solitary-illustrious, do haste, and take the apparel and the horse, as thou hast said, and do even so to mordecai-bitter-crush the jew-hand-know that sitteth at the king's gate: let nothing fail of all that thou hast stringed. then took haman-solitary-illustrious the apparel and the horse, and arrayed mordecai-bitter-crush, and brought him on horseback through the street of the city, and proclaimed before him, thus will it be done unto the man whom the king delighteth to honour. and mordecai-bitter-crush came again to the king's gate. but haman-solitary-illustrious hastened to his house mourning, and having his head covered. and haman-solitary-illustrious told zereah-golden his woman and all his friends every thing that had befallen him. then said his wise men and zereah-golden his woman unto him, if mordecai-bitter-crush be of the seed of the jews-hand-know before whom thou hast begun to fall, no prevail against him, but will surely fall before him. and while they were yet talking with him, came the king's chamberlains, and hastened to bring haman-solitary-illustrious unto the banquet that esther-star-myrtle had prepared. so the king and haman-solitary-illustrious came to banquet with esther-star-myrtle the queen. and the king said again unto esther-star-myrtle on the second day at the banquet of wine, what is thy petition, queen esther-star-myrtle? and it will be granted thee: and what is thy request? and it will be performed, even to the half of the kingdom. then esther-star-myrtle the queen answered and said, if i have found favour in thy sight, o king, and if it please the king, let my life be given me at my petition, and my with-mum at my request: for we are sold, i and my with-mum, to be destroyed, to be slain, and to perish. but if we had been sold for workers and bondwomen, i had held my tongue, although the enemy could not countervail the king's damage. then the king ahasuerus-king-and-male answered and said unto esther-star-myrtle the queen, who is he, and where is he, that durst presume in his heart to do so? and esther-star-myrtle said, the adversary and enemy is this wicked haman-solitary-illustrious. then haman-solitary-illustrious 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 haman-solitary-illustrious stood up to make request for his life to esther-star-myrtle the queen; for he saw that there was visual determined against him by the king. then the king returned out of the palace garden into the place of the banquet of wine; and haman-solitary-illustrious was fallen upon the bed whereon esther-star-myrtle was. then said the king, will he force the queen also before me in the house? as the string went out of king's mouth, they covered haman-solitary-illustrious's face-turnings. and harbana-after-makerh, one of the chamberlains, said before the king, behold also, the gallows fifty cubits high, which haman-solitary-illustrious had did for mordecai-bitter-crush, who stringed good for the king, standeth in the house of haman-solitary-illustrious. then the king said, hang him thereon. so they hanged haman-solitary-illustrious on the gallows that he had prepared for mordecai-bitter-crush. then was the king's wrath pacified. on that

day did the king ahasuerus-king-and-male give the house of haman-solitary-illustrious the jews-hand-know enemy unto esther-star-myrtle the queen. and mordecai-bitter-crush came before the king; for esther-star-myrtle had told what he was unto her. and the king took off his ring, which he had taken from haman-solitary-illustrious, and gave it unto mordecai-bitter-crush. and esther-star-myrtle set mordecai-bitter-crush over the house of haman-solitary-illustrious. and esther-star-myrtle stringed yet again before the king, and fell down at his feet-genitalia, and besought him with tears to put away the visual of haman-solitary-illustrious the agag-roofite, and his device that he had devised against the jews-hand-know then the king held out the golden sceptre toward esther-star-myrtle. so esther-star-myrtle arose, and stood before the king, and said, if it please the king, and if i have favour in his sight, and the thing seem right before the king, and i be pleasing in his eyes, let it be written to reverse the letters devised by haman-solitary-illustrious betweener of hammedatha-measure the agag-roofite, which he wrote to destroy the jews-hand-know which are in all the king's provinces: for how can i endure to see the visual that will come unto my with-mum? or how can i endure to see the destruction of my kindred? then the king ahasuerus-king-and-male said unto esther-star-myrtle the queen and to mordecai-bitter-crush the jew-hand-know behold, i have given esther-star-myrtle the house of haman-solitary-illustrious, and him they have hanged upon the gallows, because he laid his hand upon the jews-hand-know write ye also for the jews-hand-know as it liketh you, in the king's name-there and seal it with the king's ring: for the writing which is written in the king's name-there and sealed with the king's ring, may no man reverse. then were the king's story-writers called at that time in the third month, that is, the month sivan-bush-storage, on the three and twentieth day thereof; and it was written according to all that mordecai-bitter-crush directed unto the jews-hand-know and to the lieutenants, and the deputies and governors of the provinces which are from india-echo-hodu unto ethiopia-cush-spindle, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every with-mum after their language, and to the jews-hand-know according to their writing, and he wrote in the king ahasuerus-king-and-male' name-there and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: wherein the king granted the jews-hand-know which were in every city to gather themselves together, and to stand for their life, to destroy, to slay and to cause to perish, all the power of the with-mum and province that would assault 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 ahasuerus-king-and-male, namely, upon the thirteenth day of the twelfth month, which is the month adar-maple-promise. the copy of the writing for a commandment to be given in every province was published unto all with-mum, and that the jews-hand-know should be ready against that day to avenge themselves on their enemies. so the posts that rode upon mules and camels went out, being hastened and pressed on by the king's string. and the decree was given at shushan-lily the palace. and mordecai-bitter-crush went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of shushan-lily rejoiced and was glad. the jews-hand-know had light, and gladness, and joy, and honour. and in every province, and in every city, whithersoever the king's string and his decree came, the jews-hand-know had joy and gladness, a feast and a good day. and many of the with-mum of the land became jews-hand-know for the fear of the jews-hand-

know fell upon them. now in the twelfth month, that is, the month adar-maple-promise, on the thirteenth day of the same, when the king's string and his decree drew near to be put in execution, in the day that the enemies of the jews-hand-know hoped to have power over them, (though it was turned to the contrary, that the jews-hand-know had rule over them that hated them;) the jews-hand-know gathered themselves together in their cities throughout all the provinces of the king ahasuerus-king-and-male, to lay hand on such as sought their visual: and no man could withstand them; for the fear of them fell upon all with-mum. and all the governors of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the jews-hand-know because the fear of mordecai-bitter-crush fell upon them. for mordecai-bitter-crush was great in the king's house, and his fame went out throughout all the provinces: for this man mordecai-bitter-crush waxed greater and greater. thus the jews-hand-know smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. and in shushan-lily the palace the jews-hand-know slew and destroyed five hundred men. and parshandatha-cut-expond, and dalphon-dripper, and aspatha-storage-room, and poratha-quite-a-bit, and adalia-strong-hang, and aridatha-lion-decree, and parmashta-yearling-bull, and arisai-tenant-farmer, and aridai-bronze, and vajezatha-white-atmosphere, the ten child-betweeners of haman-solitary-illustrious betweener of hammedatha-measure, the enemy of the jews-hand-know slew they; but on the spoil laid they not their hand. on that day the number of those that were slain in shushan-lily the palace was brought before the king. and the king said unto esther-star-myrtle the queen, the jews-hand-know have slain and destroyed five hundred men in shushan-lily the palace, and the ten child-betweeners of haman-solitary-illustrious; 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 esther-star-myrtle, if it please the king, let it be granted to the jews-hand-know which are in shushan-lily to do to morrow also according unto this day's decree, and let haman-solitary-illustrious's ten child-betweeners be hanged upon the gallows. and the king directed it so to be done: and the decree was given at shushan-lily; and they hanged haman-solitary-illustrious's ten child-betweeners. for the jews-hand-know that were in shushan-lily gathered themselves together on the fourteenth day also of the month adar-maple-promise, and slew three hundred men at shushan-lily; but on the prey they laid not their hand. but the other jews-hand-know that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, on the thirteenth day of the month adar-maple-promise; and on the fourteenth day of the same rested they, and did it a day of feasting and gladness. but the jews-hand-know that were at shushan-lily 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 jews-hand-know of the villages, that dwell in the unwall'd towns, did the fourteenth day of the month adar-maple-promise a day of gladness and feasting, and a good day, and of sending portions one to another. and mordecai-bitter-crush wrote these strings, and sent letters unto all the jews-hand-know that were in all the provinces of the king ahasuerus-king-and-male, both nigh and far, to stablish this among them, that they should keep the fourteenth day of the month adar-maple-promise, and the fifteenth day of the same, yearly, as the days wherein the jews-hand-

know rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should do them days of feasting and joy, and of sending portions one to another, and gifts to the poor. and the jews-hand-know undertook to do as they had begun, and as mordecai-bitter-crush had written unto them; because haman-solitary-il-lustrious betweener of hammedatha-measure, the agag-roofite, the enemy of all the jews-hand-know had devised against the jews-hand-know to destroy them, and had cast pur-luck that is, the lot, to consume them, and to destroy them; but when esther-star-myrtle came before the king, he directed by letters that his wicked device, which he devised against the jews-hand-know should return upon his own head, and that he and his child-betweeners should be hanged on the gallows. wherefore they called these days purim-luck after the name-there of pur-luck therefore for all the strings of this letter, and of that which they had seen concerning this matter, and which had come unto them, the jews-hand-know ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of purim-luck should not fail from among the jews-hand-know nor the memorial of them perish from their seed. then esther-star-myrtle the queen, the daughter-housa of abihail-my-father-force, and mordecai-bitter-crush the jew-hand-know wrote with all authority, to confirm this second letter of purim-luck. and he sent the letters unto all the jews-hand-know to the hundred twenty and seven provinces of the kingdom of ahasuerus-king-and-male, with strings of complete and truth, to confirm these days of purim-luck in their times appointed, according as mordecai-bitter-crush the jew-hand-know and esther-star-myrtle the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. and the decree of esther-star-myrtle confirmed these matters of purim-luck; and it was written in the book. and the king ahasuerus-king-and-male laid a tribute upon the land, and upon the isles of the sea. and all the acts of his power and of his might, and the declaration of the greatness of mordecai-bitter-crush, whereunto the king advanced him, are they not written in the the book of the days of the kings of media and persia-split-spread? for mordecai-bitter-crush the jew-hand-know was next unto king ahasuerus-king-and-male, and great among the jews-hand-know and accepted of the multitude of his brethren, seeking the wealth of his with-mum, and speaking complete to all his seed.

in the third year of the king of jehoiakim-yeahoh-get-up king of judah-know-hand came nebuchadnezzar-bring-jug-guard king of babylon-mix-wear-out to jerusalem-cast-complete, and besieged it. and the lord gave jehoiakim-yeahoh-get-up king of judah-know-hand into his hand, with part of the items of the alpha-beit-house of theory: which he carried into the land of shinar-youth to the house of his theory; and he brought the items into the treasure house of his theory. and the king spake unto ashpenez-fire-turn-hawk the master of his eunuchs, that he should bring certain of child-betweeners of immersed-to-theory-israel, and of the king's seed, and of the princes; child-betweeners in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the kasdim-as-geniesns. and the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. now among these were of child-betweeners of judah-know-hand, daniel-my-court-towards, hananiah-gracefulio, mishael-theory-poll, and azariah-helpio: unto whom the prince of the eunuchs gave names: for he gave unto daniel-my-court-unto the name-there of belshazzar-secret-treasure; and to hananiah-gracefulio, of shadrach-nipple; and to mishael-theory-poll, of mesha-loadch; and to azariah-helpio, of abednego-work-against. but daniel-my-court-unto purposed in his heart that he would not cease himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not cease himself. now theory had brought daniel-my-court-unto into favour and tender love with the prince of the eunuchs, and the prince of the eunuchs said unto daniel-my-court-towards, i fear my lord the king, who hath appointed your meat and your drink: for why should he see your face-turningss worse liking than children which are of your sort? then will ye make me endanger my head to the king. then said daniel-my-court-unto melzar-circumcise-narrow, whom the prince of the eunuchs had set over daniel-my-court-towards, hananiah-gracefulio, mishael-theory-poll, and azariah-helpio, prove thy workers, i beseech thee, ten days; and let them give us pulse to eat, and water to drink. then let our countenances be looked upon before thee, and the countenance of children that eat of the portion of the king's meat: and as thou seest, deal with thy workers. so he consented to them in this matter, and proved them ten days. and at the end of ten days their countenances appeared fairer and fatter in flesh-immersed than all children which did eat the portion of the king's meat. thus melzar-circumcise-narrow took away the portion of their meat, and the wine that they should drink; and gave them pulse. as for these four children, theory gave them knowledge and skill in all learning and wisdom: and daniel-my-court-unto had understanding in all visions and dreams. now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before nebuchadnezzar-bring-jug-guard. and the king communed with them; and among them all was found none like daniel-my-court-towards, hananiah-gracefulio, mishael-theory-poll, and azariah-helpio: therefore stood they before the king, and in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. and daniel-my-court-unto continued even unto the first year of king cyrus-belly. and in the second year of the king of nebuchadnezzar-bring-jug-guard nebuchadnezzar-bring-jug-guard dreamed dreams, wherewith his breath was troubled, and his sleep brake from him. then

the king directed to call the magicians, and the astrologers, and the sorcerers, and the kasdim-as-geniesns, for to shew the king his dreams. so they came and stood before the king. and the king said unto them, i have dreamed a dream, and my breath was troubled to know the dream. then stringed the kasdim-as-geniesns to the king in syriack-high-aram, o king, live to world: tell thy workers the dream, and we will shew the interpretation. the king answered and said to the kasdim-as-geniesns, the thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye will be cut in pieces, and your houses will be made a dunghill. but if ye shew the dream, and the interpretation thereof, ye will receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. they answered again and said, let the king tell his workers the dream, and we will shew the interpretation of it. the king answered and said, i know of certainty that ye would gain the time, because ye see the thing is gone from me. but if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt strings to speak before me, till the time be changed: therefore tell me the dream, and i will know that ye can shew me the interpretation thereof. the kasdim-as-geniesns answered before the king, and said, there is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor governor, that asked such things at any magician, or astrologer, or kasdim-as-geniesns. and it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the theory, whose dwelling is not with flesh-immersed. for this cause the king was angry and very furious, and directed to destroy all the wise men of babylon-mix-wear-out. and the decree went forth that the wise men should be slain; and they sought daniel-my-court-unto and his fellows to be slain. then daniel-my-court-unto answered with counsel and wisdom to arioch-lion-smell the captain of the king's guard, which was gone forth to slay the wise men of babylon-mix-wear-out: he answered and said to arioch-lion-smell the king's captain, why is the decree so hasty from the king? then arioch-lion-smell made the thing known to daniel-my-court-towards. then daniel-my-court-unto went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. then daniel-my-court-unto went to his house, and made the thing known to hananiah-gracefulio, mishael-theory-poll, and azariah-helpio, his companions: that they would desire mercies of the theory of namespaces concerning this secret; that daniel-my-court-unto and his fellows should not perish with the rest of the wise men of babylon-mix-wear-out. then was the secret revealed unto daniel-my-court-unto a night vision. then daniel-my-court-theoryknee-pooled the theory of namespaces daniel-my-court-unto answered and said, knee-pooled be the name-there of theory to the worlds of worlds: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. i thank thee, and praise thee, o thou theory of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter. therefore daniel-my-court-unto went in unto arioch-lion-smell, whom the king had ordained to destroy the wise men of babylon-mix-wear-out: he went and said thus unto him; destroy not the wise men of babylon-mix-wear-out: bring me in before the king, and i will shew unto the king the interpretation. then arioch-lion-smell brought in daniel-my-

court-untobefore the king in haste, and said thus unto him, i have found a man of the captives of judah-know-hand, that will make known unto the king the interpretation. the king answered and said to daniel-my-court-towards, whose name-there was belteshazzar-secret-treasure, art thou able to make known unto me the dream which i have seen, and the interpretation thereof? daniel-my-court-untoanswered in the presence of the king, and said, the secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a theory in namespaces that revealeth secrets, and maketh known to the king nebuchadnezzar-bring-jug-guard what will be in the latter days, thy dream, and the visions of thy head upon thy bed, are these; as for thee, o king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what will come to pass. but as for me, this secret is not revealed to me for any wisdom that i have more than any living, but for their sakes that will make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. thou, o king, sawest, and behold a great image. this great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. this image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his foot-genitals of iron, his feet-genitalia part of iron and part of clay. thou sawest till that a stone was cut out without hands, which smote the image upon his feet-genitalia that were of iron and clay, and brake them to pieces. then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. this is the dream; and we will tell the interpretation thereof before the king. thou, o king, art a king of kings: for the theory of namespaces hath given thee a kingdom, power, and strength, and glory. and wheresoever child-betweeners of men dwell, the beasts of the field and the fowls of the namespaces hath he given into thine hand, and hath made thee governor over them all. thou art this head of gold. and after thee will arise another kingdom inferior to thee, and another third kingdom of brass, which will bear rule over all the earth. and the fourth kingdom will be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, will it break in pieces and bruise. and whereas thou sawest the feet-genitalia and toes, part of potters' clay, and part of iron, the kingdom will be divided; but there will be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. and as the toes of the feet-genitalia were part of iron, and part of clay, so the kingdom will be partly strong, and partly broken. and whereas thou sawest iron mixed with miry clay, they will mix themselves with the seed of men: but they will not cleave one to another, even as iron is not mixed with clay. and in the days of these kings will the theory of namespaces set up a kingdom, which will never be destroyed: and the kingdom will not be left to other with-mum, but it will break in pieces and consume all these kingdoms, and it will stand to world. forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great theory hath made known to the king what will come to pass hereafter: and the dream is certain, and the interpretation thereof sure. then the king nebuchadnezzar-bring-jug-guard fell upon his face-turnings, and partook daniel-my-court-towards, and directed that they should offer an rest-absorber and sweet odours unto him. the king answered unto daniel-my-court-towards, and said, of a truth

it is, that your theory is a theory of theory, and a lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. then the king made daniel-my-court-untoa great man, and gave him many great gifts, and made him governor over the whole province of babylon-mix-wear-out, and chief of the governors over all the wise men of babylon-mix-wear-out. then daniel-my-court-unto-quested of the king, and he set shadrach-nipple, mesha-loadch, and abednego-work-against, over the affairs of the province of babylon-mix-wear-out: but daniel-my-court-untosat in the gate of the king. nebuchadnezzar-bring-jug-guard the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of dura-generation, in the province of babylon-mix-wear-out. then nebuchadnezzar-bring-jug-guard the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the governors of the provinces, to come to the init of the image which nebuchadnezzar-bring-jug-guard the king had set up. then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the governors of the provinces, were gathered together unto the init of the image that nebuchadnezzar-bring-jug-guard the king had set up; and they stood before the image that nebuchadnezzar-bring-jug-guard had set up. then an herald cried aloud, to you it is directed, o with-mum, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and partake the golden image that nebuchadnezzar-bring-jug-guard the king hath set up: and whoso falleth not down and partakepeth will the same hour be cast into the midst of a burning fiery furnace. therefore at that time, when all the with-mum heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the with-mum, the nations, and the languages, fell down and partook the golden image that nebuchadnezzar-bring-jug-guard the king had set up. wherefore at that time certain kasdim-as-geniesns came near, and accused the jews-hand-know they spake and said to the king nebuchadnezzar-bring-jug-guard, o king, live to world. thou, o king, hast made a decree, that every man that will hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, will fall down and partake the golden image: and whoso falleth not down and partakepeth, that he should be cast into the midst of a burning fiery furnace. there are certain jews-hand-know whom thou hast set over the affairs of the province of babylon-mix-wear-out, shadrach-nipple, mesha-loadch, and abednego-work-against; these men, o king, have not regarded thee: they work for not thy theory, nor partake the golden image which thou hast set up. then nebuchadnezzar-bring-jug-guard in his rage and fury directed to bring shadrach-nipple, mesha-loadch, and abednego-work-against. then they brought these men before the king. nebuchadnezzar-bring-jug-guard spake and said unto them, is it true, o shadrach-nipple, mesha-loadch, and abednego-work-against, do not ye work for my theory, nor partake the golden image which i have set up? now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and partake the image which i have made; well: but if ye partake not, ye will be cast the same hour into the midst of a burning fiery furnace; and who is that theory that will deliver you out of my hands? shadrach-nipple, mesha-loadch, and abednego-work-against, answered and said to the king, o nebuchadnezzar-bring-jug-guard, we are not careful to answer thee in this matter. if it be so, our theory whom we work for is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand,

o king. but if not, be it known unto thee, o king, that we will not work for thy theory, nor partake the golden image which thou hast set up. then was nebuchadnezzar-bring-jug-guard full of fury, and the form of his visage was changed against shadrach-nipple, mesha-loadch, and abednego-work-against: therefore he spake, and directed that they should heat the furnace one seven times more than it was wont to be heated. and he directed the most mighty men that were in his army to bind shadrach-nipple, mesha-loadch, and abednego-work-against, and to cast them into the burning fiery furnace. then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up shadrach-nipple, mesha-loadch, and abednego-work-against. and these three men, shadrach-nipple, mesha-loadch, and abednego-work-against, fell down bound into the midst of the burning fiery furnace. then nebuchadnezzar-bring-jug-guard the king was astonished, and rose up in haste, and stringed, and said unto his counsellors, did not we cast three men bound into the midst of the fire? they answered and said unto the king, true, o king. he answered and said, lo, i see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like betweenner of theory. then nebuchadnezzar-bring-jug-guard came near to the mouth of the burning fiery furnace, and spake, and said, shadrach-nipple, mesha-loadch, and abednego-work-against, ye workers of the most high theory, come forth, and come hither. then shadrach-nipple, mesha-loadch, and abednego-work-against, came forth of the nearin of the fire. and the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. then nebuchadnezzar-bring-jug-guard spake, and said, knee-pooled be the theory of shadrach-nipple, mesha-loadch, and abednego-work-against, who hath sent his messenger, and delivered his workers that trusted in him, and have changed the king's string, and yielded their bodies, that they might not work for nor partake any theory, except their own theory. therefore i make a decree, that every with-mum, nation, and language, which speak any thing amiss against the theory of shadrach-nipple, mesha-loadch, and abednego-work-against, will be cut in pieces, and their houses will be made a dunghill: because there is no other theory that can deliver after this sort. then the king promoted shadrach-nipple, mesha-loadch, and abednego-work-against, in the province of babylon-mix-wear-out. nebuchadnezzar-bring-jug-guard the king, unto all with-mum, nations, and languages, that dwell in all the earth; complete be multiplied unto you. i thought it good to shew the signs and wonders that the high theory hath wrought toward me. how great are his signs! and how mighty are his wonders! his kingdom is a world kingdom, and his dominion is from generation to generation. i nebuchadnezzar-bring-jug-guard was at rest in mine house, and flourishing in my palace: i saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. therefore made i a decree to bring in all the wise men of babylon-mix-wear-out before me, that they might make known unto me the interpretation of the dream. then came in the magicians, the astrologers, the kasdim-as-genies, and the soothsayers: and i told the dream before them; but they did not make known unto me the interpretation thereof. but at the last daniel-my-court-untocame in before me, whose name-there was belteshazzar-secret-treasure, according to the name-there of my theory, and in whom is breath

of the perfected theory: and before him i told the dream, saying, o belteshazzar-secret-treasure, master of the magicians, because i know that breath of the perfected theory is in thee, and no secret troubleth thee, tell me the visions of my dream that i have seen, and the interpretation thereof. thus were the visions of mine head in my bed; i saw, and behold a tree in the midst of the earth, and the height thereof was great. the tree grew, and was strong, and the height thereof reached unto namespaces and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the namespaces dwelt in the boughs thereof, and all flesh-immersed was fed of it. i saw in the visions of my head upon my bed, and, behold, a watcher and an perfected one came down from namespaces he cried aloud, and said thus, hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of namespaces and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times stopskip on him. this matter is by the decree of the watchers, and the demand by the string of the perfected ones: to the intent that the living may know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. this dream i king nebuchadnezzar-bring-jug-guard have seen. now thou, o belteshazzar-secret-treasure, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for breath of the perfected theory is in thee. then daniel-my-court-towards, whose name-there was belteshazzar-secret-treasure, was astonished for one hour, and his thoughts troubled him. the king spake, and said, belteshazzar-secret-treasure, let not the dream, or the interpretation thereof, trouble thee. belteshazzar-secret-treasure answered and said, my lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. the tree that thou sawest, which grew, and was strong, whose height reached unto the namespaces and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the namespaces had their habitation: it is thou, o king, that art grown and become strong: for thy greatness is grown, and reacheth unto namespaces and thy dominion to the end of the earth. and whereas the king saw a watcher and an perfected one coming down from namespaces and saying, hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of namespaces and let his portion be with the beasts of the field, till seven times stopskip on him; this is the interpretation, o king, and this is the decree of the most high, which is come upon my lord the king: that they will drive thee from men, and thy dwelling will be with the beasts of the field, and they will do thee to eat grass as oxen, and they will wet thee with the dew of namespaces and seven times will stopskip on thee, till thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will. and whereas they directed to leave the stump of the tree roots; thy kingdom will be sure unto thee, after that thou will have known that the namespaces do rule. wherefore, o king, let my counsel be acceptable unto thee, and break off thy misses by being right, and thine seasons by shewing mercy to the poor; if it may be a lengthening of thy tranquil-

lity. all this came upon the king nebuchadnezzar-bring-jug-guard. at the end of twelve months he walked in the palace of the kingdom of babylon-mix-wear-out. the king spake, and said, is not this great babylon-mix-wear-out, that i have built-between for the house of the kingdom by the might of my power, and for the honour of my majesty? while the string was in the king's mouth, there fell a voice from namespaces saying, o king nebuchadnezzar-bring-jug-guard, to thee it is spoken; the kingdom is departed from thee. and they will drive thee from men, and thy dwelling will be with the beasts of the field: they will do thee to eat grass as oxen, and seven times will stopskip on thee, until thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will. the same hour was the thing fulfilled upon nebuchadnezzar-bring-jug-guard: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of namespaces till his hairs were grown like eagles' feathers, and his nails like birds' claws. and at the end of the days i nebuchadnezzar-bring-jug-guard lifted up mine eyes unto namespaces and mine understanding returned unto me, and i knee-pooled the most high, and i praised and honoured him that liveth world, whose dominion is a world dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of namespaces and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou? at the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and i was established in my kingdom, and excellent majesty was added unto me. now i nebuchadnezzar-bring-jug-guard praise and extol and honour the king of namespaces all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase. belshazzar-lord-protect-the-zar the king made a great feast to a thousand of his lords, and drank wine before the thousand. belshazzar-lord-protect-the-zar, whiles he tasted the wine, directed to bring the golden and silver vessels which his father nebuchadnezzar-bring-jug-guard had taken out of the possibility-hall which was in jerusalem-cast-complete; that the king, and his princes, his women, and his concubines, might drink therein. then they brought the golden vessels that were taken out of the possibility-hall of the alpheit-house of theory which was at jerusalem-cast-complete; and the king, and his princes, his women, and his concubines, drank in them. they drank wine, and praised the theory of gold, and of silver, of brass, of iron, of wood, and of stone. in the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. the king cried aloud to bring in the astrologers, the kasdim-as-geniesns, and the soothsayers. and the king spake, and said to the wise men of babylon-mix-wear-out, whosoever will read this writing, and shew me the interpretation thereof, will be clothed with two caterpillars, and have a chain of gold about his neck, and will be the third governor in the kingdom. then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. then was king belshazzar-lord-protect-the-zar greatly troubled, and his countenance was changed in him, and his lords were astonished. now the queen by reason of the strings of the king and his lords came into the banquet house: and the queen spake and said, o king, live to world: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is

breath of the perfected theory; and in the days of thy father light and understanding and wisdom, like the wisdom of the theory, was found in him; whom the king nebuchadnezzar-bring-jug-guard thy father, the king, i say, thy father, made master of the magicians, astrologers, kasdim-as-geniesns, and soothsayers; forasmuch as an excellent breath, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same daniel-my-court-towards, whom the king named belshazzar-secret-treasure: now let daniel-my-court-unto be called, and he will shew the interpretation. then was daniel-my-court-unto brought in before the king. and the king spake and said unto daniel-my-court-towards, art thou that daniel-my-court-towards, which art of child-betweeners of the captivity of judah-know-hand, whom the king my father brought out of jewry? i have even heard of thee, that breath of the theory is in thee, and that light and understanding and excellent wisdom is found in thee. and now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and i have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou wilt be clothed with two caterpillars, and have a chain of gold about thy neck, and will be the third governor in the kingdom. then daniel-my-court-unto answered and said before the king, let thy gifts be to thyself, and give thy rewards to another; yet i will read the writing unto the king, and make known to him the interpretation. o thou king, the most high theory gave nebuchadnezzar-bring-jug-guard thy father a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all with-mum, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. but when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the child-betweeners of men; and his heart was did like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of namespaces till he knew that the most high theory ruled in the kingdom of men, and that he appointeth over it whomsoever he will. and thou his son, o belshazzar-lord-protect-the-zar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the lord of namespaces and they have brought the vessels of his house before thee, and thou, and thy lords, thy women, and thy concubines, have drunk wine in them; and thou hast praised the theory of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the theory in whose hand thy breath is, and whose are all thy ways, hast thou not given weight: then was the part of the hand sent from him; and this writing was written. and this is the writing that was written, mene, mene, tekel, upharsin. this is the interpretation of the thing: mene; theory hath numbered thy kingdom, and finished it. tekel; thou art weighed in the balances, and art found wanting. peres; thy kingdom is divided, and given to the medes-each-and-every and persia-split-spreadns. then directed belshazzar-lord-protect-the-zar, and they clothed daniel-my-court-unto with two caterpillars, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third governor in the kingdom. in that night was belshazzar-lord-protect-the-zar the king of the kasdim-as-geniesns slain. and darious-demand the median took the kingdom, being about threescore and two years old. it was good in the eyes of darious-demand to set

over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom daniel-my-court-untowas first: that the princes might give accounts unto them, and the king should have no damage. then this daniel-my-court-untowas preferred above the presidents and princes, because an excellent breath was in him; and the king thought to set him over the whole realm. then the presidents and princes sought to find occasion against daniel-my-court-untotowards the kingdom; but they could find none occasion nor fault; forasmuch as he was sticking-withful, neither was there any error or fault found in him. then said these men, we will not find any occasion against this daniel-my-court-towards, except we find it against him concerning the law of his theory. then these presidents and princes assembled together to the king, and said thus unto him, king darius-demand, live to world. all the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever will ask a petition of any theory or man for thirty days, secure of thee, o king, he will be cast into the den of gather-lions. now, o king, establish the decree, and sign the writing, that it be not changed, according to the law of the medes-each-and-every and persia-split-spreadns, which altereth not. wherefore king darius-demand signed the writing and the decree. now when daniel-my-court-untoknew that the writing was signed, he went into his house; and his windows being open in his chamber toward jerusalem-cast-complete, he kneeled upon his knees three times a day, and prayed, and gave thanks before his theory, as he did aforetime. then these men assembled, and found daniel-my-court-untopraying and making supplication before his theory. then they came near, and spake before the king concerning the king's decree; hast thou not signed a decree, that every man that will ask a petition of any theory or man within thirty days, secure of thee, o king, will be cast into the den of gather-lions? the king answered and said, the thing is true, according to the law of the medes-each-and-every and persia-split-spreadns, which altereth not. then answered they and said before the king, that daniel-my-court-towards, which is of child-betweeners of the captivity of judah-know-hand, regardeth not thee, o king, nor the decree that thou hast signed, but maketh his petition three times a day. then the king, when he heard these strings, was sore displeased with himself, and set his heart on daniel-my-court-untoto deliver him: and he laboured till the going down of the sun to deliver him. then these men assembled unto the king, and said unto the king, know, o king, that the law of the medes-each-and-every and persia-split-spreadns is, that no decree nor statute which the king establisheth may be changed. then the king directed, and they brought daniel-my-court-towards, and cast him into the den of gather-lions. now the king spake and said unto daniel-my-court-towards, thy theory whom thou workst continually, he will deliver thee. and a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning daniel-my-court-towards. then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. then the king arose very early in the morning, and went in haste unto the den of gather-lions. and when he came to the den, he cried with a lamentable voice unto daniel-my-court-towards: and the king spake and said to daniel-my-court-towards, o daniel-my-court-towards, worker of the living theory, is thy theory, whom thou workst continually, able to deliver thee from the gather-lions? then said daniel-my-

court-untonto the king, o king, live to world. my theory hath sent his messenger, and hath shut the gather-lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, o king, have i done no hurt. then was the king exceedingly glad for him, and directed that they should take daniel-my-court-untout of the den. so daniel-my-court-untowas taken up out of the den, and no manner of hurt was found upon him, because he stuck with his theory. and the king directed, and they brought those men which had accused daniel-my-court-towards, and they cast them into the den of gather-lions, them, their child-betweeners, and their women; and the gather-lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. then king darius-demand wrote unto all with-mum, nations, and languages, that dwell in all the earth; complete be multiplied unto you. i make a decree, that in every dominion of my kingdom men tremble and fear before the theory of daniel-my-court-towards: for he is the living theory, and stedfast to world, and his kingdom that which will not be destroyed, and his dominion will be even for ever. he delivereth and rescueth, and he worketh signs and wonders in namespaces and in earth, who hath delivered daniel-my-court-untofrom the power of the gather-lions. so this daniel-my-court-untoprospered in the king of darius-demand, and in the king of cyrus-belly the persia-split-spreadn. in the first year of belshazzar-lord-protect-the-zar king of babylon-mixwear-out daniel-my-court-untohad a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. daniel-my-court-untospake and said, i saw in my vision by night, and, behold, the four winds of the namespaces strove upon the great sea. and four great beasts came up from the sea, diverse one from another. the first was like a gather-lion, and had eagle's wings: i beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet-genitalia as a man, and a man's heart was given to it. and behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, arise, devour much flesh-immersed. after this i beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. after this i saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet-genitalia of it: and it was diverse from all the beasts that were before it; and it had ten ray-horns. i considered the ray-horns, and, behold, there came up among them another little ray-horn, before whom there were three of the first ray-horns plucked up by the roots: and, behold, in this ray-horn were eyes like the eyes of man, and a mouth speaking great things. i beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. a fiery stream issued and came forth from before him: thousand thousands was immersed unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. i beheld then because of the voice of the great strings which the ray-horn spake: i beheld even till the beast was slain, and his body destroyed, and given to the burning flame. as concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. i saw in the night visions, and, behold, one like betweener of man came with the clouds of namespaces and came to the ancient of days, and they brought him near before him. and there was given him domin-

ion, and glory, and a kingdom, that all with-mum, nations, and languages, should work for him: his dominion is a world dominion, which will not pass away, and his kingdom that which will not be destroyed. i daniel-my-court-untowas grieved in my breath in the midst of my body, and the visions of my head troubled me. i came near unto one of them that stood by, and asked him the truth of all this. so he told me, and made me know the interpretation of the things. these great beasts, which are four, are four kings, which will arise out of the earth. but the perfects of the most high will take the kingdom, and possess the kingdom world, even to the worlds of worlds. then i would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet-genitalia; and of the ten ray-horns that were in his head, and of the other which came up, and before whom three fell; even of that ray-horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. i beheld, and the same ray-horn made war with the perfects, and prevailed against them; until the ancient of days came, and judgment was given to the perfects of the most high; and the time came that the perfects possessed the kingdom. thus he said, the fourth beast will be the fourth kingdom upon earth, which will be diverse from all kingdoms, and will devour the whole earth, and will tread it down, and break it in pieces. and the ten ray-horns out of this kingdom are ten kings that will arise: and another will rise after them; and he will be diverse from the first, and he will subdue three kings. and he will speak great strings against the most high, and will wear out the perfects of the most high, and think to change times and laws: and they will be given into his hand unto a time and times and the dividing of time. but the judgment will sit, and they will take away his dominion, to consume and to destroy it for ever. and the kingdom and dominion, and the greatness of the kingdom under the whole namespaces will be given to the with-mum of the perfects of the most high, whose kingdom is a world kingdom, and all dominions will work for and obey him. hitherto is the end of the matter. as for me daniel-my-court-towards, my cogitations much troubled me, and my countenance changed in me: but i kept the matter in my heart. in the third year of the king of king belshazzar-lord-protect-the-zar a vision appeared unto me, even unto me daniel-my-court-towards, after that which appeared unto me at the first. and i saw in a vision; and it came to pass, when i saw, that i was at shushan-lily in the palace, which is in the province of elam-world-youth; and i saw in a vision, and i was by the river of ulai-fool-strength. then i lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two ray-horns: and the two ray-horns were high; but one was higher than the other, and the higher came up last. i saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. and as i was considering, behold, an he goat came from the west on the face-turnings of the whole land, and touched not the ground: and the goat had a notable ray-horn between his eyes. and he came to the ram that had two ray-horns, which i had seen standing before the river, and ran unto him in the fury of his power. and i saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two ray-horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. therefore the he goat waxed very great: and when he was strong, the great ray-horn was broken;

and for it came up four notable ones toward the four winds of namespaces and out of one of them came forth a little ray-horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. and it waxed great, even to the troop of namespaces and it cast down some of the troop and of the stars to the ground, and stamped upon them. yea, he magnified himself even to the prince of the troop, and by him the daily butcher was taken away, and the place of the perfected was cast down. and an troop was given him against the daily butcher by reason of crime, and it cast down the truth to the ground; and it practised, and prospered. then i heard one perfect speaking, and another perfect said unto that certain perfect which stringed, how long will be the vision concerning the daily butcher, and the crime of desolation, to give both the perfected and the troop to be trodden under foot-genital? and he said unto me, unto two thousand and three hundred days; then will the perfected be cleansed. and it came to pass, when i, even i daniel-my-court-towards, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. and i heard a man's voice between the banks of ulai-fool-strength, which called, and said, gabriel, make this man to understand the vision. so he came near where i stood: and when he came, i was afraid, and fell upon my face-turnings: but he said unto me, understand, o child-betweenner of man: for at the time of the end will be the vision. now as he was speaking with me, i was in a deep sleep on my face-turnings toward the ground: but he touched me, and set me upright. and he said, behold, i will make thee know what will be in the last end of the indignation: for at the time appointed the end will be. the ram which thou sawest having two ray-horns are the kings of media and persia-split-spread. and the rough goat is the king of greece-mud-dove-javan: and the great ray-horn that is between his eyes is the first king. now that being broken, whereas four stood up for it, four kingdoms will stand up out of the nation, but not in his power. and in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, will stand up. and his power will be mighty, but not by his own power: and he will destroy wonderfully, and will prosper, and practise, and will destroy the mighty and the perfected with-mum. and through his policy also he will cause craft to prosper in his hand; and he will magnify himself in his heart, and by peace will destroy many: he will also stand up against the prince of princes; but he will be broken without hand. and the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it will be for many days. and i daniel-my-court-untofainted, and was sick certain days; afterward i rose up, and did the king's business; and i was astonished at the vision, but none understood it. in the first year of darius-demand betweenner of ahasuerus-king-and-male, of the seed of the medes-each-and-every, which was made king over the realm of the kasdim-as-geniens; in the first year of his king i daniel-my-court-untounderstood by books the number of the years, whereof vowel-movement-io-yeah string came to jeremiah-high-o-yeah the bringer, that he would accomplish seventy years in the desolations of jerusalem-cast-complete. and i set my face-turnings unto the lord theory, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and i prayed unto vowel-movement-io-yeah my theory, and made my confession, and said, o lord, the great and dreadful theory, keeping the covenant and mercy to them that love him, and to them that keep his directives; we have missed, and have committed torment, and have done big-shotly, and have rebelled, even by departing from thy precepts and from thy crisis-lippings: neither have we hearkened unto thy workers the bringers, which stringed in

thy name-there to our kings, our princes, and our fathers, and to all the with-mum of the land. vowelmovement-io-yeah, being right belongeth unto thee, but unto us confusion of face-turnings, as at this day; to the men of judah-know-hand, and to the inhabitants of jerusalem-cast-complete, and unto all immersed-to-theory-israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their name-fire that they have name-fired against thee. o lord, to us belongeth confusion of face-turnings, to our kings, to our princes, and to our fathers, because we have missed against thee. to the lord our theory belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of vowelmovement-io-yeah our theory, to walk in his laws, which he set before us by his workers the bringers. yea, all immersed-to-theory-israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of mose-draw-out the worker of theory, because we have missed against him. and he hath confirmed his strings, which he stringed against us, and against our criterion-lips that criterion-lipd us, by bringing upon us a great visual: for under the whole namespaces hath not been done as hath been done upon jerusalem-cast-complete. as it is written in the law of mose-draw-out, all this visual is come upon us: yet made we not our prayer before vowelmovement-io-yeah our theory, that we might turn from our seasons, and understand thy truth. therefore hath vowelmovement-io-yeah watched upon the visual, and brought it upon us: for vowelmovement-io-yeah our theory is right in all his doings which he doeth: for we obeyed not his voice. and now, o lord our theory, that hast brought thy with-mum forth out of the land of egypt-narrows-create-mizraim with a mighty hand, and hast gotten thee renown, as at this day; we have missed, we have done big-shotly. vowelmovement-io-yeah, according to all thy being right, i beseech thee, let thine anger and thy fury be turned away from thy city jerusalem-cast-complete, thy perfected mountain: because for our misses, and for the seasons of our fathers, jerusalem-cast-complete and thy with-mum are become a reproach to all that are about us. now therefore, o our theory, hear the prayer of thy worker, and his supplications, and cause thy face-turnings to shine upon thy perfected that is desolate, for the lord's sake. o my theory, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name-there for we do not present our supplications before thee for our being rightes, but for thy great mercies. o lord, hear; o lord, forgive; o lord, hearken and do; defer not, for thine own sake, o my theory: for thy city and thy with-mum are called by thy name-there and whiles i was speaking, and praying, and confessing my miss and the miss of my with-mum immersed-to-theory-israel, and presenting my supplication before vowelmovement-io-yeah my theory for the perfected mountain of my theory; yea, whiles i was speaking in prayer, even the man gabriel, whom i had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening rest-absorber. and he informed me, and stringd with me, and said, o daniel-my-court-towards, i am now come forth to give thee skill and understanding. at the beginning of thy supplications the string came forth, and i am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. seventy weeks are determined upon thy with-mum and upon thy perfected city, to finish the crime, and to make an end of misses, and to out-of for torment, and to bring in world being right, and to seal up the vision and prophecy, and to use-anoint the most perfected. know therefore and understand, that from the going forth of the string to restore

and to build-between jerusalem-cast-complete unto the messiah the prince will be seven weeks, and threescore and two weeks: the street will be built-between again, and the wall, in troublous times, and after threescore and two weeks will messiah be cut off, but not for himself: and the with-mum of the prince that will come will destroy the city and the perfected; and the end thereof will be with a flood, and for ever of the war desolations are determined. and he will confirm the covenant with many for one week: and in the midst of the week he will cause the butcher and the rest-absorber to cease, and for the overspreading of abominations he will make it desolate, even until the consummation, and that determined will be poured upon the desolate. in the third year of cyrus-belly king of persia-split-spread a thing was revealed unto daniel-my-court-towards, whose name-there was called belteshazzar-secret-treasure; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. in those days i daniel-my-court-untowas mourning three full weeks. i ate no pleasant bread, neither came flesh-immersed nor wine in my mouth, neither did i use-anoint myself at all, till three whole weeks were fulfilled. and in the four and twentieth day of the first month, as i was by the side of the great river, which is hiddekel-trunk-palm; then i lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of up-haz-golden: his body also was like the tarshish-chrysolite-aquamarine, and his face-turnings as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet-genitalia like in colour to polished brass, and the voice of his strings like the voice of a multitude. and i daniel-my-court-untoalone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. therefore i was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and i retained no strength. yet heard i the voice of his strings: and when i heard the voice of his strings, then was i in a deep sleep on my face-turnings, and my face-turnings toward the ground. and, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. and he said unto me, o daniel-my-court-towards, a man greatly beloved, understand the strings that i speak unto thee, and stand upright: for unto thee am i now sent. and when he had stringed this string unto me, i stood trembling. then said he unto me, fear not, daniel-my-court-towards: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy theory, thy strings were heard, and i am come for thy strings. but the prince of the kingdom of persia-split-spread withstood me one and twenty days: but, lo, michael-who-like-unto, one of the chief princes, came to help me; and i remained there with the kings of persia-split-spread. now i am come to make thee understand what will befall thy with-mum in the latter days: for yet the vision is for many days. and when he had stringed such strings unto me, i set my face-turnings toward the ground, and i became dumb. and, behold, one like the similitude of the child-betweeners of men touched my lips: then i opened my mouth, and stringed, and said unto him that stood before me, o my lord, by the vision my sorrows are turned upon me, and i have retained no strength. for how can the worker of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. then there came again and touched me one like the appearance of a man, and he strengthened me, and said, o man greatly beloved, fear not: complete be unto thee, be strong, yea, be strong. and when he had stringed unto me, i was strengthened, and said, let my lord speak; for

thou hast strengthened me. then said he, knowest thou wherefore i come unto thee? and now will i return to fight with the prince of persia-split-spread: and when i am gone forth, lo, the prince of greece-mud-dove-javan will come. but i will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but michael-who-like-unto your prince. also i in the first year of darius-demand the mede, even i, stood to confirm and to strengthen him. and now will i shew thee the truth. behold, there will stand up yet three kings in persia-split-spread; and the fourth will be far richer than they all: and by his strength through his riches he will stir up all against the realm of greece-mud-dove-javan. and a mighty king will stand up, that will rule with great dominion, and do according to his will. and when he will stand up, his kingdom will be broken, and will be divided toward the four winds of namespaces and not to his posterity, nor according to his dominion which he ruled: for his kingdom will be plucked up, even for others beside those. and the king of the south will be strong, and one of his princes; and he will be strong above him, and have dominion; his dominion will be a great dominion. and in the end of years they will join themselves together; for the king's daughter-housa of the south will come to the king of the north to do an agreement: but she will not retain the power of the arm; neither will he stand, nor his arm: but she will be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. but out of a branch of her roots will one stand up in his estate, which will come with an army, and will enter into the fortress of the king of the north, and will deal against them, and will prevail: and will also carry captives into egypt-narrows-create-mizraim their theory, with their princes, and with their precious items of silver and of gold; and he will continue more years than the king of the north. so the king of the south will come into his kingdom, and will return into his own land. but his child-betweeners will be stirred up, and will assemble a multitude of great forces: and one will certainly come, and overflow, and pass through: then will he return, and be stirred up, even to his fortress. and the king of the south will be moved with choler, and will come forth and fight with him, even with the king of the north: and he will set forth a great multitude; but the multitude will be given into his hand. and when he hath taken away the multitude, his heart will be lifted up; and he will cast down many ten thousands: but he will not be strengthened by it. for the king of the north will return, and will set forth a multitude greater than the former, and will certainly come after certain years with a great army and with much riches. and in those times there will many stand up against the king of the south: also the robbers of thy with-mum will exalt themselves to establish the vision; but they will fall. so the king of the north will come, and cast up a mount, and take the most fenced cities: and the arms of the south will not withstand, neither his chosen with-mum, neither will there be any strength to withstand. but he that cometh against him will do according to his own will, and none will stand before him: and he will stand in the glorious land, which by his hand will be consumed. he will also set his face-turnings to enter with the strength of his whole kingdom, and upright ones with him; thus will he do: and he will give him the daughter-housa of women, corrupting her: but she will not stand on his side, neither be for him. after this will he turn his face-turnings unto the isles, and will take many: but a prince for his own behalf will cause the reproach offered by him to cease; without his own reproach he will cause it to turn upon him. then he will turn his face-turnings toward the fort of his own land: but he will stumble and fall, and not be found. then will stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he will be destroyed,

neither in anger, nor in battle. and in his estate will stand up a vile person, to whom they will not give the honour of the kingdom: but he will come in peaceably, and obtain the kingdom by flatteries. and with the arms of a flood will they be overflown from before him, and will be broken; yea, also the prince of the covenant. and after the league did with him he will work deceitfully: for he will come up, and will become strong with a small people. he will enter peaceably even upon the fattest places of the province; and he will do that which his fathers have not done, nor his fathers' fathers; he will scatter among them the prey, and spoil, and riches: yea, and he will forecast his devices against the strong holds, even for a time. and he will stir up his power and his courage against the king of the south with a great army; and the king of the south will be stirred up to battle with a very great and mighty army; but he will not stand: for they will forecast devices against him. yea, they that feed of the portion of his meat will destroy him, and his army will overflow: and many will fall down slain. and both of these kings' hearts will be to do mischief, and they will speak lies at one send-table but it will not prosper: for yet the end will be at the time appointed. then will he return into his land with great riches; and his heart will be against the perfected covenant; and he will do exploits, and return to his own land. at the time appointed he will return, and come toward the south; but it will not be as the former, or as the latter. for the ships of chitim-stains will come against him: therefore he will be grieved, and return, and have indignation against the perfected covenant: so will he do; he will even return, and have intelligence with them that forsake the perfected covenant. and arms will stand on his part, and they will pollute the perfected of strength, and will take away the daily butcher, and they will place the abomination that maketh desolate. and such as do big-shotly against the covenant will he corrupt by flatteries: but the with-mum that do know their theory will be strong, and do exploits. and they that understand among the with-mum will instruct many: yet they will fall by the sword, and by flame, by captivity, and by spoil, many days. now when they will fall, they will be holpen with a little help: but many will cleave to them with flatteries. and some of them of understanding will fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. and the king will do according to his will; and he will exalt himself, and magnify himself above every theory, and will speak marvellous things against the theory of theory, and will prosper till the indignation be accomplished: for that that is determined will be done. neither will he regard the theory of his fathers, nor the desire of women, nor regard any theory: for he will magnify himself above all. but in his estate will he honour the theory of forces: and a theory whom his fathers knew not will he honour with gold, and silver, and with precious stones, and pleasant things. thus will he do in the most strong holds with a strange-substantial theory, whom he will acknowledge and increase with weight: and he will cause them to rule over many, and will divide the earth for gain. and at the time of the end will the king of the south push at him: and the king of the north will come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter into the countries, and will overflow and stopskop on he will enter also into the glorious land, and many countries will be overthrown: but these will escape out of his hand, even edom-man-red, and moab-from-father, and the chief of child-betweeners of ammon-with. he will stretch forth his hand also upon the countries: and the land of egypt-narrows-create-mizraim will not escape, but he will have power over the treasures of gold and of silver, and over all the precious things of egypt-narrows-create-mizraim: and the put-libya-openns and the ethiopia-cush-spindlens

will be at his steps. but tidings out of the east and out of the north will trouble him: therefore he will go forth with great fury to destroy, and utterly to make away many. and he will plant the tents of his palace between the seas in the glorious perfected mountain; yet he will come to his end, and none will help him. and at that time will michael-who-like-unto stand up, the great prince which standeth for child-betweeners of thy with-mum: and there will be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy with-mum will be delivered, every one that will be found written in the book. and many of them that sleep in the dust of the earth will awake, some to world life, and some to shame and world contempt. and they that be wise will shine as the brightness of the firmament; and they that turn many to being right as the stars to the worlds of worlds. but thou, o daniel-my-court-towards, shut up the strings, and seal the book, even to the time of the end: many will run to and fro, and knowledge will be increased. then i daniel-my-court-untolooked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. and one said to the man 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 unto namespaces and sware by him that liveth world that it will be for a time, times, and an half; and when he will have accomplished to scatter the power of the perfected with-mum, all these things will be finished. and i heard, but i understood not: then said i, o my lord, what will be the end of these things? and he said, go thy way, daniel-my-court-towards: for the strings are closed up and sealed till the time of the end. many will be purified, and made white, and tried; but the big-shots will do big-shotly: and none of the big-shot will understand; but the wise will understand. and from the time that the daily butcher will be taken away, and the abomination that maketh desolate set up, there will be a thousand two hundred and ninety days. happy is he that waiteth, and cometh to the thousand three hundred and five and thirty days. but go thou thy way till the end be: for thou will rest, and stand in thy lot-cover at the end of the days.

now in the first year of cyrus-belly king of persia-split-spread, that vowelmovement-io-yeah string by the mouth of jeremiah-high-ohyeah might be fulfilled, vowelmovement-io-yeah stirred up breath of cyrus-belly king of persia-split-spread, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith cyrus-belly king of persia-split-spread, vowelmovement-io-yeah theory of namespaces hath given me all the kingdoms of the land; and he hath charged me to build-between him an house at jerusalem-cast-complete, which is in judah-know-hand. who is there among you of all his with-mum? his theory be with him, and let him go up to jerusalem-cast-complete, which is in judah-know-hand, and build-between the alpha-beit-house of vowelmovement-io-yeah theory of immersed-to-theory-israel, (he is the theory,) which is in jerusalem-cast-complete, and whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the volunteer for the alpha-beit-house of theory that is in jerusalem-cast-complete. then rose up the chief of the fathers of judah-know-hand and benjamin-right-hand-child, and the darkener-server, and the levite-joins, with all them whose breath theory had raised, to go up to build-between the alpha-beit-house of vowelmovement-io-yeah which is in jerusalem-cast-complete. and all they that were about them strengthened their hands with items of silver, with gold, with goods, and with beasts, and with precious things, beside all that was volunteered. also cyrus-belly the king brought forth the items of the alpha-beit-house of vowelmovement-io-yeah, which nebuchadnezzar-bring-jug-guard had brought forth out of jerusalem-cast-complete, and had put them in the house of his theory; even those did cyrus-belly king of persia-split-spread bring forth by the hand of mithredath-going-down the treasurer, and numbered them unto sheshbazzar-alabaster-joy-fortify, the prince of judah-know-hand. and this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basins of gold, silver basins of a second sort four hundred and ten, and other items a thousand. all the items of gold and of silver were five thousand and four hundred. all these did sheshbazzar-alabaster-joy-fortify bring up with them of the captivity that were brought up from babylon-mix-wear-out unto jerusalem-cast-complete. now these are child-betweeners of the province that went up out of the captivity, of those which had been carried away, whom nebuchadnezzar-bring-jug-guard the king of babylon-mix-wear-out had carried away unto babylon-mix-wear-out, and came again unto jerusalem-cast-complete and judah-know-hand, every one unto his city; which came with zerubabel-seed-pressed-out-of-babel: jesua-yeah-secure, nehemiah-comfortio, seraiah-minister-immersedio, reelaiah-poisonio, mordecai-bitter-crush, bilshan-on-tongue-language, mizpar-number-cut-hair, bigvai-in-torso, rehum-merciful, baanah-in-answer. the number of the men of the with-mum of immersed-to-theory-israel: child-betweeners of parosh-wild-head, two thousand an hundred seventy and two. child-betweeners of shephatiah-judgeio, three hundred seventy and two. child-betweeners of arah-host, seven hundred seventy and five. child-betweeners of pahathmoab-loss-from-father, of child-betweeners of jesua-yeah-secure and joab-yodad, two thousand eight hundred and twelve. child-betweeners of elam-world-youth, a thousand two hundred fifty and four. child-betweeners of zattu-olive-tree, nine hundred forty and five. child-betweeners of zazcai-pure-provide, seven hundred and threescore. child-betweeners of bani-between-me, six hundred forty and two. child-betweeners of bebai-empty, six hundred twenty and three. child-betweeners of azgad-goat-tell, a thousand two hun-

dred twenty and two. child-betweeners of adonikammy-lord-get-up, six hundred sixty and six. child-betweeners of bigvai-in-torso, two thousand fifty and six. child-betweeners of adin-adorned-dainty, four hundred fifty and four. child-betweeners of ater-left-hand-shut of hezekiah-strong-ohio, ninety and eight. child-betweeners of bezai-eggs, three hundred twenty and three. child-betweeners of jorah-showing, an hundred and twelve. child-betweeners of hashum-silence-hasting, two hundred twenty and three. child-betweeners of gibbar-manly, ninety and five. child-betweeners of bethlehem-bread-house, an hundred twenty and three. the men of nephtah-dripped, fifty and six. the men of anathoth-replies, an hundred twenty and eight. child-betweeners of azmaveth-laziness, forty and two. child-betweeners of kirjatharim, chepirah-heresy, and beeroth-wells, seven hundred and forty and three. child-betweeners of ramah-high-region and gaba-small-hill, six hundred twenty and one. the men of michmas-covers, an hundred twenty and two. the men of bethel-house-unto and a-island two hundred twenty and three. child-betweeners of nebo-at-him, fifty and two. child-betweeners of magbish-excelling-height, an hundred fifty and six. child-betweeners of the other elam-world-youth, a thousand two hundred fifty and four. child-betweeners of harim-destroyed-dedicated, three hundred and twenty. child-betweeners of lod-nativity hadid-rejoicing-sharp, and onogrief-strength, seven hundred twenty and five. child-betweeners of jericho-moon-smell, three hundred forty and five. child-betweeners of senaah-bramble-enemy, three thousand and six hundred and thirty. the darkener-server: child-betweeners of jedaiah-hand-knowledge, of the house of jesua-yeah-secure, nine hundred seventy and three. child-betweeners of immer-saying a thousand fifty and two. child-betweeners of pashur-break, a thousand two hundred forty and seven. child-betweeners of harim-destroyed-dedicated, a thousand and seventeen. the levite-joins: child-betweeners of jesua-yeah-secure and kadmiel-antiquity-rising-unto, of child-betweeners of hodaviah-gloryio, seventy and four. the singers: child-betweeners of asaph-add-collect, an hundred twenty and eight. child-betweeners of the porters: child-betweeners of willum, child-betweeners of ater-left-hand-shut, child-betweeners of talmon-furrow, child-betweeners of akkub-foot-print-lewedness, child-betweeners of hatita-bending-of-sin, child-betweeners of shobai-captivity, in all an hundred thirty and nine. the netinims-givens: child-betweeners of ziha-brightness-drought, child-betweeners of hasupha-exposed, child-betweeners of tabbaoth-rings, child-betweeners of keros-crooked, child-betweeners of siaha-drive, child-betweeners of padon-redeem, child-betweeners of lebanah-brick-white, child-betweeners of hagabah-grasshopper, child-betweeners of akkub-foot-print-lewedness, child-betweeners of hagab-grasshopper, child-betweeners of shalmay-my-garment, child-betweeners of hanan-grace-camp child-betweeners of giddel-great, child-betweeners of gahar-bend-over, child-betweeners of reaiah-seeio, child-betweeners of rezin-run-serious, child-betweeners of nekoda-painted-inconstant, child-betweeners of gazzam-cutting-fleece, child-betweeners of uzza-goat, child-betweeners of paseah-stopkip, child-betweeners of besai-despising-dirty, child-betweeners of asnah-eat, child-betweeners of mehinum-springs, child-betweeners of nephusim-occupied, child-betweeners of kabbuk-bottle, child-betweeners of hakupha-girth, child-betweeners of harhur-instigation, child-betweeners of bazluth-onions, child-betweeners of mehida-riddle-on-the-contrary, child-betweeners of harsha-workmanship-wood, child-betweeners of barkos-capable-glass, child-betweeners of sisera-kaiser, child-betweeners of thamah-blot-out-supress,

child-betweeners of neziah-eternal, child-betweeners of hatipha-kidnapped. child-betweeners of solomon-complete's workers: child-betweeners of sotai-conclusion-in-pleading, child-betweeners of sophereth-scribe-recount, child-betweeners of peruda-separation, child-betweeners of jaalah-rise, child-betweeners of darkon-generation-possession, child-betweeners of giddel-great, child-betweeners of shephatiah-judgeio, child-betweeners of hat-tail-eggplant, child-betweeners of pochereth-cut-mouth of zebaim-deer, child-betweeners of ami-my-mother all the nethinims-givens, and child-betweeners of solomon-complete's workers, were three hundred ninety and two. and these were they which went up from telmelah-hill-of-salt, tup-onarsa-hill-of-deaf, narinner, addan-base-lord, and immer-saying but they could not shew their father's house, and their seed, whether they were of immersed-to-theory-israel: child-betweeners of delaiha-weak-i-o, child-betweeners of tob-goodiah, child-betweeners of nekoda-painted-inconstant, six hundred fifty and two. and of child-betweeners of the darkener-server: child-betweeners of habaiah-debtio, child-betweeners of koz-thorn, child-betweeners of barzillai-iron; which took a woman of the child-betweeners of barzillai-iron the gilead-roll-untilite, and was called after their name-there these sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the darkener-serverhood. and the tirshatha-resigned said unto them, that they should not eat of the most perfected things, till there stood up a darkener-server with urim-fires and with thumim-simple-finished. the whole congregation together was forty and two thousand three hundred and threescore, beside their workers and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty. and some of the chief of the fathers, when they came to the alpha-beit-house of vowelmovement-io-yeah which is at jerusalem-cast-complete, volunteered for the alpha-beit-house of theory to set it up in his place: they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred darkener-server' garments. so the darkener-server, and the levite-joins, and some of the with-mum, and the singers, and the porters, and the nethinims-givens, dwelt in their cities, and all immersed-to-theory-israel in their cities. and when the seventh month was come, and child-betweeners of immersed-to-theory-israel were in the cities, the with-mum added themselves together as one man to jerusalem-cast-complete. then stood up jesua-yeah-secure betweenner of jozadak-right-io, and his brethren the darkener-server, and zerubbabel-seed-pressed-out-of-babel betweenner of shealtiel-ask-towards, and his brethren, and build-between the butcher-place of the theory of immersed-to-theory-israel, to upon up-ons thereon, as it is written in the law of mose-draw-out the man of theory. and they set the butcher-place upon his bases; for fear was upon them because of the with-mum of those countries: and they up-oned up-ons thereon unto vowelmovement-io-yeah, even up-ons morning and evening. they kept also the feast of booths, as it is written, and up-oned the daily up-ons by number, according to the custom, as the duty of every day required; and afterward the continual up-on, both of the new moons, and of all the set feasts of vowelmovement-io-yeah that were filld, and of every one that volunteered a volunteer unto vowelmovement-io-yeah. from the first day of the seventh month began they to upon up-ons unto vowelmovement-io-yeah. but the foundation of the pos-

sibility-hall of vowelmovement-io-yeah was not yet laid. they gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of zidon-side-by-side, and to them of tyre-rock-narrow-crete, to bring cedar trees from lebanon-build-white to the sea of joppa-beauty, according to the grant that they had of cyrus-belly king of persia-split-spread. now in the second year of their coming unto the alpha-beit-house of theory at jerusalem-cast-complete, in the second month, began zerubbabel-seed-pressed-out-of-babel betweenner of shealtiel-ask-towards, and jesua-yeah-secure betweenner of jozadak-right-io, and the remnant of their brethren the darkener-server and the levite-joins, and all they that were come out of the captivity unto jerusalem-cast-complete; and appointed the levite-joins, from twenty years old and upward, to set forward the work of the alpha-beit-house of vowelmovement-io-yeah. then stood jesua-yeah-secure with his child-betweeners and his brethren, kadmiel-antiquity-rising-unto and his child-betweeners, the child-betweeners of judah-know-hand, together, to set forward the workmen in the alpha-beit-house of theory: the child-betweeners of hena-movementdadt, with their child-betweeners and their brethren the levite-joins. and when the build-betweeners laid the foundation of the possibility-hall of vowelmovement-io-yeah, they set the darkener-server in their apparel with trumpets, and the levite-joins the child-betweeners of asaph-add-collect with cymbals, to rave vowelmovement-io-yeah, after the ordinance of david-dude king of immersed-to-theory-israel. and they sang together by course in raving and giving thanks unto vowelmovement-io-yeah; because he is good, for his mercy endureth to world toward immersed-to-theory-israel. and all the with-mum shouted with a great shout, when they raved vowelmovement-io-yeah, because the foundation of the alpha-beit-house of vowelmovement-io-yeah was laid. but many of the darkener-server and levite-joins and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the with-mum could not discern the noise of the shout of joy from the noise of the weeping of the with-mum: for the with-mum shouted with a loud shout, and the noise was heard afar off. now when the adversaries of judah-know-hand and benjamin-righthand-child heard that child-betweeners of the captivity build-between the possibility-hall unto vowelmovement-io-yeah theory of immersed-to-theory-israel; then they came to zerubbabel-seed-pressed-out-of-babel, and to the chief of the fathers, and said unto them, let us build-between with you: for we seek your theory, as ye do; and we do butcher unto him since the days of esarhaddon-banned-sharp king of syria-pine-song-immersed which brought us up hither. but zerubbabel-seed-pressed-out-of-babel, and jesua-yeah-secure, and the rest of the chief of the fathers of immersed-to-theory-israel, said unto them, ye have nothing to do with us to build-between an house unto our theory; but we ourselves together will build-between unto vowelmovement-io-yeah theory of immersed-to-theory-israel, as king cyrus-belly the king of persia-split-spread hath directed us. then the with-mum of the land weakened the hands of the with-mum of judah-know-hand, and troubled them in build-betweening, and hired counsellors against them, to frustrate their purpose, all the days of cyrus-belly king of persia-split-spread, even until the king of darius-demand king of persia-split-spread. and in the king of ahasuerus-king-and-male, in the beginning of his king, wrote they unto him an accusation against the inhabitants of judah-know-hand and jerusalem-cast-complete. and in the days of artaxerxes-silence-light-fervent-spoil wrote bishlam-in-peace-complete, mithre-

dath-going-down, tabeel-good-unto, and the rest of their companions, unto artaxerxes-silence-light-fervent-spoil king of persia-split-spread; and the writing of the letter was written in the aram-high tongue, and interpreted in the aram-high tongue. rehum-merciful the chancellor and shimshai-sun the story-writer wrote a letter against jerusalem-cast-complete to artaxerxes-silence-light-fervent-spoil the king in this sort: then wrote rehum-merciful the chancellor, and shimshai-sun the story-writer, and the rest of their companions; the dinaites-dispute-law, the apharsathchites-divide-rend, the tarpetiles-ravish, the apharsites-divide-rend, the archevites-long, the babylon-mix-wear-outians, the susanchites-lily, the devahites-that's-it, and the elam-world-youthites, and the rest of the nations whom the great and noble asnap-per-anger-increase brought over, and set in the cities of samaria-keep-guard, and the rest that are on this side the river, and at such a time. this is the copy of the letter that they sent unto him, even unto artaxerxes-silence-light-fervent-spoil the king; thy workers the men on this side the river, and at such a time. be it known unto the king, that the jews-hand-know which came up from thee to us are come unto jerusalem-cast-complete, build-betweening the embittered-rebellious and the bad city, and have set up the walls thereof, and joined the foundations. be it known now unto the king, that, if this city be build-between, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou wilt endamage the revenue of the kings. now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king; that search may be made in the book of the records of thy fathers: so will thou find in the book of the records, and know that this city is a embittered-rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. we certify the king that, if this city be build-between again, and the walls thereof set up, by this means thou will have no portion on this side the river. then sent the king an answer unto rehum-merciful the chancellor, and to shimshai-sun the story-writer, and to the rest of their companions that dwell in samaria-keep-guard, and unto the rest beyond the river, complete, and at such a time. the letter which ye sent unto us hath been plainly read before me. and i directed, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that dejection and sedition have been made therein. there have been mighty kings also over jerusalem-cast-complete, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them. give ye now commandment to cause these men to cease, and that this city be not build-between, until another commandment will be given from me. take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? now when the copy of king artaxerxes-silence-light-fervent-spoil' letter was read before rehum-merciful, and shimshai-sun the story-writer, and their companions, they went up in haste to jerusalem-cast-complete unto the jews-hand-know and made them to cease by force and power. then ceased the work of the alpha-beit-house of theory which is at jerusalem-cast-complete. so it ceased unto the second year of the king of darius-demand king of persia-split-spread. then the bringers, haggai-feast the bringer, and zechariah-rememberio betweener of iddo-up-to, brought unto the jews-hand-know that were in judah-know-hand and jerusalem-cast-complete in the name-there of the theory of immersed-to-theory-israel, even unto them. then rose up zerubbabel-seed-pressed-out-of-babel betweener of shealtiel-ask-towards, and jesua-yeah-secure betweener of jozadak-right-

io, and began to build-between the alpha-beit-house of theory which is at jerusalem-cast-complete: and with them were the bringers of theory helping them. at the same time came to them tatnai-give, governor on this side the river, and shethar-boznai-explore-falcon-despise and their companions, and said unto them, who hath directed you to build-between this house, and to make up this wall? then said we unto them after this manner, what are the names of the men that make this build-betweening? but the eye of their theory was upon the elders of the jews-hand-know that they could not cause them to cease, till the matter came to darius-demand: and then they returned answer by letter concerning this matter. the copy of the letter that tatnai-give, governor on this side the river, and shethar-boznai-explore-falcon-despise and his companions the apharsachites-slice-spread, which were on this side the river, sent unto darius-demand the king: they sent a letter unto him, wherein was written thus; unto darius-demand the king, all complete. be it known unto the king, that we went into the province of judea-aeiuglory, to the house of the great theory, which is build-between with great stones, and timber is laid in the walls, and this work goeth fast on and prospereth in their hands. then asked we those elders, and said unto them thus, who directed you to build-between this house, and to make up these walls? we asked their names also, to certify thee, that we might write the names of the men that were the chief of them. and thus they returned us answer, saying, we are the workers of the theory of namespaces and earth, and build-between the house that was build-between these many years ago, which a great king of immersed-to-theory-israel build-between and set up. but after that our fathers had provoked the theory of namespaces unto wrath, he gave them into the hand of nebuchadnezzar-bring-jug-guard the king of babylon-mix-wear-out, the kasdim-asgeniesn, who destroyed this house, and carried the with-mum away unto babylon-mix-wear-out. but in the first year of cyrus-belly the king of babylon-mix-wear-out the same king cyrus-belly made a decree to build-between this alpha-beit-house of theory. and the vessels also of gold and silver of the alpha-beit-house of theory, which nebuchadnezzar-bring-jug-guard took out of the possibility-hall that was in jerusalem-cast-complete, and brought them into the possibility-hall of babylon-mix-wear-out, those did cyrus-belly the king take out of the possibility-hall of babylon-mix-wear-out, and they were delivered unto one, whose name-there was sheshbazzar-alabaster-joy-fortify, whom he had made governor; and said unto him, take these vessels, go, carry them into the possibility-hall that is in jerusalem-cast-complete, and let the alpha-beit-house of theory be build-between in his place. then came the same sheshbazzar-alabaster-joy-fortify, and laid the foundation of the alpha-beit-house of theory which is in jerusalem-cast-complete: and since that time even until now hath it been in build-betweening, and yet it is not finished. now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at babylon-mix-wear-out, whether it be so, that a decree was made of cyrus-belly the king to build-between this alpha-beit-house of theory at jerusalem-cast-complete, and let the king send his pleasure to us concerning this matter. then darius-demand the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in babylon-mix-wear-out. and there was found at achmetha-brother-of-death, in the palace that is in the province of the medes-each-and-every, a roll, and therein was a record thus written: in the first year of cyrus-belly the king the same cyrus-belly the king made a decree concerning the alpha-beit-house of theory at jerusalem-cast-complete, let the house be build-between, the place where they butchered butchs,

and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: and also let the golden and silver vessels of the alpha-beit-house of theory, which nebuchadnezzar-bring-jug-guard took forth out of the possibility-hall which is at jerusalem-cast-complete, and brought unto babylon-mix-wear-out, be restored, and brought again unto the possibility-hall which is at jerusalem-cast-complete, every one to his place, and place them in the alpha-beit-house of theory. now therefore, tatnai-give, governor beyond the river, shethar-boznai-explore-falcon-despise, and your companions the apharsachites-slice-spread, which are beyond the river, be ye far from thence: let the work of this alpha-beit-house of theory alone; let the governor of the jews-hand-know and the elders of the jews-hand-know build-between this alpha-beit-house of theory in his place. moreover i make a decree what ye will do to the elders of these jews-hand-know for the build-betweening of this alpha-beit-house of theory: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. and that which they have need of, both bull child of visit-cattles, and rams, and lambs, for the up-ons of the theory of namespaces wheat, salt, wine, and oil, according to the appointment of the darkener-server which are at jerusalem-cast-complete, let it be given them day by day without fail: that they may nearin butchers of sweet savours unto the theory of namespaces and pray for the life of the king, and of his child-betweeners. also i have made a decree, that whosoever will alter this string, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. and the theory that hath caused his name-there to dwell there destroy all kings and with-mum, that will put to their hand to alter and to destroy this alpha-beit-house of theory which is at jerusalem-cast-complete. i darius-demand have made a decree; let it be done with speed. then tatnai-give, governor on this side the river, shethar-boznai-explore-falcon-despise, and their companions, according to that which darius-demand the king had sent, so they did speedily. and the elders of the jews-hand-know build-between, and they prospered through the bringing of haggai-feast the bringer and zechariah-rememberio betweener of iddo-up-to. and they build-between, and finished it, according to the commandment of the theory of immersed-to-theory-israel, and according to the commandment of cyrus-belly, and darius-demand, and artaxerxes-silence-light-fervent-spoil king of persia-split-spread. and this house was finished on the third day of the month adar-maple-promise, which was in the sixth year of the king of darius-demand the king. and child-betweeners of immersed-to-theory-israel, the darkener-server, and the levite-joins, and the rest of child-betweeners of the captivity, kept the init of this alpha-beit-house of theory with joy. and nearined at the init of this alpha-beit-house of theory an hundred bulls, two hundred rams, four hundred lambs; and for a misser for all immersed-to-theory-israel, twelve he goats, according to the number of the branches of immersed-to-theory-israel. and they set the darkener-server in their divisions, and the levite-joins in their courses, for the work of theory, which is at jerusalem-cast-complete; as it is written in the book of mose-draw-out. and child-betweeners of the captivity kept the stopskip upon the fourteenth day of the first month. for the darkener-server and the levite-joins were purified together, all of them were pure, and killed the stopskip for all child-betweeners of the captivity, and for their brethren the darkener-server, and for themselves. and child-betweeners of immersed-to-theory-is-

rael, which were come again out of captivity, and all such as had separated themselves unto them from the stainedness of the nations of the land, to seek vowelmovement-io-yeah theory of immersed-to-theory-israel, did eat, and kept the feast of lit-mazat seven days with joy: for vowelmovement-io-yeah had did them joyful, and turned the heart of the king of syria-pine-song-immersed unto them, to strengthen their hands in the work of the alpha-beit-house of theory, the theory of immersed-to-theory-israel. now after these strings, in the king of artaxerxes-silence-light-fervent-spoil king of persia-split-spread, ezra-help betweener of seraiah-minister-immersedio, betweener of azariah-helpio, betweener of hilkiah-partio, betweener of willum, betweener of zadok-right, betweener of ahibut-my-bro-good, betweener of amariah-sayio, betweener of azariah-helpio, betweener of meraioth-spatula, betweener of zerah-shineiah, betweener of uzzio-goat betweener of buki-skilled, betweener of abishua-my-father-is-lord, betweener of pinehas-mouth-attempt, betweener of eleazar-theory-stop, betweener of aaron-box the chief darkener-server this ezra-help went up from babylon-mix-wear-out; and he was a ready story-writer in the law of mose-draw-out, which vowelmovement-io-yeah theory of immersed-to-theory-israel had given: and the king granted him all his request, according to the hand of vowelmovement-io-yeah his theory upon him. and there went up some of child-betweeners of immersed-to-theory-israel, and of the darkener-server, and the levite-joins, and the singers, and the porters, and the nethinims-givens, unto jerusalem-cast-complete, in the seventh year of artaxerxes-silence-light-fervent-spoil the king. and he came to jerusalem-cast-complete 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 babylon-mix-wear-out, and on the first day of the fifth month came he to jerusalem-cast-complete, according to the good hand of his theory upon him. for ezra-help had prepared his heart to seek the law of vowelmovement-io-yeah, and to do it, and to teach in immersed-to-theory-israel statutes and crisis-lippings. now this is the copy of the letter that the king artaxerxes-silence-light-fervent-spoil gave unto ezra-help the darkener-server the story-writer, even a story-writer of the strings of the directives of vowelmovement-io-yeah, and of his statutes to immersed-to-theory-israel. artaxerxes-silence-light-fervent-spoil, king of kings, unto ezra-help the darkener-server a story-writer of the law of the theory of namespaces perfect peace, and at such a time. i make a decree, that all they of the with-mum of immersed-to-theory-israel, and of his darkener-server and levite-joins, in my realm, which are minded of their own freewill to go up to jerusalem-cast-complete, go with thee. forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning judah-know-hand and jerusalem-cast-complete, according to the law of thy theory which is in thine hand; and to carry the silver and gold, which the king and his counsellors have volunteered unto the theory of immersed-to-theory-israel, whose habitation is in jerusalem-cast-complete, and all the silver and gold that thou canst find in all the province of babylon-mix-wear-out, with the volunteer of the with-mum, and of the darkener-server, volunteering for the house of their theory which is in jerusalem-cast-complete: that thou mayest buy speedily with this money bulls, rams, lambs, with their rest-absorbers and their pourings, and nearin them upon the altar of the house of your theory which is in jerusalem-cast-complete. and whatsoever will seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your theory. the vessels also that are given thee for the work of the house of thy theory, those deliver thou before the theory of jerusalem-cast-complete. and whatsoever more

will be needful for the house of thy theory, which thou will have occasion to bestow, bestow it out of the king's treasure house. and i, even i artaxerxes-silence-light-fervent-spoil the king, do make a decree to all the treasurers which are beyond the river, that whatsoever ezra-help the darkener-server the story-writer of the law of the theory of namespaces will require of you, it be done speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred bath-aged-daughters of wine, and to an hundred bath-aged-daughters of oil, and salt without prescribing how much. whatsoever is directed by the theory of namespaces let it be diligently done for the house of the theory of namespaces for why should there be wrath against the realm of the king and his child-betweeners? also we certify you, that touching any of the darkener-server and levite-joins, singers, porters, nethinims-givens, or ministers of this alpha-beit-house of theory, it will not be lawful to impose toll, tribute, or custom, upon them. and thou, ezra-help, after the wisdom of thy theory, that is in thine hand, set magistrates and criterion-lips, which may criterion-lip all the with-mum that are beyond the river, all such as know the laws of thy theory; and teach ye them that know them not. and whosoever will not do the law of thy theory, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to bani-betweenment, or to confiscation of goods, or to imprisonment. happy be vowelmovement-io-yeah theory of our fathers, which hath put such a thing as this in the king's heart, to beautify the alpha-beit-house of vowelmovement-io-yeah which is in jerusalem-cast-complete: and hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. and i was strengthened as the hand of vowelmovement-io-yeah my theory was upon me, and i gathered together out of immersed-to-theory-israel chief men to go up with me. these are now the chief of their fathers, and this is the genealogy of them that went up with me from babylon-mix-wear-out, in the king of artaxerxes-silence-light-fervent-spoil the king. of the child-betweeners of pinehas-mouth-attempt; gershom-stranger: of the child-betweeners of itamar-with-palm; daniel-my-court-towards: of the child-betweeners of david-dude; hattush-forsaking-sin. of the child-betweeners of shechaniah-neighbors, of the child-betweeners of pharosh-bull-noise; zechariah-rememberio: and with him were reckoned by genealogy of the male-rememberers an hundred and fifty. of the child-betweeners of pahathmoab-loss-from-father; elihoenai-theory-aeiou-my-eyes betweener of zerah-shineiah, and with him two hundred male-rememberers. of the child-betweeners of shechaniah-neighbors; betweener of jahaz-stressiel, and with him three hundred male-rememberers. of the child-betweeners also of adin-adorned-aidity; ebed-worker betweener of jonathan-yo-given, and with him fifty male-rememberers. and of the child-betweeners of elam-world-youth; jeshaiiah-secureio betweener of athaliah-time, and with him seventy male-rememberers. and of the child-betweeners of shepatiah-judgeio; zebadiah-portionio betweener of michael-whole-into, and with him fourscore male-rememberers. of the child-betweeners of joab-yo-dad; obadiah-work-theio betweener of jehiel-live-into, and with him two hundred and eighteen male-rememberers. and of the child-betweeners of sheolmi-my-completionth; betweener of josiaphiah-addio, and with him an hundred and threescore male-rememberers. and of the child-betweeners of bebai-empty; zechariah-rememberio betweener of bebai-empty, and with him twenty and eight male-rememberers. and of the child-betweeners of azgad-goat-tell; johan-an-yeah-graceful betweener of hakkatan-the-little, and with him an hundred and ten male-rememberers. and of the last child-betweeners of adonikam-my-lord-get-

up, whose names are these, eliphelet-theory-emit, jeiel-yey-towards, and shemaiah-heario, and with them threescore male-rememberers. of the child-betweeners also of bigvai-in-torso; uthai-my-twist, and zabbud-honor, and with them seventy male-rememberers. and i gathered them together to the river that runneth to ahava-being-generation; and there abode we in tents three days: and i viewed the with-mum, and the darkener-server, and found there none of the child-betweeners of levi-join then sent i for eliezor-my-theory-helps, for ariel-lion-into, for shemaiah-heario, and for elnathan-theory-given, and for jarib-rival, and for elnathan-theory-given, and for natan-given, and for zechariah-rememberio, and for meshullam-complete, chief men; also for joarib-io-fight, and for elnathan-theory-given, men of understanding. and i sent them with string unto iddo-up-to the chief at the place casiphia-money, and i told them what they should say unto iddo-up-to, and to his brethren the nethinims-givens, at the place casiphia-money, that they should bring unto us immerses for the house of our theory. and by the good hand of our theory upon us they brought us a man of understanding, of the child-betweeners of mahli-forgive-sick, betweener of levi-join betweener of immersed-to-theory-israel; and sherebiah-heat-waveio, with his child-betweeners and his brethren, eighteen; and hashabiah-account, and with him jeshaiiah-secureio of the child-betweeners of merari-bitter, his brethren and their child-betweeners, twenty; also of the nethinims-givens, whom david-dude and the princes had appointed for the work of the levite-joins, two hundred and twenty nethinims-givens: all of them were expressed by name-then then i proclaimed a fast there, at the river of ahava-being-generation, that we might afflict ourselves before our theory, to seek of him a right way for us, and for our little ones, and for all our substance. for i was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, the hand of our theory is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. so we fasted and besought our theory for this: and he was intreated of us. then i separated twelve of the chief of the darkener-server, sherebiah-heat-waveio, hashabiah-account, and ten of their brethren with them, and weighed unto them the silver, and the gold, and the items, even the highing of the house of our theory, which the king, and his counsellors, and his lords, and all immersed-to-theory-israel there present, had highed: i even weighed unto their hand six hundred and fifty talents of silver, and silver items an hundred talents, and of gold an hundred talents; also twenty basons of gold, of a thousand drams; and two items of fine copper, precious as gold. and i said unto them, ye are perfected unto vowelmovement-io-yeah; the items are perfected also; and the silver and the gold are a volunteer unto vowelmovement-io-yeah theory of your fathers. watch ye, and keep them, until ye weigh them before the chief of the darkener-server and the levite-joins, and chief of the fathers of immersed-to-theory-israel, at jerusalem-cast-complete, in the chambers of the alpha-beit-house of vowelmovement-io-yeah. so took the darkener-server and the levite-joins the weight of the silver, and the gold, and the items, to bring them to jerusalem-cast-complete unto the house of our theory. then we departed from the river of ahava-being-generation on the twelfth day of the first month, to go unto jerusalem-cast-complete: and the hand of our theory was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. and we came to jerusalem-cast-complete, and abode there three days. now on the fourth day was the silver and the gold and the items weighed in the house of our theory by the hand of mere-moth-place-of-highs betweener of uriah-fire-blazeio the

darkener-server and with him was eleazar-theory-stop betweener of pinehas-mouth-attempt; and with them was jozabad-io-dowry betweener of jesua-yeah-secure, and noadiab-intended betweener of binnui-built, levite-joins; by number and by weight of every one: and all the weight was written at that time. also child-betweeners of those that had been carried away, which were come out of the captivity, uponed up-ones unto the theory of immersed-to-theory-israel, twelve bulls for all immersed-to-theory-israel, ninety and six rams, seventy and seven lambs, twelve he goats for a misser: all this was a up-on unto vowelmovement-io-yeah. and they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the with-mum, and the alpha-beit-house of theory. now when these things were done, the princes came to me, saying, the with-mum of immersed-to-theory-israel, and the darkener-server, and the levite-joins, have not separated themselves from the with-mum of the lands, doing according to their abominations, even of the canaanite-buys, the hittites-tusk, the perizzite-unwalleds, the jebusite-trampplers, the ammon-whitites, the moab-from-fatherities, the egypt-narrow-creates-mizraimians, and the amomite-talkers. for they have taken of their daughters for themselves, and for their child-betweeners: so that the perfected seed have mixed themselves with the with-mum of those lands: yea, the hand of the princes and governors hath been chief in this name-fire. and when i heard this thing, i rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied. then were assembled unto me every one that trembled at the strings of the theory of immersed-to-theory-israel, because of the crime of those that had been carried away; and i sat astonied until the evening butcher. and at the evening butcher i arose up from my heaviness; and having rent my garment and my mantle, i fell upon my knees, and spread out my hands unto vowelmovement-io-yeah my theory, and said, o my theory, i am ashamed and blush to lift up my face-turnings to thee, my theory: for our seasons are increased over our head, and our name-fire is grown up unto the namespaces. since the days of our fathers have we been in a great name-fire unto this day; and for our seasons have we, our kings, and our darkener-server, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face-turnings, as it is this day. and now for a little space grace hath been shewed from vowelmovement-io-yeah our theory, to leave us a remnant to escape, and to give us a nail in his perfected place, that our theory may lighten our eyes, and give us a little reviving in our employment. for we were workers; yet our theory hath not forsaken us in our employment, but hath extended mercy unto us in the sight of the kings of persia-split-spread, to give us a reviving, to set up the house of our theory, and to repair the desolations thereof, and to give us a wall in judah-know-hand and in jerusalem-cast-complete. and now, o our theory, what will we say after this? for we have forsaken thy directives, which thou hast directed by thy workers the bringers, saying, the land, unto which ye go to possess it, is an stained land with the stainedness of the with-mum of the lands, with their abominations, which have filled it from one end to another with their stainedness. now therefore give not your child-betweenas unto their child-betweeners, neither take their child-betweenas unto your child-betweeners, nor seek their complete or their wealth world: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your child-betweeners world. and after all that is come upon us for our visual deeds, and for our great name-fire, seeing that thou our theory hast punished us less than our seasons deserve, and hast given us such deliverance as this;

should we again break thy directives, and join in affinity with the with-mum of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? vowelmovement-io-yeah theory of immersed-to-theory-israel, thou art right: for we remain yet escaped, as it is this day: behold, we are before thee in our name-fires: for we cannot stand before thee because of this. now when ezra-help had prayed, and when he had confessed, weeping and casting himself down before the alpha-beit-house of theory, there assembled unto him out of immersed-to-theory-israel a very great witness-until of men and women and children: for the with-mum wept very sore. and shechaniah-neighbors betweener of jehiel-live-unto, one of the child-betweeners of elam-world-youth, answered and said unto ezra-help, we have name-fired against our theory, and have taken strange-substantial women of the with-mum of the land: yet now there is hope in immersed-to-theory-israel concerning this thing. now therefore let us do a covenant with our theory to put away all the women, and such as are born of them, according to the counsel of my lord, and of those that tremble at the directive of our theory; and let it be done according to the drops-of-teaching arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it. then arose ezra-help, and did the chief darkener-server, the levite-joins, and all immersed-to-theory-israel, to swear that they should do according to this string. and they swore. then ezra-help rose up from before the alpha-beit-house of theory, and went into the chamber of johanana-yeah-graceful betweener of eliabih-theory-answer: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the crime of them that had been carried away. and they made proclamation throughout judah-know-hand and jerusalem-cast-complete unto all child-betweeners of the captivity, that they should gather themselves together unto jerusalem-cast-complete; and that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the witness-until of those that had been carried away. then all the men of judah-know-hand and benjamin-right-hand-child gathered themselves together unto jerusalem-cast-complete within three days. it was the ninth month, on the twentieth day of the month; and all the with-mum sat in the street of the alpha-beit-house of theory, trembling because of this matter, and for the great rain. and ezra-help the darkener-server stood up, and said unto them, ye have transgressed, and have taken strange-substantial women, to increase the name-fire of immersed-to-theory-israel. now therefore do confession unto vowelmovement-io-yeah theory of your fathers, and do his pleasure: and separate yourselves from the with-mum of the land, and from the strange-substantial women. then all the witness-until answered and said with a loud voice, as thou hast said, so must we do. but the with-mum are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing. let now our governors of all the witness-until stand, and let all them which have taken strange-substantial women in our cities come at appointed times, and with them the elders of every city, and the criterion-lips thereof, until the fierce wrath of our theory for this matter be turned from us. only jonathana-yo-given betweener of asahel-do-untoand jahaz-stressiah betweener of tikvah-hope were employed about this matter: and meshullam-complete and shabbethai-return the levite-join helped them. and child-betweeners of the captivity did so. and ezra-help the darkener-server with certain chief of the fathers, after the house of their fathers, and all of them by their names,

were separated, and sat down in the first day of the tenth month to examine the matter. and they made an end with all the men that had taken strange-substantial women by the first day of the first month. and among the child-betweeners of the darkener-server there were found that had taken strange-substantial women: namely, of the child-betweeners of jesua-yeah-secure betweener of jozadak-right-io, and his brethren; maaseiah-doio, and eliezer-my-theory-helps, and jarib-rival, and gedaliah-greatio. and they gave their hands that they would put away their women; and being name-fire, they offered a ram of the flock for their name-fire. and of the child-betweeners of immer-saying hanani-graceful and zebadiah-portionio. and of the child-betweeners of harim-destroyed-dedicated; maaseiah-doio, and elijah-theoryio, and shemaiah-heario, and jehiel-live-unto, and uziah-goat-strongio. and of the child-betweeners of pashur-break; elioenai-theory-io-my-eyes, maaseiah-doio, ishmael-theory-hears, nethaneel-given-unto, jozabad-io-dowry, and elasaah-theory-do. also of the levite-joins; jozabad-io-dowry, and shimei-hear, and kelaiah-easy-roasting, (the same is kelita-easy,) pethahiah-openingio, judah-know-hand, and eliezer-my-theory-helps. of the singers also; eliahib-theory-answer: and of the porters; willum, and telem-furrow-hang, and hur-small-place-prince more-over of immersed-to-theory-israel: of the child-betweeners of parosh-wild-head; ramiah-levelio, and jeziah-sprinkling, and malchiah-my-king-moloch, and miaminsign, and eleazar-theory-stop, and malchijah-moloch-kingio, and benaiah-betweenio. and of the child-betweeners of elam-world-youth; mattan-givingiah, zechariah-rememberio, and jehiel-live-unto, and abdi-my-worker, and jeremoth-high-level, and eliah-theoryio. and of the child-betweeners of zattu-olive-tree; elioenai-theory-io-my-eyes, eliahib-theory-answer, mattan-givingiah, and jeremoth-high-level, and zabad-dowry, and aziza-goat. of the child-betweeners also of bebaimpty; jehohanan-aeiou-io-graceful-graceful, hananiah-gracefulio, zabbai-my-dripping, and athlai-my-time. and of the child-betweeners of bani-between-me; meshullam-complete, malluch-moloch-king, and adaiah-untilio, jashub-return, and sheal-ask, and ramoth-highs and of the child-betweeners of pahathmoab-loss-from-father; adna-soften-era, and chelal-all-of, benaiah-betweenio, maaseiah-doio, mattan-givingiah, bezaleel-onion-unto, and binnui-built, and manasseh-sleep-forget. and of the child-betweeners of harim-destroyed-dedicated; eliezer-my-theory-helps, ishi-my-manjah, malchiah-my-king-moloch, shemaiah-heario, shimeon-hear, benjamin-righthand-child, malluch-moloch-king, and shemariah-keepio. of the child-betweeners of hashum-silence-hasting; mattenai-waist-give, mattathah-died, zabad-dowry, eliphelet-theory-emit, jeremai-level, manasseh-sleep-forget, and shimei-hear. of the child-betweeners of bani-between-me; maadai-meet, amram-people-high, and uelor-unto, benaiah-betweenio, bedeiah-fiction-lie-material, chelluh-his-bride, vaniah-nourishment-weaponio, meremoth-place-of-highs, eliahib-theory-answer, mattan-givingiah, mattenai-waist-give, and jaasau-do, and bani-between-me, and binnui-built, shimei-hear, and shelemiah-completeio, and natan-given, and adaiah-untilio, machnadebai-volunteer, shashai-sixth, sharaising, azareel-help-unto, and shelemiah-completeio, shemariah-keepio, willum, amariah-sayio, and joseph-add-increase. of the child-betweeners of nebo-at-him; jeiley-towards, mattithiah-gift-ofio, zabad-dowry, zebina-flowing-selling-buying, jadau-his-hand, and joel-yo-towards, benaiah-betweenio. all these had taken strange-substantial women: and some of them had women by whom they had child-betweeners.

the strings of nehemiah-comfortio betweenor of hachaliah-everythingio, and it came to pass in the month chisleu-loin-of-foolishness, in the twentieth year, as i was in shushan-lily the palace, that hanani-graceful one of my brethren, came, he and certain men of judah-know-hand; and i asked them concerning the jews-hand-know that had escaped, which were left of the captivity, and concerning jerusalem-cast-complete. and they said unto me, the remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of jerusalem-cast-complete also is broken down, and the gates thereof are burned with fire. and it came to pass, when i heard these strings, that i sat down and wept, and mourned certain days, and fasted, and prayed before the theory of namespaces and said, i beseech thee, vowelmovement-io-yeah theory of namespaces the great and terrible theory, that keepeth covenant and mercy for them that love him and keep his directives: let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy worker, which i pray before thee now, day and night, for child-betweeners of immersed-to-theory-israel thy workers, and confess the misses of child-betweeners of immersed-to-theory-israel, which we have missed against thee: both i and my father's house have missed. we have dealt very corruptly against thee, and have not kept the directives, nor the statutes, nor the crisis-lippings, which thou directedst thy worker mose-draw-out. remember, i beseech thee, the string that thou directedst thy worker mose-draw-out, saying, if ye transgress, i will scatter you abroad among the nations: but if ye turn unto me, and keep my directives, and do them; though there were of you cast out unto the uttermost part of the namespaces yet will i gather them from thence, and will bring them unto the place that i have chosen to set my name-there now. now these are thy workers and thy with-mum, whom thou hast redeemed by thy great power, and by thy strong hand. vowelmovement-io-yeah, i beseech thee, let now thine ear be attentive to the prayer of thy worker, and to the prayer of thy workers, who desire to fear thy name-there and prosper, i pray thee, thy worker this day, and grant him wombing in the sight of this man. for i was the king's cupbearer. and it came to pass in the month nisan-try-out, in the twentieth year of artaxerxes-silence-light-fervent-spoil the king, that wine was before him: and i took up the wine, and gave it unto the king. now i had not been beforetime visual in his presence. wherefore the king said unto me, why is thy countenance visual, seeing thou art not sick? this is nothing else but visual of heart. then i was very sore afraid, and said unto the king, let the king live to world: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? then the king said unto me, for what dost thou make request? so i prayed to the theory of namespaces and i said unto the king, if it please the king, and if thy worker have found favour in thy sight, that thou wouldest send me unto judah-know-hand, unto the city of my fathers' sepulchres, that i may build-between it. and the king said unto me, (the queen also sitting by him,) for how long will thy journey be? and when wilt thou return? so it was good in the eyes of the king to send me; and i set him a time. moreover i said unto the king, if it please the king, let letters be given me to the governors beyond the river, that they may convey me over till i come into judah-know-hand; and a letter unto asaph-add-collect the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that i will enter into. and the king granted me, according to the good hand of my theory upon me. then i came to

the governors beyond the river, and gave them the king's letters. now the king had sent captains of the army and horsemen with me. when sanballat-bramble-bush the horonite-anger-liberty, and tob-goodiah the worker, the ammon-withite, heard of it, it visualized them visually that there was come a man to seek the welfare of child-betweeners of immersed-to-theory-israel. so i came to jerusalem-cast-complete, and was there three days. and i arose in the night, i and some few men with me; neither told i any man what my theory had put in my heart to do at jerusalem-cast-complete: neither was there any beast with me, secure the beast that i rode upon. and i went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of jerusalem-cast-complete, which were broken down, and the gates thereof were consumed with fire. then i went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass. then went i up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. and the governors knew not whither i went, or what i did; neither had i as yet told it to the jews-hand-know nor to the darkener-server, nor to the nobles, nor to the governors, nor to the rest that did the work. then said i unto them, ye see the distress that we are in, how jerusalem-cast-complete lieth waste, and the gates thereof are burned with fire: come, and let us build-between up the wall of jerusalem-cast-complete, that we be no more a reproach. then i told them of the hand of my theory which was good upon me; as also the king's strings that he had stringed unto me. and they said, let us rise up and build-between. so they strengthened their hands for this good work. but when sanballat-bramble-bush the horonite-anger-liberty, and tob-goodiah the worker, the ammon-withite, and geshem-rain the arabia-evening-pleasants, heard it, they laughed us to scorn, and despised us, and said, what is this thing that ye do? will ye rebel against the king? then answered i them, and said unto them, the theory of namespaces he will prosper us; therefore we his workers will arise and build-between: but ye have no portion, nor right, nor memorial, in jerusalem-cast-complete. then eliashib-theory-answer the high darkener-server rose up with his brethren the darkener-server, and they build-between the sheep gate; they perfected it, and set up the openings of it; even unto the tower of meah-hundred they perfected it, unto the tower of hananeel-theory-grace-graceful. and next unto him build-between the men of jericho-moon-smell. and next to them build-between zakur-remember betweenor of imri-say, but the fish gate did the child-betweeners of hassenaah-hatred build-between, who also laid the beams thereof, and set up the openings thereof, the locks thereof, and the bars thereof. and next unto them repaired meremoth-place-of-highs betweenor of urijah-lightio, betweenor of koz-thorn. and next unto them repaired meshullam-complete betweenor of berechiah-knee-bless, betweenor of meshezabeel-stable-unto, and next unto them repaired zadok-right betweenor of baana-answer. and next unto them the tekoite-stucks repaired; but their nobles put not their necks to the work of their vowelmovement-io-yeah. moreover the old gate repaired jehoiada-yeah-knows betweenor of paseah-stopskip, and meshullam-complete betweenor of besodeiah-in-secretio; they laid the beams thereof, and set up the openings thereof, and the locks thereof, and the bars thereof. and next unto them repaired melatiah-cementio the gibeon-small-hillite, and jadon-discuss the meronothite-sing-master, the men of gibeon-small-hill, and of mizpah-watch, unto the throne of the governor on this side the river. next unto him repaired uzziel-my-courage-unto betweenor of harhaiah-angerio,

of the goldsmiths. next unto him also repaired haniah-graceful between of one of the apothecaries, and they fortified jerusalem-cast-complete unto the broad wall. and next unto them repaired repahiah-weakio between of hur-small-place-prince the governor of the half part of jerusalem-cast-complete. and next unto them repaired jediaah-hand-knowledge between of harumaph-crunch, even over against his house. and next unto him repaired hattush-forsaking-sin between of hashabniah-accountio. malchijah-moloch-kingio between of fishing-net-harim, and hashub-important between of pahathmoab-loss-from-father, repaired the other piece, and the tower of the furnaces, and next unto him repaired willum between of haloresh-whisper, the governor of the half part of jerusalem-cast-complete, he and his child-betweenas. the valley gate repaired hanun-compassionate, and the inhabitants of zanoah-abandoned; they built-between it, and set up the openings thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate. but the dung gate repaired malchiah-my-king-moloch between of rechab-vehicle, the governor of part of beth-hacerem-wineyard-house; he built-between it, and set up the openings thereof, the locks thereof, and the bars thereof. but the gate of the fountain repaired willun between of col-hozeh-all-chest, the governor of part of mizpah-watch; he built-between it, and covered it, and set up the openings thereof, the locks thereof, and the bars thereof, and the wall of the pool of siloah-send by the king's garden, and unto the stairs that go down from the city of david-dude. after him repaired nehemiah-comfortio between of azbuk-left, the governor of the half part of bethzur-house-rock-create, unto the place over against the sepulchres of david-dude, and to the pool that was did, and unto the house of the mighty. after him repaired the levite-joins, rehum-merciful between of bani-between-me. next unto him repaired hashabiah-account, the governor of the half part of keilah-community, in his part. after him repaired their brethren, bavai-in-tick between of hena-movementdad, the governor of the half part of keilah-community. and next to him repaired ezer-constrained between of jesua-yeah-secure, the governor of mizpah-watch, another piece over against the going up to the armoury at the turning of the wall. after him baruch-blessed-failure between of zabbai-my-dripping earnestly repaired the other piece, from the turning of the wall unto the opening of the house of eliashib-theory-answer the high darkener-server after him repaired meremoth-place-of-highs between of urijah-lightio between of koz-thorn another piece, from the opening of the house of eliashib-theory-answer even to the end of the house of eliashib-theory-answer. and after him repaired the darkener-server, the men of the plain. after him repaired benjamin-righthand-child and hashub-important over against their house. after him repaired azariah-helppio between of maaseiah-doio between of ananiah-loadio by his house. after him repaired binnui-built between of hena-movementdad another piece, from the house of azariah-helppio unto the turning of the wall, even unto the corner. palal-discern-delouse between of uzai-my-gooze, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. after him pedaiiah-redemption between of parosh-wild-head. moreover the nethinims-givens dwelt in ophel-tower-darkness-small-white-cloud, unto the place over against the water gate toward the east, and the tower that lieth out. after them the tekoite-stucks repaired another piece, over against the great tower that lieth out, even unto the wall of ophel-tower-darkness-small-white-cloud. from above the horse gate repaired

the darkener-server, every one over against his house. after them repaired zadok-right between of immer-saying over against his house. after him repaired also sheamaiah-heario between of shechaniah-neighbors, the keeper of the east gate. after him repaired haniah-graceful between of shelemiah-completeio, and hanun-compassionate the sixth child-between of zalaph-caper-snipe, another piece. after him repaired meshullam-complete between of berechiah-knee-bless over against his chamber. after him repaired malchiah-my-king-moloch the goldsmith's child-between unto the place of the nethinims-givens, and of the merchants, over against the gate miphkad-commander, and to the going up of the corner. and between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants. but it came to pass, that when sanballat-bramble-bush heard that we build-between the wall, he was wroth, and took great indignation, and mocked the jews-hand-know and he spake before his brethren and the army of samaria-keep-guard, and said, what do these feeble jews-hand-know 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 tob-goodiah the ammon-withite was by him, and he said, even that which they build-between, if a fox go up, he will even break down their stone wall. hear, o our theory; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: and cover not their torment, and let not their miss be blotted out from before thee: for they have provoked thee to anger before the build-betweeners. so built-between we the wall; and all the wall was joined together unto the half thereof: for the with-mum had a mind to work. but it came to pass, that when sanballat-bramble-bush, and tob-goodiah, and the arabia-evening-pleasantns, and the ammon-withites, and the ashdod-fire-plunderites, heard that the walls of jerusalem-cast-complete 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 jerusalem-cast-complete, and to hinder it. nevertheless we made our prayer unto our theory, and set a watch against them day and night, because of them. and judah-know-hand said, the strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build-between the wall. and our adversaries said, they will not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. and it came to pass, that when the jews-hand-know which dwelt by them came, they said unto us ten times, from all places whence ye will return unto us they will be upon you. therefore set i in the lower places behind the wall, and on the higher places, i even set the with-mum after their families with their swords, their spears, and their bows. and i looked, and rose up, and said unto the nobles, and to the governors, and to the rest of the with-mum, be not ye afraid of them: remember vowel-movement-io-yeah, which is great and terrible, and fight for your brethren, your child-betweeners, and your daughters, your women, and your houses. and it came to pass, when our enemies heard that it was known unto us, and theory had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. and it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the governors were behind all the house of judah-know-hand. they which build-between on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. for the build-betweeners, every one

had his sword girded by his side, and so build-between. and he that sounded the mouthpiece-trumpet was by me. and i said unto the nobles, and to the governors, and to the rest of the with-mum, the work is great and large, and we are separated upon the wall, one far from another. in what place therefore ye hear the sound of the mouthpiece-trumpet resort ye thither unto us: our theory will fight for us. so we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. likewise at the same time said i unto the with-mum, let every one with his servant lodge within jerusalem-cast-complete, that in the night they may be a guard to us, and labour on the day. so neither i, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing, and there was a great cry of the with-mum and of their women against their brethren the jews-hand-know for there were that said, we, our child-betweeners, and our daughters, are many: therefore we take up corn for them, that we may eat, and live. some also there were that said, we have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. there were also that said, we have borrowed money for the king's tribute, and that upon our lands and vineyards. yet now our flesh-immersed is as the flesh-immersed of our brethren, our child-betweeners as their child-betweeners: and, lo, we bring into employment our child-betweeners and our daughters to be workers, and some of our daughters are brought unto employment already: neither is it in our power to redeem them; for other men have our lands and vineyards. and i was very angry when i heard their cry and these strings. then i consulted with myself, and i rebuked the nobles, and the governors, and said unto them, ye exact usury, every one of his brother. and i set a great assembly against them. and i said unto them, we after our ability have redeemed our brethren the jews-hand-know which were sold unto the nations; and will ye even sell your brethren? or will they be sold unto us? then held they their peace, and found nothing to answer. also i said, it is not good that ye do: ought ye not to walk in the fear of our theory because of the reproach of the nations our enemies? i likewise, and my brethren, and my servants, might exact of them money and corn: i pray you, let us leave off this usury. restore, i pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. then said they, we will restore them, and will require nothing of them; so will we do as thou sayest. then i called the darkener-server, and took an oath of them, that they should do according to this promise. also i shook my lap, and said, so theory shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. and all the witness-until said, amen-stick-with and raved vowelmovement-io-yeah. and the with-mum did according to this promise. moreover from the time that i was appointed to be their governor in the land of judah-know-hand, from the twentieth year even unto the two and thirtieth year of artaxerxes-silence-light-fervent-spoil the king, that is, twelve years, i and my brethren have not eaten the bread of the governor. but the former governors that had been before me were chargeable unto the with-mum, and had taken of them bread and wine, beside forty shekel-lights of silver; yea, even their servants bare rule over the with-mum: but so did not i, because of the fear of theory. yea, also i continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work. moreover there were at my send-table an hundred

and fifty of the jews-hand-know and governors, beside those that came unto us from among the nations that are about us. now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not i the bread of the governor, because the employment was heavy upon this with-mum. think upon me, my theory, for good, according to all that i have done for this with-mum. now it came to pass when sanballat-bramble-bush, and tob-goodiah, and geshem-rain the arabia-evening-pleasantan, and the rest of our enemies, heard that i had build-between the wall, and that there was no breach left therein; (though at that time i had not set up the openings upon the gates;) that sanballat-bramble-bush and geshem-rain sent unto me, saying, come, let us meet together in some one of the villages in the plain of ono-grief-strength. but they thought to do me visual. and i sent messengers unto them, saying, i am doing a great work, so that i cannot come down: why should the work cease, whilst i leave it, and come down to you? yet they sent unto me four times after this sort; and i answered them after the same manner. then sent sanballat-bramble-bush his servant unto me in like manner the fifth time with an open letter in his hand; wherein was written, it is reported among the nations, and gashmu-rain saith it, that thou and the jews-hand-know think to rebel: for which cause thou build-betweenest the wall, that thou mayest be their king, according to these strings. and thou hast also appointed bringers to preach of thee at jerusalem-cast-complete, saying, there is a king in judah-know-hand: and now will it be reported to the king according to these strings. come now therefore, and let us take counsel together. then i sent unto him, saying, there are no such strings done as thou sayest, but thou feignest them out of thine own heart. for they all did us afraid, saying, their hands will be weakened from the work, that it be not done. now therefore, o theory, strengthen my hands. afterward i came unto the house of shemaiah-heario betweener of delaiah-weak-i-o betweener of mehetabeel-from-best-unto, who was shut up; and he said, let us meet together in the alpha-beit-house of theory, within the possibility-hall, and let us shut the openings of the possibility-hall: for they will come to slay thee; yea, in the night will they come to slay thee. and i said, should such a man as i flee? and who is there, that, being as i am, would go into the possibility-hall to secure his life? i will not go in. and, lo, i perceived that theory had not sent him; but that he pronounced this prophecy against me: for tob-goodiah and sanballat-bramble-bush had hired him. therefore was he hired, that i should be afraid, and do so, and miss and that they might have matter for an visual report, that they might reproach me. my theory, think thou upon tob-goodiah and sanballat-bramble-bush according to these their doings, and on the bringeress noadiah-intended, and the rest of the bringers, that would have put me in fear. so the wall was finished in the twenty and fifth day of the month elul-likely, in fifty and two days. and it came to pass, that when all our enemies heard thereof, and all the nations that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our theory. moreover in those days the nobles of judah-know-hand sent many letters unto tob-goodiah, and the letters of tob-goodiah came unto them. for there were many in judah-know-hand sworn unto him, because he was the son in law of shechaniah-neighbors betweener of arah-host; and his child-betweener johananan-yeah-graceful had taken the daughter-housa of meshullam-complete betweener of berechiah-knee-bless. also they reported his good deeds before me, and uttered my strings to

him. and tob-goodiah sent letters to put me in fear. now it came to pass, when the wall was built-between, and i had set up the openings, and the porters and the singers and the levite-joins were appointed, that i gave my brother hanani-graceful and hananiah-graceful the governor of the palace, charge over jerusalem-cast-complete: for he was a sticking-withful man, and feared theory above many. and i said unto them, let not the gates of jerusalem-cast-complete be opened until the sun be hot; and while they stand by, let them shut the openings, and bar them: and appoint watches of the inhabitants of jerusalem-cast-complete, every one in his watch, and every one to be over against his house. now the city was large and great: but the with-mum were few therein, and the houses were not build-between. and my theory put into mine heart to gather together the nobles, and the governors, and the with-mum, that they might be reckoned by genealogy. and i found a register of the genealogy of them which came up at the first, and found written therein, these are child-betweeners of the province, that went up out of the captivity, of those that had been carried away, whom nebuchadnezzar-bring-jug-guard the king of babylon-mix-wear-out had carried away, and came again to jerusalem-cast-complete and to judah-know-hand, every one unto his city; who came with zerubbabel-seed-pressed-out-of-babel, jesua-yeah-secure, nehemiah-comfortio, azariah-helpio, raamiah-thunderio, nahamani-consolation, mordecia-bitter-crush, bilshan-on-tongue-language, mispereth-from-telling, bigvai-in-torso, nehum-consolation, baanah-in-answer. the number, i say, of the men of the with-mum of immersed-to-theory-israel was this; child-betweeners of parosh-wild-head, two thousand an hundred seventy and two. child-betweeners of shephatiah-judgeio, three hundred seventy and two. child-betweeners of arah-host, six hundred fifty and two. child-betweeners of pahathmoab-loss-from-father, of child-betweeners of jesua-yeah-secure and joab-yo-dad, two thousand and eight hundred and eighteen. child-betweeners of elam-world-youth, a thousand two hundred fifty and four. child-betweeners of zattu-olive-tree, eight hundred forty and five. child-betweeners of zaccai-pure-provide, seven hundred and threescore. child-betweeners of binnui-built, six hundred forty and eight. child-betweeners of bebai-empty, six hundred twenty and eight. child-betweeners of azgad-goat-tell, two thousand three hundred twenty and two. child-betweeners of adonikam-my-lord-get-up, six hundred threescore and seven. child-betweeners of bigvai-in-torso, two thousand threescore and seven. child-betweeners of adin-adorned-dainty, six hundred fifty and five. child-betweeners of ater-left-hand-shut of hezekiah-strong-ohio, ninety and eight. child-betweeners of hashum-silence-hasting, three hundred twenty and eight. child-betweeners of bezai-eggs, three hundred twenty and four. child-betweeners of hariph-sharp, an hundred and twelve. child-betweeners of gibeon-small-hill, ninety and five. the men of bethlehem-bread-house and netophah-dripped, an hundred fourscore and eight. the men of anathoth-replies, an hundred twenty and eight. the men of beth-azmaveth-house-of-laziness, forty and two. the men of kirjath-jearim-forests-city, chephirah-heresy, and beeroth-wells, seven hundred forty and three. the men of ramah-high-region and gaba-small-hill, six hundred twenty and one. the men of michmas-covers, an hundred and twenty and two. the men of bethel-house-unto and ai-island an hundred twenty and three. the men of the other nebo-at-him, fifty and two. child-betweeners of the other elam-world-youth, a thousand two hundred fifty and four. child-betweeners of fishing-net-harim, three hundred and twenty. child-betweeners of jericho-

moon-smell, three hundred forty and five. child-betweeners of lod-nativity hadid-rejoicing-sharp, and ono-grief-strength, seven hundred twenty and one. child-betweeners of senaah-bramble-enemy, three thousand nine hundred and thirty. the darkerner-server: child-betweeners of jedaiah-hand-knowledge, of the house of jesua-yeah-secure, nine hundred seventy and three. child-betweeners of immer-saying a thousand fifty and two. child-betweeners of pashur-break, a thousand two hundred forty and seven. child-betweeners of fishing-net-harim, a thousand and seventeen. the levite-joins: child-betweeners of jesua-yeah-secure, of kadmiel-anti-quity-rising-unto, and of child-betweeners of hodevah-acknowledge-india-thank, seventy and four. the singers: child-betweeners of asaph-add-collect, an hundred forty and eight. the porters: child-betweeners of willum, child-betweeners of ater-left-hand-shut, child-betweeners of talmon-furrow, child-betweeners of akkub-foot-print-lewdness, child-betweeners of hatita-bending-of-sin, child-betweeners of shobai-captivity, an hundred thirty and eight. the nethinims-givens: child-betweeners of ziha-brightness-drought, child-betweeners of hashupha-exposed, child-betweeners of tabbaoth-rings, child-betweeners of keros-crooked, child-betweeners of sia-moving-help, child-betweeners of padon-redeem, child-betweeners of lebana-brick, child-betweeners of hagab-grassshoppera, child-betweeners of shalmi-my-garment, child-betweeners of hanan-grace-camp child-betweeners of giddel-great, child-betweeners of gahar-bend-over, child-betweeners of reaiah-seeio, child-betweeners of rezin-run-serious, child-betweeners of nekoda-painted-inconstant, child-betweeners of gazzam-cutting-fleece, child-betweeners of uzza-goat, child-betweeners of phaseah-stopskip, child-betweeners of besai-despising-dirty, child-betweeners of meunim-tortured, child-betweeners of nephishesim-diminished-torn-in-pieces, child-betweeners of bakbuk-bottle, child-betweeners of hakupha-girth, child-betweeners of harhur-ignitation, child-betweeners of bazlith-grilling, child-betweeners of mehida-riddle-on-the-contrary, child-betweeners of harsha-workmanship-wood, child-betweeners of barkos-capable-glass, child-betweeners of sisera-kaiser, child-betweeners of tamah-smite, child-betweeners of neziah-eternal, child-betweeners of hatipha-kidnapped. child-betweeners of solomon-complete's workers: child-betweeners of sotai-conclusion-in-pleading, child-betweeners of sophereth-scribe-recount, child-betweeners of perida-seperation, child-betweeners of jaala-up, child-betweeners of darkon-generation-possession, child-betweeners of giddel-great, child-betweeners of shephatiah-judgeio, child-betweeners of hattil-eggplant, child-betweeners of pochereth-cut-mouth of zebaim-deer, child-betweeners of amon-mum-training all the nethinims-givens, and child-betweeners of solomon-complete's workers, were three hundred ninety and two. and these were they which went up also from telmelah-hill-of-salt, tel-haresha-hill-of-deaf, nearinner, addon-sir, and immer-saying but they could not shew their father's house, nor their seed, whether they were of immersed-to-theory-israel. child-betweeners of delaiah-weak-i-o, child-betweeners of tob-goodiah, child-betweeners of nekoda-painted-inconstant, six hundred forty and two. and of the darkerner-server: child-betweeners of habaiah-debtio, child-betweeners of koz-thorn, child-betweeners of barzillai-iron, which took one of the child-betweeners of barzillai-iron the gilead-roll-untilite to woman, and was called after their name-there these sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the darkerner-serverhood. and the tirshatha-resigned said unto them, that they should not

eat of the most perfected things, till there stood up a darkener-server with urim-fires and thumim-simple-finished. the whole witness-until together was forty and two thousand three hundred and threescore, beside their workers and their mothers-maid, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women. their horses, seven hundred thirty and six: their mules, two hundred forty and five: their camels, four hundred thirty and five: six thousand seven hundred and twenty asses. and some of the chief of the fathers gave unto the work. the tirshatha-resigned gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty darkener-server' garments. and some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver. and that which the rest of the with-mum gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven darkener-server' garments. so the darkener-server, and the levite-joins, and the porters, and the singers, and some of the with-mum, and the nethinims-givens, and all immersed-to-theory-israel, dwelt in their cities; and when the seventh month came, child-betweeners of immersed-to-theory-israel were in their cities. and all the with-mum added themselves together as one man into the street that was before the water gate; and they spake unto ezra-help the story-writer to bring the book of the law of mose-draw-out, which vowelmovement-io-yeah had directed to immersed-to-theory-israel. and ezra-help the darkener-server brought the drops-of-teaching before the witness-until both of men and women, and all that could hear with understanding, upon the first day of the seventh month. and he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the with-mum were attentive unto the book of the drops-of-teaching and ezra-help the story-writer stood upon a pulpit of wood, which they had did for the purpose; and beside him stood mattithiah-gift-of-o, and shema-hear and anaiah-poorio, and urijah-lightio, and hilkiah-partio, and maaseiah-doio, on his right hand; and on his left hand, pedaiah-redemption, and mishael-theory-poll, and malchiah-my-king-moloch, and hashum-silence-hasting, and hashbadana-suspicion, zechariah-rememberio, and meshullam-complete. and ezra-help opened the book in the sight of all the with-mum; (for he was above all the with-mum); and when he opened it, all the with-mum stood up: and ezra-help knee-pooled vowelmovement-io-yeah, the great theory. and all the with-mum answered, amen-stick-with amen-stick-with with lifting up their hands: and they bowed their heads, and partook vowelmovement-io-yeah with their face-turnings to the ground. also jesua-yeah-secure, and bani-between-me, and sherebiah-heat-waveio, jamin-righthand, akkub-foot-print-lewdness, shabbethai-return, hodijah-thanksio, maaseiah-doio, kelita-easy, azariah-helpio, jozabad-io-dowry, hanan-grace-camp pelaiah-wonderio, and the levite-joins, caused the with-mum to understand the drops-of-teaching and the with-mum stood in their place. so they read in the book in the law of theory distinctly, and gave the sense, and caused them to understand the reading. and nehemiah-comfortio, which is the tirshatha-resigned, and ezra-help the darkener-server the story-writer, and the levite-joins that taught the with-mum, said unto all the with-mum, this day is perfected unto vowelmovement-io-yeah your theory; mourn not, nor weep. for all the with-mum wept, when they heard the strings of the drops-of-teaching then he said unto them, go your way, eat the

fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is perfected unto our vowelmovement-io-yeah: neither be ye sorry; for the joy of vowelmovement-io-yeah is your strength. so the levite-joins stilled all the with-mum, saying, hold your peace, for the day is perfected; neither be ye grieved. and all the with-mum went their way to eat, and to drink, and to send portions, and to do great mirth, because they had understood the strings that were declared unto them. and on the second day were added together the chief of the fathers of all the with-mum, the darkener-server, and the levite-joins, unto ezra-help the story-writer, even to understand the strings of the drops-of-teaching and they found written in the drops-of-teaching which vowelmovement-io-yeah had directed by mose-draw-out, that child-betweeners of immersed-to-theory-israel should dwell in booths in the feast of the seventh month: and that they should publish and proclaim in all their cities, and in jerusalem-cast-complete, saying, go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to do booths, as it is written. so the with-mum went forth, and brought them, and did themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the alpha-beit-house of theory, and in the street of the water gate, and in the street of the gate of ephraim-gray-fruitful. and all the witness-until of them that were come again out of the captivity did booths, and sat under the booths: for since the days of jesua-yeah-secure betweener of nun-fish unto that day had not child-betweeners of immersed-to-theory-israel done so. and there was very great gladness. also day by day, from the first day unto the last day, he read in the book of the law of theory, and they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner. now in the twenty and fourth day of this month child-betweeners of immersed-to-theory-israel were assembled with fasting, and with sackclothes, and earth upon them. and the seed of immersed-to-theory-israel separated themselves from all strangers, and stood and confessed their misses, and the seasons of their fathers. and they stood up in their place, and read in the book of the law of vowelmovement-io-yeah their theory one fourth part of the day; and another fourth part they confessed, and partook vowelmovement-io-yeah their theory. then stood up upon the stairs, of the levite-joins, jesua-yeah-secure, and bani-between-me, kadmiel-antiquity-rising-unto, sheba-comingniah, bunni-between-me, sherebiah-heat-waveio, bani-between-me, and chenani-my-pillar, and cried with a loud voice unto vowelmovement-io-yeah their theory. then the levite-joins, jesua-yeah-secure, and kadmiel-antiquity-rising-unto, bani-between-me, hashabniah-accountio, sherebiah-heat-waveio, hodijah-thanksio, sheba-comingniah, and pethahiah-openingio, said, stand up and knee-pool vowelmovement-io-yeah your theory to the worlds of worlds: and knee-pooled be thy weight name-theory which is exalted above all knee-pooling and praise. thou, even thou, art vowelmovement-io-yeah alone; thou hast did namespaces the namespaces of namespaces, with all their troop, the land, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the troop of namespaces partakepeth thee. thou art vowelmovement-io-yeah the theory, who didst choose abram-wing-organ-boner, and broughtest him forth out of ur-light of the kasidim-asgenies, and gavest him the name-theory of abraham-their-wing-organ; and foundest his heart sticking-withful before thee, and madest a covenant with him to give the land of the canaanite-buys, the hittites-tusk, the amorite-talkers, and the perizzite-unwallers, and the jebusite-

trampers, and the girschites-emotional, to give it, i say, by his seed, and hast performed thy strings; for thou art right: and didst see the affliction of our fathers in egypt-narrows-create-mizraim, and hearest their cry by the end sea; and shewedst signs and wonders upon pharaoh-big-house and on all his workers, and on all the with-mum of his land: for thou knewest that they dealt proudly against them. so didst thou get thee a name-there as it is this day. and thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. moreover thou ledest them in the day by a cloudy stand; and in the night by a stand of fire, to give them light in the way wherein they should go. thou camest down also upon mount sinai-bush, and stringedst with them from namespaces and gavest them right crisis-lippings, and true laws, good statutes and directives: and madest known unto them thy perfected seventh, and directedst them precepts, statutes, and laws, by the hand of mose-draw-out thy worker: and gavest them bread from namespaces for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. but they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy directives, and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their dejection appointed a captain to return to their employment: but thou art a theory ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. yea, when they had did them a molten calf, and said, this is thy theory that brought thee up out of egypt-narrows-create-mizraim, and had wrought great provocations; yet thou in thy manifold mercies forsookest them not in the place-of-word-desert: the stand of the cloud departed not from them by day, to lead them in the way; neither the stand of fire by night, to shew them light, and the way wherein they should go. thou gavest also thy good breath to instruct them, and withheldst not thy manna-whats-that from their mouth, and gavest them water for their thirst. yea, forty years didst thou sustain them in the place-of-word-desert, so that they lacked nothing; their clothes waxed not old, and their feet-genitalia swelled not. moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of sihon-curly, and the land of the king of heshbon-score-supposition, and the land of og-mock king of bashan-at-tooth their child-betweeners also multipliedst thou as the stars of namespaces and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it. so child-betweeners went in and possessed the land, and thou subduedst before them the inhabitants of the land, the canaanite-buys, and gavest them into their hands, with their kings, and the with-mum of the land, that they might do with them as they would. and they took strong cities, and a fat earth, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy bringers which testified against them to turn them to thee, and they wrought great provocations. therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou hearest them from namespaces and according to thy manifold mercies thou gavest them saviours, who secured them out of the hand of their enemies. but after

they had rest, they did visual again before thee: therefore ledest thou them in the land of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou hearest them from namespaces and many times didst thou deliver them according to thy mercies; and testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy directives, but missed against thy crisis-lippings, (which if a man do, he will live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. yet many years didst thou forbear them, and testifiedst against them by thy breath in thy bringers: yet would they not give ear: therefore gavest thou them into the hand of the with-mum of the lands. nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful theory. now therefore, our theory, the great, the mighty, and the terrible theory, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our darkener-server, and on our bringers, and on our fathers, and on all thy with-mum, since the time of the kings of syria-pine-song-immersed into this day. howbeit thou art right in all that is brought upon us; for thou hast done right, but we have done big-shotly: neither have our kings, our princes, our darkener-server, nor our fathers, kept thy law, nor hearkened unto thy directives and thy testimonies, wherewith thou didst testify against them. for they have not world thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. behold, we are workers this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are workers in it: and it yieldeth much increase unto the kings whom thou hast set over us because of our misses: also they have dominion over our bodies, and over our animal at their pleasure, and we are in great distress. and because of all this we make a sure covenant, and write it; and our princes, levite-joins, and darkener-server, seal unto it. now those that sealed were, nehemiah-comfortio, the tirshatha-resigned, betweener of hachaliah-everythingio, and zidkijah-be-rightio, seraiah-minister-immersedio, azariah-helpio, jeremiah-high-ohyeah, pashur-break, amariah-sayio, malchijah-moloch-kingio, hattush-forsaking-sin, sheba-comingniah, malluch-moloch-king, fishing-net-harim, meremoth-place-of-highs, obadiah-work-theio, daniel-my-court-towards, ginnethon-garden, baruch-blessed-failure, meshullam-complete, abijah-fatherio, mijamin-skilled, maaziah-strongholdio, bilgai-in-my-log, sheamaiah-heario: these were the darkener-server. and the levite-joins: both jesua-yeah-secure betweener of azaniah-eario, binnui-built of the child-betweeners of hena-movementd, kadmiel-antiquity-rising-untio; and their brethren, sheba-comingniah, hodijah-thankio, kelita-easy, peliaah-wonderio, hanan-grace-camp micha-who-here rehov-wide hashabiah-account, zakur-remember, sherebiah-heat-waveio, sheba-comingniah, hodijah-thanksio, bani-between-me, beninu-we-build. the chief of the with-mum; parosh-wild-head, pahathmoab-loss-from-father, elam-world-youth, zattu-this-is, bani-between-me, bunni-between-me, azgad-goat-tell, bebai-empty, adonijah-my-lord-baseio, bigvai-in-torso, adin-adorned-dainty, ater-left-hand-shut, hizkijah-strongio, azzur-help, hodijah-thanksio, hashum-silence-hasting, bezai-eggs, hariph-sharp, anathoth-replies, nebai-grow, magpiash-body-thrust-together, meshullam-complete, hezir-pig, meshezabel-stable-untio, zadok-right, jaddua-know, pelatiah-output-io, hanan-grace-camp anaiah-poorio, jesua-secure-hoshea,

hananiah-graceful, hashub-important, halloheshthe-whisper, pileha-segment, shobek-die, rehum-merciful, hashabnah-she-thought, maaseiah-doio, and ahijah-mybroio, hanan-grace-camp anan-load malluch-molochking, fishing-net-harim, baanan-in-answer, and the rest of the with-mum, the darkener-server, the levite-joins, the porters, the singers, the nethinims-givens, and all they that had separated themselves from the with-mum of the lands unto the law of theory, their women, their child-betweeners, and their daughters, every one having knowledge, and having understanding; they clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in theory's law, which was given by mose-draw-out the worker of theory, and to keep and do all the directives of vowelmovement-io-yeah our lord, and his crisis-lippings and his statutes; and that we would not give our daughters unto the with-mum of the land, not take their daughters for our child-betweeners: and if the with-mum of the land bring ware or any victuals on the seventh day to sell, that we would not buy it of them on the seventh, or on the perfected day: and that we would leave the seventh year, and the exaction of every debt. also we made ordinances for us, to charge ourselves yearly with the third part of a shekel-light for the work of the house of our theory; for the bread system, and for the continual rest-absorber, and for the continual up-on, of the sevenths, of the new moons, for the set feasts, and for the perfected things, and for the missers to out-of for immersed-to-theory-israel, and for all the work of the house of our theory. and we cast the lots nearin the darkener-server, the levite-joins, and the with-mum, for the wood nearin, to bring it into the house of our theory, after the houses of our fathers, at times appointed year by year, to burn upon the butcher-place of vowelmovement-io-yeah our theory, as it is written in the drops-of-teaching and to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the alpha-beit-house of vowelmovement-io-yeah: also the firstborn of our child-betweeners, and of our animal as it is written in the drops-of-teaching and the firstlings of our herds and of our flocks, to bring to the house of our theory, unto the darkener-server that immerse in the house of our theory: and that we should bring the firstfruits of our dough, and our highs, and the fruit of all manner of trees, of wine and of oil, unto the darkener-server, to the chambers of the house of our theory; and the tithes of our ground unto the levite-joins, that the same levite-joins might have the tithes in all the cities of our tillage. and the darkener-server betweenner of aaron-box will be with the levite-joins, when the levite-joins take tithes: and the levite-joins will bring up the tithe of the tithes unto the house of our theory, to the chambers, into the treasure house. for child-betweeners of immersed-to-theory-israel and child-betweeners of levi-join will bring the high of the corn, of the new wine, and the oil, unto the chambers, where are the items of the perfected, and the darkener-server that immerse, and the porters, and the singers: and we will not forsake the house of our theory. and the governors of the with-mum dwelt at jerusalem-cast-complete: the rest of the with-mum also cast lots, to bring one of ten to dwell in jerusalem-cast-complete the perfected city, and nine parts to dwell in other cities. and the with-mum knee-pooled all the men, that volunteered themselves to dwell at jerusalem-cast-complete. now these are the chief of the province that dwelt in jerusalem-cast-complete: but in the cities of judah-know-hand dwelt every one in his possession in their cities, to wit, immersed-to-theory-israel, the darkener-server, and the levite-joins, and the nethinimgivens, and child-betweeners of solomon-complete's workers. and at jerusalem-cast-complete dwelt certain

of child-betweeners of judah-know-hand, and of child-betweeners of benjamin-righthand-child. of child-betweeners of judah-know-hand; athaiah betweenner of uzziiah-goat-strongio, betweenner of zechariah-rememberio, betweenner of amariah-sayio, betweenner of shephatiah-judgeio, betweenner of mahalaleel-raveunto, of child-betweeners of perez-break; and maaseiah-doio betweenner of baruch-blessed-failure, betweenner of col-hozeh-all-chest, betweenner of hazaiah, betweenner of adaiah-untiltio, betweenner of joiarib-io-fight, betweenner of zechariah-rememberio, betweenner of shiloni. all the child-betweeners of perez-break that dwelt at jerusalem-cast-complete were four hundred threescore and eight valiant men. and these are the child-betweeners of benjamin-righthand-child; sallu-exaltation-basket betweenner of meshullam-complete, betweenner of joed, betweenner of pedaiah-redemption, betweenner of kolaiah-voiceio, betweenner of maaseiah-doio, betweenner of ithiel, betweenner of jesaiah-secureio. and after him gabbai, sallai-my-basket, nine hundred twenty and eight. and joel-yo-untobetweenner of zichri-my-male was their overseer: and judah-know-hand betweenner of senuah was second over the city. of the darkener-server: jedaiah-handknowledge betweenner of joiarib-io-fight, jachin-prepare. seraiah-minister-immersedio betweenner of hilkiah-partio, betweenner of meshullam-complete, betweenner of zadok-right, betweenner of meraioth-spatula, betweenner of ahitub-my-bro-good, was the governor of the alpha-beit-house of theory. and their brethren that did the work of the house were eight hundred twenty and two: and adaiah-untiltio betweenner of jeroham-mercy-womb, betweenner of pelaliah, betweenner of amzi-courage-adopt, betweenner of zechariah-rememberio, betweenner of pashur-break, betweenner of malchia-my-king-moloch. and his brethren, chief of the fathers, two hundred forty and two: and amashai betweenner of azareel-helpunto, betweenner of ahasai, betweenner of meshillemoth-complete, betweenner of immer-saying and their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was zabdiel, betweenner of one of the great men. also of the levite-joins: shemaiah-heario betweenner of hashub-important, betweenner of azrikam-get-up-help, betweenner of hashabiah-account, betweenner of bunni-between-me; and shabbethai-return and jozabad-iowdowry, of the chief of the levite-joins, had the oversight of the outward business of the alpha-beit-house of theory. and mattan-givingiah betweenner of micha-who-here betweenner of zabdi, betweenner of asaph-add-collect, was the principal to begin the thanks in prayer: and bakkuk-bottleiah the second among his brethren, and abda-worker betweenner of shamua-hear, betweenner of galal-roll, betweenner of jeduthun-hand. all the levite-joins in the perfected city were two hundred fourscore and four. moreover the porters, akkub-foot-print-lewdness, talmon-furrow, and their brethren that kept the gates, were an hundred seventy and two. and the residue of immersed-to-theory-israel, of the darkener-server, and the levite-joins, were in all the cities of judah-know-hand, every one in his inheritance. but the nethinimgivens dwelt in ophel-tower-darkness-small-white-cloud: and ziha-brightness-drought and gispa were over the nethinims-givens. the overseer also of the levite-joins at jerusalem-cast-complete was uzzi-goat betweenner of bani-between-me, betweenner of hashabiah-account, betweenner of mattan-givingiah, betweenner of micha-who-here of the child-betweeners of asaph-add-collect, the singers were over the business of the alpha-beit-house of theory. for it was the king's directive concerning them, that a certain portion should be for the singers, due forevery day. and pethahiah-openingio betweenner of meshezabel-stable-unto, of child-betweeners of zerah-

shine between of judah-know-hand, was at the king's hand in all matters concerning the with-mum, and for the villages, with their fields, some of child-betweeners of judah-know-hand dwelt at kirjatharba-city-of-four, and in the villages thereof, and at dibon-slander, and in the villages thereof, and at jekabzeel, and in the villages thereof, and at jesua-yeah-secure, and at moladah-born, and at bethphelet, and at hazarshual-yard-fox, and at beersheba-well-of-satiated-seven, and in the villages thereof, and at ziklag-sketch, and at mekonah, and in the villages thereof, and at enrimmon, and at zareah, and at jarmuth-high-death, zanoah-abandoned, adullam-until-why, and in their villages, at lachish-strike, and the fields thereof, at azekah, and in the villages thereof, and they dwelt from beersheba-well-of-satiated-seven unto the valley of hinnom-doze. child-betweeners also of benjamin-righthand-child from geba-small-hill dwelt at michmash-withered, and aija, and bethel-house-unto, and in their villages, and at anathoth-replies, nob-grow ananiah-loadio, hazor-yard, ramah-high-region, gittaim-gagging, hadid-rejoicing-sharp, zeboim-swollen, neballat, lod-nativity and ono-grief-strength, the valley of craftsmen. and of the levite-joints were divisions in judah-know-hand, and in benjamin-righthand-child. now these are the darkener-server and the levite-joints that went up with zerubbabel-seed-pressed-out-of-babel between of shealtiel-ask-towards, and jesua-yeah-secure: seraiah-minister-immersedio, jeremiah-high-oyeah, ezra-help, amariah-sayio, malluch-moloch-king, hattush-forsaking-sin, shechaniah-neighbors, rehum-merciful, meremoth-place-of-highs, iddo-up-to, ginnetho, abijah-fatherio, miamin-sign, maadiah, bilgah-in-her-log, shemaiah-heario, and joiarib-io-fight, jedaiah-hand-knowledge, sallu-exaltation-basket, amok-deep, hilkiyah-partio, jedaiah-hand-knowledge. these were the chief of the darkener-server and of their brethren in the days of jesua-yeah-secure. moreover the levite-joints: jesua-yeah-secure, binnui-built, kadmil-antiquity-rising-unto, sherebiah-heat-waveio, judah-know-hand, and mattan-givingiah, which was over the thanks, he and his brethren. also bakkuk-bottleiah and unni-poor-answer, their brethren, were over against them in the watches. and jesua-yeah-secure begat joiakim-setup-io, joiakim-setup-io also begat eliasib-theory-answer, and eliasib-theory-answer begat joiada-know, and joiada-know begat jonathan-yo-given, and jonathan-yo-given begat jaddua-know. and in the days of joiakim-setup-io were darkener-server, the chief of the fathers: of seraiah-minister-immersedio, meraiiah; of jeremiah-high-oyeah, hananiah-graceful; of ezra-help, meshullam-complete; of amariah-sayio, jehohanan-aeiou-io-graceful-graceful; of melicu, jonathan-yo-given; of sheba-comeingnah, joseph-add-increase; of fishing-net-harim, adna-softener; of meraioth-spatula, helkai-partial; of iddo-up-to, zechariah-rememberio; of ginnethon-garden, meshullam-complete; of abijah-fatherio, zichri-my-male; of miniamin-from-right-hand, of moadiah-untilio, piltai-emit; of bilgah-in-her-log, shamua-hear; of shemaiah-heario, jehonathan-yeahoh-given; and of joiarib-io-fight, mattenai-waist-give; of jedaiah-hand-knowledge, uzzi-goat of sellai-my-basket, kallai-my-lightweight; of amok-deep, eber-pass; of hilkiyah-partio, hashabiah-account; of jedaiah-hand-knowledge, nethaneel-given-unto. the levite-joints in the days of eliasib-theory-answer, joiada-know, and johanah-yeah-graceful, and jaddua-know, were recorded chief of the fathers: also the darkener-server, to the king of darius-demand the persia-split-spreadn. the child-betweeners of levi-join the chief of the fathers, were written in the the book of the days, even until the days of johanah-yeah-graceful between of eliasib-theory-answer. and the chief of the

levite-joints: hashabiah-account, sherebiah-heat-waveio, and jesua-yeah-secure between of kadmil-antiquity-rising-unto, with their brethren over against them, to rave and to give thanks, according to the directive of david-dude the man of theory, ward over against ward. mattan-givingiah, and bakkuk-bottleiah, obadiah-work-theio, meshullam-complete, talmon-furrow, akkub-foot-print-lewdness, were porters keeping the ward at the thresholds of the gates. these were in the days of joiakim-setup-io between of jesua-yeah-secure, between of jozadak-right-io, and in the days of nehemiah-comfortio the governor, and of ezra-help the darkener-server the story-writer. and at the init of the wall of jerusalem-cast-complete they sought the levite-joints out of all their places, to bring them to jerusalem-cast-complete, to keep the init with gladness, both with thankss, and with singing, with cymbals, psalteries, and with harps. and the child-betweeners of the singers added themselves together, both out of the plain country round about jerusalem-cast-complete, and from the villages of netophathi; also from the house of gilgal-roll, and out of the fields of geba-small-hill and azmaveth-laziness: for the singers had build-between them villages round about jerusalem-cast-complete. and the darkener-server and the levite-joints purified themselves, and purified the with-mum, and the gates, and the wall. then i brought up the princes of judah-know-hand upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate: and after them went hoshaiiah-secureio, and half of the princes of judah-know-hand, and azariah-helpio, ezra-help, and meshullam-complete, judah-know-hand, and benjamin-righthand-child, and shemaiah-heario, and jeremiah-high-oyeah, and certain of the darkener-server' child-betweeners with trumpets; namely, zechariah-rememberio between of jonathan-yo-given, between of shemaiah-heario, between of mattan-givingiah, between of michaiah-who-i-o, between of zakur-remember, between of asaph-add-collect: and his brethren, shemaiah-heario, and azarael-help-unto, milalai-wording, gilalai-roll, maai, nethaneel-given-unto, and judah-know-hand, hanani-graceful with the musical instruments of david-dude the man of theory, and ezra-help the story-writer before them. and at the fountain gate, which was over against them, they went up by the stairs of the city of david-dude, at the going up of the wall, above the house of david-dude, even unto the water gate eastward. and the other company of them that gave thanks went over against them, and i after them, and the half of the with-mum upon the wall, from beyond the tower of the furnaces even unto the broad wall; and from above the gate of ephraim-gray-fruitful, and above the old gate, and above the fish gate, and the tower of hananeel-theory-grace-graceful, and the tower of meah-hundred, even unto the sheep gate: and they stood still in the prison gate. so stood the two companies of them that gave thanks in the alpha-beit-house of theory, and i, and the half of the governors with me: the darkener-server; eliakim-theory-realization, maseiah-doio, miniamin-from-right-hand, michaiah-who-i-o, elioenai-theory-io-my-eyes, zechariah-rememberio, and hananiah-graceful, with trumpets; and maseiah-doio, and shemaiah-heario, and eleazar-theory-stop, and uzzi-goat and jehohanan-aeiou-io-graceful-graceful, and malchijah-moloch-kingio, and elam-world-youth, and ezer-constrained. and the singers sang loud, with jezzrahiah their overseer. also that day they cboffered great butchers, and rejoiced: for theory had made them rejoice with great joy: the women also and children rejoiced: so that the joy of jerusalem-cast-complete was heard even afar off. and at that time were some appointed

over the chambers for the treasures, for the highs, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the drops-of-teaching for the darkener-server and levite-joins: for judah-know-hand rejoiced for the darkener-server and for the levite-joins that waited. and both the singers and the porters kept the ward of their theory, and the ward of the purification, according to the directive of david-dude, and of solomon-complete his child-betweenner for in the days of david-dude and asaph-add-collect of old there were chief of the singers, and song-immerseds of praise and thanks unto theory. and all immersed-to-theory-israel in the days of zerubbabel-seed-pressed-out-of-babel, and in the days of nehemiah-comfortio, gave the portions of the singers and the porters, every day his portion: and they perfected perfected things unto the levite-joins; and the levite-joins perfected them unto child-betweenners of aaron-box. on that day they read in the book of mose-draw-out in the audience of the with-mum; and therein was found written, that the ammon-withite and the moab-from-fatherite should not come into the witness-until of theory world; because they met not child-betweenners of immersed-to-theory-israel with bread and with water, but hired baalam-swallow against them, that he should curse them: howbeit our theory turned the curse into a knee-pooling. now it came to pass, when they had heard the drops-of-teaching that they separated from immersed-to-theory-israel all the mixed multitude. and before this, eliasib-theory-answer the darkener-server having the oversight of the chamber of the house of our theory, was allied unto tob-goodiah: and he had prepared for him a great chamber, where aforetime they laid the rest-absorbers, the white-frankincense, and the items, and the tithes of the corn, the new wine, and the oil, which was directed to be given to the levite-joins, and the singers, and the porters; and the highs of the darkener-server. but in all this time was not i at jerusalem-cast-complete: for in the two and thirtieth year of artaxerxes-silence-light-fervent-spoil king of babylon-mix-wear-out came i unto the king, and after certain days obtained i leave of the king: and i came to jerusalem-cast-complete, and understood of the visual that eliasib-theory-answer did for tob-goodiah, in preparing him a chamber in the courts of the alpha-beit-house of theory. and it grieved me sore: therefore i cast forth all the household items to tob-goodiah out of the chamber. then i directed, and they cleansed the chambers: and thither brought i again the items of the alpha-beit-house of theory, with the rest-absorber and the white-frankincense. and i perceived that the portions of the levite-joins had not been given them: for the levite-joins and the singers, that did the work, were fled every one to his field. then contended i with the governors, and said, why is the alpha-beit-house of theory forsaken? and i gathered them together, and set them in their place. then brought all judah-know-hand the tithe of the corn and the new wine and the oil unto the stores. and i made treasurers over the stores, shelemiah-completeio the darkener-server and zadok-right the story-writer, and of the levite-joins, pedaiiah-redemption: and next to them was hanan-grace-camp betweenner of zakur-remember, betweenner of mattan-givingiah: for they were counted sticking-withful, and their office was to distribute unto their brethren. remember me, o my theory, concerning this, and wipe not out my good deeds that i have done for the house of my theory, and for the offices thereof. in those days saw i in judah-know-hand 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 jerusalem-cast-complete on the seventh day: and i testified against them

in the day wherein they sold victuals. there dwelt men of tyre-rock-narrow-create also therein, which brought fish, and all manner of ware, and sold on the seventh unto child-betweenners of judah-know-hand, and in jerusalem-cast-complete. then i contended with the nobles of judah-know-hand, and said unto them, what visual thing is this that ye do, and profane the seventh day? did not your fathers thus, and did not our theory bring all this visual upon us, and upon this city? yet ye bring more wrath upon immersed-to-theory-israel by profaning the seventh. and it came to pass, that when the gates of jerusalem-cast-complete began to be dark before the seventh, i directed that the gates should be shut, and charged that they should not be opened till after the seventh: and some of my servants set i at the gates, that there should no burden be brought in on the seventh day. so the merchants and sellers of all kind of ware lodged without jerusalem-cast-complete once or twice. then i testified against them, and said unto them, why lodge ye about the wall? if ye do so again, i will lay hands on you. from that time forth came they no more on the seventh. and i directed the levite-joins that they should cleanse themselves, and that they should come and keep the gates, to perfect the seventh day. remember me, o my theory, concerning this also, and spare me according to the greatness of thy mercy. in those days also saw i jews-hand-know that had married women of ashdod-fire-plunder, of ammon-with, and of moab-from-father: and their child-betweenners stringed half in the speech of ashdod-fire-plunder, and could not speak in the jews-hand-know language, but according to the language of each with-mum. and i contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by theory, saying, ye will not give your daughters unto your child-betweenners, nor take their daughters unto your child-betweenners, or for yourselves. did not solomon-complete king of immersed-to-theory-israel miss by these things? yet among many nations was there no king like him, who was beloved of his theory, and theory made him king over all immersed-to-theory-israel: nevertheless even him did outlandish women cause to miss will we then hearken unto you to do all this great visual, to transgress against our theory in marrying strange-substantial women? and one of the child-betweenners of joiaa-know, betweenner of eliasib-theory-answer the high darkener-server was son in law to sanballat-bramble-bush the horonite-anger-liberty: therefore i chased him from me. remember them, o my theory, because they have ceased the darkener-serverhood, and the covenant of the darkener-serverhood, and of the levite-joins. thus cleansed i them from all strangers, and appointed the wards of the darkener-server and the levite-joins, every one in his business; and for the wood nearin, at times appointed, and for the firstfruits. remember me, o my theory, for good.

adam-earth-blood-man sheth-drink-put enos-manh, kenan-nest, mahalaleel-rave-unto, jered-go-down, henoah-init-train, methuselah-his-death-shall-send, lamech-fool, noah-rest, shem-there-name ham-hot and japheth-beautiful. the child-betweeners of japheth-beautiful; gomer-final, and magog-from-roof, and madai-every, and greece-mud-javan, and tubal-world, and meshech-duration, and tiras-corn. and the child-betweeners of gomer-final; ashchenaz-fire-as-hawk, and riphath-cowshed, and togarmah-produced. and the child-betweeners of greece-mud-javan; elishah-theory-kneading, and tarshish-cypress-cedar, kittim-stains, and dodanim-nipple-dudes. the child-betweeners of ham-hot cush-spindle and egypt-narrows-create-mizraim, put, and canaan-buy and the child-betweeners of cush-spindle seba-grandpa, and havilah-cake-sick, and sabta-grandmother, and raamah-thunder-mane, and sabtecha-grandmother. and the child-betweeners of raamah-thunder-mane; sheba-coming, and dedan-breast-discuss. and cush-spindle begat nimrod-rebellious: he began to be mighty upon the land. and egypt-narrows-create-mizraim begat ludim-birth, and ananim-grapes, and lehabim-blades, and naphthuhim-open, and pathrusim-solutions, and casluhim-as-forgiveness, (of whom came the palestinian-invade-grieves), and capthorim-knot. and canaan-buy begat zidon-side-by-side his firstborn, and heth-bold, the jebusite-trampler also, and the amorite-talker, and the girgashite-mud-drag, and the hivite-experience, and the araktie-ground, and the sinite-bush, and the arvadite-bronze, and the zemarite-wool, and the hamathite-heat. the child-betweeners of shem-there-name elam-world-youth, and assyria-pine-song-immersed, and arpakshad-breast, and lud-frozen-hail, and syria-high-aram, and uz-geese and hul-sand and gether-loosened-winepress, and meshech-duration. and arpakshad-breast begat shelah-pulled-out, and shelah-pulled-out begat eber-pass. and unto eber-pass were born two child-betweeners: the name-there of the one was peleg-divided; because in his days the land was divided: and his brother's name-there was joktan-little. and joktan-little begat almodad-measured-mute, and sheleph-stubble, and hazarmaveth-yard-death, and jerahmoon hadoram-their-generation also, and uzal-used-up, and diklah-her-palm, and ebal-mourning, and abimaiel-my-father-from-unto, and sheba-coming, and ophir-ash, and havilah-cake-sick, and jobab-crying. all these were the child-betweeners of joktan-little. shem-there-name arpakshad-breast, shelah-pulled-out, eber-pass, peleg-divided, reu-see-buddy serug-immersed-moment, nahor-snore, terah-effort, abram-wing-organ-boner; the same is abraham-their-wing-organ. the child-betweeners of abraham-their-wing-organ; isaac-laugh, and ishmael-theory-hears. these are their generations: the firstborn of ishmael-theory-hears, nebaioth-prophecies; then kedar-pottery, and unto-slander, and mibsam-fragrance, mishma-from-hearing, and dumah-similar, massa-load, hadad-thunder and tema-right jetur-column, naphish-mental, and kedemah-progress. these are the child-betweeners of ishmael-theory-hears. now the child-betweeners of keturah-complain, abraham-their-wing-organ's concubine: she bare zimran-their-singer, and jokshan-straw, and medan-place-of-court, and midian-discuss-court, and ishbak-kiss, and shuah-talk. and the child-betweeners of jokshan-straw; sheba-coming, and dedan-breast-discuss. and the child-betweeners of midian-discuss-court; ephah-tired, and epher-dust, and henoah-init-train, and abida-father-hand-know, and eldaah-theory-knows. all these are the child-betweeners of keturah-complain. and abraham-their-wing-organ begat isaac-laugh. the child-betweeners of isaac-laugh; esau-do and immersed-to-theory-israel. the child-betweeners

of esau-do; eliphaz-my-theory-gold, reuel-watch-unto, and jeush-wain-moth, and jaalam-disappear, and korah-bald-ice. the child-betweeners of eliphaz-my-theory-gold; teman-south, and omah-speech, zephi-watch, and gatam-arrive, kenaz-like-a-hawk, and timna-prevent and amalek-labour-king. the child-betweeners of reuel-watch-unto; nahat-landed, zerah-shine, shamah-her-name, and mizah-from-this. and the child-betweeners of seir-hair-style; lotan-covering, and shobal-trail, and zibeon-crayon, and anah-answer, and dishon-fertilize and ezar-constrain-collect, and dishan-fertilize. and the child-betweeners of lotan-covering; hori-my-hole, and homam-they: and timna-prevent was lotan-covering's sister. the child-betweeners of shobal-trail; alian-on, and manahath-absorber, and ebal-mourning, shephi-smooth-mouth, and onam-potency. and the child-betweeners of zibeon-crayon; aiah-buzzard, and anah-answer. the child-betweeners of anah-answer; dishon-fertilize and the child-betweeners of dishon-fertilize amram-people-high, and eshan-buttocks, and ithra-lookn, and cheran-anger. the child-betweeners of ezer-constrained; bilhan-wear-out, and zavan-vast, and jakan-snake. the child-betweeners of dishan-fertilize; uz-geese and aran-pine. now these are the kings that kinged in the land of edom-man-red before any king kinged over child-betweeners of immersed-to-theory-israel; belaswallow betweener of beor-burn: and the name-there of his city was dinhabah-lets-discuss. and when belaswallow was dead, jobab-crying betweener of zerah-shine of bozrah-in-trouble kinged in his stead. and when jobab-crying was dead, husham-rain of the land of the teman-southites kinged in his stead. and when husham-rain was dead, hadad-thunder betweener of bedad-alone, which smote midian-discuss-court in the field of moab-from-father, kinged in his stead: and the name-there of his city was avith-convulsion. and when hadad-thunder was dead, samlah-dress of masrekah-from-her-whistle kinged in his stead. and when samlah-dress was dead, shaul-lent of rehoboth-wide-area by the river kinged in his stead. and when shaul-lent was dead, baalhanan-owner-deals-kindly betweener of achbor-mouse kinged in his stead. and when baalhanan-owner-deals-kindly was dead, hadad-thunder kinged in his stead: and the name-there of his city was pai; and his woman's name-there was theory-from-proper, the daughter-housa of matred-nuisance, the daughter-housa of mezahab-from-gold. hadad-thunder died also. and the dukes of edom-man-red were; duke timnah-prevent, duke aliah-on-up, duke jetheth-give, duke aholibamah-my-tent-in-what, duke elah-terebinth-towards, duke pinon-catch-off, duke kenaz-like-a-hawk, duke teman-south, duke mibzar-fortress, duke magdiel-sweetness-unto, duke iram-their-city. these are the dukes of edom-man-red. these are the child-betweeners of immersed-to-theory-israel; reuben-see-child, simeon-hear-home, levi-join and judah-know-hand, issachar-hire-wage, and zebulun-garbage-fertile, dan-discuss-court joseph-add-increase, and benjamin-righthand-child, naphtali-cunning-twist, gad-tell-luck and asher-happy-confirm. the child-betweeners of judah-know-hand; er-awake and onan-trouble-vigor, and shelah-pulled-out: which three were born unto him of the daughter-housa of shua-cry-out the canaanite-buys. and er-awake the firstborn of judah-know-hand, was visual in the sight of vowelmovement-io-yeah; and he slew him. and tamar-date-palm his daughter in law bore him pharez-break and zerah-shine. all the child-betweeners of judah-know-hand were five. the child-betweeners of pharez-break; hezron-court-yard, and hamul-compassion. and the child-betweeners of zerah-shine; zimri-my-songster, and ethan-strong and heman-trusted, and calcol-provide-for, and dara-generation:

five of them in all. and the child-betweeners of carmi-my-wineyard; achar-trouble, the troubler of immersed-to-theory-israel, who misappropriated the fishernet-boycott. and the child-betweeners of ethan-strong azariah-helpio, the child-betweeners also of hezron-courttyard, that were born unto him; jerahmeel-womb-mercy-unto, and ram, and chelub-cageai. and ram begat aminadab-my-people-contribute; and aminadab-my-people-contribute begat nahshon-pioneer, prince of child-betweeners of judah-know-hand; and nahshon-pioneer begat salma-complete, and salma-complete begat boaz-in-goat-strength, and boaz-in-goat-strength begat obed-worker and obed-worker begat jesse-secure, and jesse-secure begat his firstborn eliab-my-theory-dad, and abinadab-my-dad-contribute the second, and shimma-hear the third, nethaneel-given-unto the fourth, raddai-rule-come-down the fifth, ozem-fast-eagerness the sixth, david-dude the seventh: whose sisters were zeruah-his-shapeio, and abigail-father-age-joy. and the child-betweeners of zeruah-his-shapeio; abishai-dad-secure, and joab-yo-dad, and asahel-do-towards, three. and abigail-father-age-joy bare amasa-with-burden: and the father of amasa-with-burden was jether-remainder the ishmeelite-hear-unto. and caleb-dog-as-heart betweener of hezron-courttyard begat child-betweeners of azubah-neglect his woman, and of jerioth-sheets: her child-betweeners are these; jeshur-straight, and shobab-naughty-mischief, and ard-descending-bronzeon. and when azubah-neglect was dead, caleb-dog-as-heart took unto him ephrath-gray-fruitful, which bare him hur-small-place-prince and hur-small-place-prince begat hur-small-place-prince and hur-small-place-prince begat bezaleel-onion-unto. and afterward hezron-courttyard went in to the daughter-housa of machir-recognize the father of gilead-roll-untill, whom he married when he was threescore years old; and she bare him segub-in-error-greatness. and segub-in-error-greatness begat jair-glow, who had three and twenty cities in the land of gilead-roll-untill. and he took geshur-bridge, and syria-high-aram, with the towns of jair-glow, from them, with kenat-elegy, and the towns thereof, even threescore cities. all these belonged to the child-betweeners of machir-recognize the father of gilead-roll-untill. and after that hezron-courttyard was dead in caleb-dog-as-heartephrahah, then abiah-my-dadio hezron-courttyard's woman bare him ashur-fire-hole the father of tekoa-stuck. and the child-betweeners of jerahmeel-womb-mercy-unto the firstborn of hezron-courttyard were, ram the firstborn, and bunah-builder, and oren-pine, and ozem-fast-eagerness, and ahijah-my-broio. jerahmeel-womb-mercy-unto had also another woman, whose name-there was atarah-crown; she was the mother of onam-potency. and the child-betweeners of ram the firstborn of jerahmeel-womb-mercy-unto were, maaz-of-wood, and jamin-righthand, and eker-futile. and the child-betweeners of onam-potency were, shammai-my-name, and jada-know-hand. and the child-betweeners of shammai-my-name; nadab-volunteer and abishur-father-align. and the name-there of the woman of abishur-father-align was abihail-my-father-force, and she bare him abhan-brother-between, and molid-beget. and the child-betweeners of nadab-volunteer; seled-shy-away-from, and appaim-noses: but seled-shy-away-from died without child-betweeners. and the child-betweeners of appaim-noses; ishi-my-man. and the child-betweeners of ishi-my-man; sheshan-tooth. and child-betweeners of sheshan-tooth; ahlai-my-tent. and the child-betweeners of jada-know-hand the brother of shammai-my-name; jether-remainder, and jonathan-yo-given: and jether-remainder died without child-betweeners. and the child-betweeners of jonathan-yo-given; peleth-fallen, and zaza-get-out. these were the child-betweeners of jerahmeel-

womb-mercy-unto. now sheshan-tooth had no child-betweeners, but child-betweenas, and sheshan-tooth had a worker, an egypt-narrows-create-mizraimian, whose name-there was jarha-shed. and sheshan-tooth gave his daughter-housa to jarha-shed his worker to woman; and she bare him attai-time and attai-time begat natan-given, and natan-given begat zabad-dowry, and zabad-dowry begat ephal-dark, and ephal-dark begat obed-worker and obed-worker begat jehu-yeah-he and jehu-yeah-he begat azariah-helpio, and azariah-helpio begat helez-extract, and helez-extract begat eleasah-theory-do, and eleasah-theory-do begat sisamai-horse-fragrant-spice, and sisamai-horse-fragrant-spice begat willum, and willum begat jekamiah, and jekamiah begat elishamah-my-theory-hear. now the child-betweeners of caleb-dog-as-heart the brother of jerahmeel-womb-mercy-unto were, mesha-load his firstborn, which was the father of ziph-bristle; and the child-betweeners of mareshah-from-her-head the father of hebron-friend-joy. and the child-betweeners of hebron-friend-joy; korah-bald-ice, and tappuah-apple, and rekem-weave, and shema-hear and shema-hear begat raham-womb, the father of jorkoam-flatten: and rekem-weave begat shammai-my-name. and betweener of shammai-my-name was maon-residence: and maon-residence was the father of bethzur-house-rock-create. and ephah-tired, caleb-dog-as-heart's concubine, bare haran-conceived-gladness, and moza-exit, and gazez-trimmed: and haran-conceived-gladness begat gazez-trimmed. and the child-betweeners of jehadai-jewish; regem-mortarman, and jotham-yeah-perfect, and gesham-approach, and pelet-output, and ephah-tired, and shaaph-flew. maachah-squeeze, caleb-dog-as-heart's concubine, bare sheber-fraction, and tirhanah-grace. she bare also shaaph-flew the father of madmannah-bloodshed, sheva the father of machbenah-hairpin, and the father of gibeah-hill: and the daughter-housa of caleb-dog-as-heart was achsa-adorned. these were the child-betweeners of caleb-dog-as-heart betweener of hur-small-place-prince the firstborn of ephrathah-gray-fruitful; shobal-trail the father of kirjath-jearim-forests-city. salma-complete the father of bethlehem-bread-house, hareph the father of beth-gader-fence-house. and shobal-trail the father of kirjath-jearim-forests-city had child-betweeners; haroeh-view, and half of the manahethites-gift-guide. and the families of kirjath-jearim-forests-city; the ithrite-permits, and the puhites-pussy, and the shumathites-put, and the mishraites-spectrum; of them came the zareathites-wasp, and the eshtaulites-wife-unto, the child-betweeners of salma-complete; bethlehem-bread-house, and the netophathite-drippeds, atarat-decorate-crown, the house of joab-yo-dad, and half of the manahethites-gift-guide, the zorites-wasp. and the families of the story-writers which dwelt at jabez-mud-falcoon; the tirathites-warning, the shimeath-hearites, and suchathites-falling. these are the kenites-nest-buy that came of hemath-hot, the father of the house of rechab-vehicle. now these were the child-betweeners of david-dude, which were born unto him in hebron-friend-joy; the firstborn ammon-amen-artist, of ahinoam-my-brother-pleasant the jezeel-sow-toitess; the second daniel-my-court-towards, of abigail-father-age-joy the carmel-damp-unripe-grainitess: the third, absalom-father-complete betweener of maachah-squeeze the daughter-housa of talmai-furrow king of geshur-bridge: the fourth, adonijah-my-lord-baseio betweener of haggi-my-holidayth: the fifth, shephathiah-judgeio of abital-father-dew: the sixth, ithream-angrly by eglah-carriage his woman. these six were born unto him in hebron-friend-joy; and there he kinged seven years and six months: and in jerusalem-cast-complete he kinged thirty and three years. and these were born unto him

in jerusalem-cast-complete; shimea-hear, and shobab-naughtiness-mischief, and natan-given, and solomon-complete, four, of bath-aged-daughtershua the daughter-housa of ammiel-theory-my-with: ibhar-choose also, and elishama-my-theory-hear, and eliphelet-theory-emit, and nogah-shine-venus, and nepheg-expired, and japhia-fie, and elishama-my-theory-hear, and eliada-theory-know, and eliphelet-theory-emit, nine. these were all the child-betweeners of david-dude, beside the child-betweeners of the concubines, and tamar-date-palm their sister. and solomon-complete's child-betweener was rehoboam-wide-people, abijah-fatherio his child-betweener asa-ride his child-betweener jehoshaphat-oh-yeah-decide his child-betweener joram-yo-high his child-betweener ahaziah-gripio his child-betweener joash-give-up his child-betweener amaziath-adoptio his child-betweener azariah-helphio his child-betweener jotham-yeah-perfect his child-betweener ahaz-grip his child-betweener hezekiah-strong-ohio his child-betweener manasseh-sleep-forget his child-betweener amon-mum-training his child-betweener josiah-despairio his child-betweener and the child-betweeners of josiah-despairio were, the firstborn johanah-yeah-graceful, the second jehoiakim-yeahoh-get-up, the third zedekiah-that's-rightio, the fourth willum. and the child-betweeners of jehoiakim-yeahoh-get-up: jeconiah-beat-io his child-betweener zedekiah-that's-rightio his child-betweener and the child-betweeners of jeconiah-beat-io: assir-prisoner, salathiel-ask-unto his child-betweener malchiram-king-high also, and pedaiah-redemption, and shen-toothazar, jecamiah-get-upio, hoshama-hear, and nedabiah-contributeio. and the child-betweeners of pedaiah-redemption were, zerubbabel-seed-pressed-out-of-babel, and shimei-hear: and the child-betweeners of zerubbabel-seed-pressed-out-of-babel: meshullam-complete, and hananiah-gracefulio, and sheolmi-my-completionth their sister: and hashub-importantah, and ohel-tent, and berechiah-knee-bless, and hasadiah-kindnessio, jushabhesed-return-kindness, five. and the child-betweeners of hananiah-gracefulio: pelatiah-output-io, and jesaiiah-secureio: the child-betweeners of repahiah-weakio, the child-betweeners of obadiah-work-theio, the child-betweeners of shechaniah-neighbors. and the child-betweeners of shechaniah-neighbors: shemaiah-heario: and the child-betweeners of shemaiah-heario: hattush-forsaking-sin, and igeal-free, and bariah-in-smell, and neariah-boyio, and shaphat-lip-crisis, six. and the child-betweeners of neariah-boyio: elioenai-theory-io-my-eyes, and hezekiah-strong-ohio, and azrikam-get-up-help, three. and the child-betweeners of elioenai-theory-io-my-eyes were, hodaiah-echo-acknowledgeio, and eliashib-theory-answer, and pelaiiah-wonderio, and akkub-foot-print-lewdness, and johanah-yeah-graceful, and dalaiah-raiseio, and anani, seven. the child-betweeners of judah-know-hand: pharez-break, hezron-courtyard, and carmi-my-wineyard, and hur-small-place-prince and shobal-trail. and reaiah-seeio betweener of shobal-trail begat jahath-come-in, and jahath-come-on begat ahumai-brother, and lahad-echo. these are the families of the zorathites-wasp-striped. and these were of the father of etam-sea-eagle; jezreel-sow-to, and ishmana-name-perhaps and idbash-honey: and the name-there of their sister was haeleponi-shadow-face: and peneul-turnings-to the father of gedor-fenced-restrain, and ezer-constrained the father of hushah-sense-hut. these are the child-betweeners of hur-small-place-prince the firstborn of ephratah-gray-fruital, the father of bethlehem-bread-house. and ashur-fire-hole the father of tekoa-stuck had two women, helah-sick and naarah-girl. and naarah-girl bare him ahuzam-grip, and hepher-dig-spy, and

temeni-count-belong, and haahashtari-explore-brother. these were the child-betweeners of naarah-girl. and the child-betweeners of helah-sick were, zereth-trouble, and jezoar-bleach, and ethnan-give-shovel. and coz-thorn begat anub-grape, and zobebah-turtle. and the families of aharhel-occur-other betweener of harum-mountain-high. and jabez-mud-falcon was more honorable than his brethren: and his mother called his name-there jabez-mud-falcon, saying, because i bare him with sorrow. and jabez-mud-falcon called on the theory of immersed-to-theory-israel, saying, oh that thou wouldest kneel-pool me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from visual, that it may not grieve me! and theory granted him that which he requested. and chelub-cage the brother of shuah-talk begat mehir-price, which was the father of eshton-fire-give. and eshton-fire-give begat bethrapha-weak-house, and paseah-stopskip, and tehinnah-station the father of ir-nahash-city-snake-guess. these are rechah-soft men. and the child-betweeners of kenaz-like-a-hawk: othniel-contemporary-to, and seraiah-minister-immersedio: and the child-betweeners of othniel-contemporary-to: hathath-cut. and meonothai-my-residence begat ophrah-ash-ore: and seraiah-minister-immersedio begat joab-yo-dad, the father of the valley of charashim-craftsmen-deaf; for they were craftsmen. and the child-betweeners of caleb-dog-as-heart betweener of jephuneh-turn; iru-his-city, elah-terebinth-towards, and naam-please-sing: and the child-betweeners of elah-terebinth-towards, even kenaz-like-a-hawk. and the child-betweeners of jehaleleel-rave-into; ziph-bristle, and ziph-bristleah, tiria-thrill, and asarel-confirm-bliss-into. and the child-betweeners of ezra-help were, jether-remainder, and mered-rebel, and epher-dust, and jalon-borrow-lend: and she bare miriam-bitter-merry, and shammai-my-name, and ishbah-praise-improve the father of eshtemoa-i-will-listen. and his woman jehudi-knowjah bare jered-go-down the father of gedor-fenced-restrain, and heber-friend the father of socho-shut-down, and jekuthiel-butt-into the father of zanoah-abandoned. and these are the child-betweeners of bithiah-her-daughter the daughter-housa of pharaoh-big-house which mered-rebel took. and the child-betweeners of his woman hodiaah-acknowledgeio the sister of naham-comfort, the father of keilah-community the garmite-bone-cause, and eshtemoa-i-will-listen the machathite-crush. and the child-betweeners of shimon-greasing were, amnon-amen-artist, and rinnah-sing-joy, benhanan-between-grace, and tilon-hanging. and the child-betweeners of ishi-my-man were, zoheth-separate, and benzoheth-child-separate. the child-betweeners of shelah-pulled-out betweener of judah-know-hand were, er-awake the father of lech-go, and laadah-to-witness the father of mareshah-from-her-head, and the families of the house of them that wrought fine linen, of the house of asheba-satiate-swear, and jokim-get-up, and the men of chozeba-as-wolf, and joash-give-up, and saraph-resin, who had the dominion in moab-from-father, and jashub-returnilehem. and these are ancient strings. these were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work. the child-betweeners of simeon-hear-home were, nemuel-sleep-into, and jamin-righthand, jarib-rival, zerah-shine, and shaul-lent: willum his child-betweener mibsam-fragrance his child-betweener mishma-from-hearing his child-betweener and the child-betweeners of mishma-from-hearing: hamuel-heat-into his child-betweener zachur-remember-sow his child-betweener shimei-hear his child-betweener and shimei-hear had sixteen child-betweeners and six child-betweenas: but his brethren had not many child-betweeners, neither did all their family

multiply, like to child-betweeners of judah-know-hand, and they dwelt at beersheba-well-of-satiated-seven, and moladah-born, and hazarshual-yard-fox, and at bilhah-good-times, and at ezem-his-wood-bone, and at tola-red-wormd, and at bethuel-his-house-unto, and at hormah-fishing-net, and at ziklag-sketch, and at beth-marcaboth-house-carriage-made-up-of, and hazar-susim-horse-yard, and at beth-birei-create-house, and at shaaraim-gates. these were their cities unto the king of david-dude. and their villages were, etam-sea-eagle, and ain-eye, rimmon-pomegranate, and tochen-design-beat, and ashan-smoke, five cities: and all their villages that were round about the same cities, unto lord-possess-goods these were their habitations, and their genealogy. and meshobab-playful, and jamlech-king, and joshah-secure, betweener of amaziah-adoption, and joel-yo-towards, and jehu-year-he betweener of josiah-returnio, betweener of seriah-minister-immersedio, betweener of asiel-do-unto, and elioenai-theory-io-my-eyes, and jaakobah-heel-back, and jeshoah-strollio, and asaiah-rideo, and adiel-until-unto, and jesimiel-put-unto, and benaiah-betweenio, and ziza-ledge between of shiphi, betweener of allon-oak, betweener of jedaiah-hand-knowledge, betweener of shimri-guard, betweener of shemaiah-heario; these mentioned by their names were princes in their families: and the house of their fathers increased greatly. and they went to the entrance of gedor-fenced-restrain, even unto the east side of the valley, to seek pasture-look-after for their flocks. and they found fat pasture-look-after and good, and the land was wide, and quiet, and peaceable; for they of ham-hot had dwelt there of old. and these written by name-there came in the days of hezekiah-strong-ohio king of judah-know-hand, and smote their tents, and the habitations that were found there, and destroyed them-fishnet unto this day, and dwelt in their rooms: because there was pasture-look-after there for their flocks. and some of them, even of the child-betweeners of simeon-hear-home, five hundred men, went to mount seir-hair-style, having for their captains pelatiah-output-io, and neariah-boyio, and rephaiah-weakio, and uzziel-my-courage-unto, the child-betweeners of ishi-my-man. and they smote the rest of the amalek-labour-kingites that were escaped, and dwelt there unto this day. now the child-betweeners of reuben-see-child the firstborn of immersed-to-theory-israel, (for he was the firstborn; but forasmuch as he ceased his father's bed, his birthright was given unto the child-betweeners of joseph-add-increase betweener of immersed-to-theory-israel: and the genealogy is not to be reckoned after the birthright. for judah-know-hand prevailed above his brethren, and of him came the chief governor; but the birthright was joseph-add-increase's:) the child-betweeners, i say, of reuben-see-child the firstborn of immersed-to-theory-israel were, hanoch-init-train, and pallu-wonder, hezron-courtward, and carmi-my-wineyard. the child-betweeners of joel-yo-towards; shemaiah-heario his child-betweener gog-roof-maximum his child-betweener shimei-hear his child-betweener micah-who's-coward his child-betweener reafia-seoio his child-betweener lord-possess-goods his child-betweener beerah-her-well his child-betweener whom tilgath-pilneser-fallen-fall-ban king of syria-pine-song-immersed carried away captive: he was prince of the reuben-see-childites. and his brethren by their families, when the genealogy of their generations was reckoned, were the chief, jeiel-yey-towards, and zechariah-rememberio, and belaswallow betweener of azaz-goat-strong, betweener of shema-hear between of joel-yo-towards, who dwelt in arcer-juniper-object, even unto nebo-at-him and baal-meon-proprietary-residence: and eastward he inhabited unto the entering in of the place-of-word-desert from the river euphrates-fruit-

cow: because their animal were multiplied in the land of gilead-roll-until. and in the days of saul-ask they did war with the hagar-migrateites, who fell by their hand: and they dwelt in their tents throughout all the east land of gilead-roll-until. and child-betweeners of gad-tell-luck dwelt over against them, in the land of bashan-at-tooth unto salchah-poor: joel-yo-untothe chief, and shapham the next, and jaanai-answer, and shaphat-lip-crisis in bashan-at-tooth and their brethren of the house of their fathers were, michael-who-like-unto, and meshullam-complete, and sheba-coming, and jorai-shoot, and jachan-snake, and zia-see-listen-learn, and heber-friend, seven. these are child-betweeners of abihail-my-father-force betweener of huri-hole, betweener of jaroh-moon, betweener of gilead-roll-until, betweener of michael-who-like-unto, betweener of jeshishai-six, betweener of jahdo-together, betweener of buz-scorn; ahi-my-brother betweener of abdi-my-workerel, betweener of guni-my-tint, chief of the house of their fathers. and they dwelt in gilead-roll-until in bashan-at-tooth and in her towns, and in all the plots of sharon-sing-watch, upon their borders. all these were reckoned by genealogies in the days of jotham-year-perfect king of judah-know-hand, and in the days of jeroboam-much-people king of immersed-to-theory-israel. the child-betweeners of reuben-see-child, and the gadites, and half the branch of manasseh-sleep-forget, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skillful in war, were four and forty thousand seven hundred and threescore, that went out to the war. and they did war with the hagar-migrateites, with jetur-column, and nephish, and nod-wander-moanab. and they were helped against them, and the hagar-migrateites were delivered into their hand, and all that were with them: for they cried to theory in the battle, and he was intreated of them; because they put their trust in him. and they took away their animal of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand. for there fell down many slain, because the war was of theory. and they dwelt in their steads until the captivity. and child-betweeners of the half branch of manasseh-sleep-forget dwelt in the land: they increased from bashan-at-tooth unto baal-hermon-proprietary-fishing-net and senir-meadow, and unto mount hermon-fishing-net. and these were the heads of the house of their fathers, even epher-dust, and ishi-my-man, and eliel-to-don't-unto, and azriel-help-unto, and jeremiah-high-ohyeah, and hodaviah-glorio, and jahdiel-together-unto, mighty men of valor, famous men, and heads of the house of their fathers. and they transgressed against the theory of their fathers, and went a feeding-whoring after the theory of the with-mum of the land, whom theory destroyed before them. and the theory of immersed-to-theory-israel stirred up breath of pul-bean-fall king of syria-pine-song-immersed and breath of tilgath-pilneser-fallen-fall-ban king of syria-pine-song-immersed and he carried them away, even the reuben-see-childites, and the gadites, and the half branch of manasseh-sleep-forget, and brought them unto halah-moist, and habor-splice, and hara-show, and to the river gozan-fleece-pass-by, unto this day. the child-betweeners of levi-join gershon-stranger, kohath-obedient-hope, and merari-bitter. and the child-betweeners of kohath-obedient-hope; amram-people-high, izhar-aperture, and hebron-friend-joy, and uzziel-my-courage-unto. and child-betweeners of amram-people-high; aaron-box, and mose-draw-out, and miriam-bitter-merry. the child-betweeners also of aaron-box; nadab-volunteer, and abihu-he-my-pa, eleazar-theory-stop, and itamar-with-palm. eleazar-theory-stop begat pinehas-mouth-attempt, pinehas-mouth-

attempt begat abishua-my-father-is-lord, and abishua-my-father-is-lord begat buki-skilled, and buki-skilled begat uzzi-goat and uzzi-goat begat zerah-shineiah, and zerah-shineiah begat meraioth-spatula, meraioth-spatula begat amariah-sayio, and amariah-sayio begat ahitub-my-bro-good, and ahitub-my-bro-good begat zadok-right, and zadok-right begat ahimaaz-my-brother-of-wood, and ahimaaz-my-brother-of-wood begat azariah-helpio, and azariah-helpio begat johanah-yeah-graceful, and johanah-yeah-graceful begat azariah-helpio, (he it is that executed the priest's office in the possibility-hall that solomon-complete built-between in jerusalem-cast-complete) and azariah-helpio begat amariah-sayio, and amariah-sayio begat ahitub-my-bro-good, and ahitub-my-bro-good begat zadok-right, and zadok-right begat willum, and willum begat hilkiah-partio, and hilkiah-partio begat azariah-helpio, and azariah-helpio begat seraiah-minister-immersedio, and seraiah-minister-immersedio begat jehozadak-io-is-right, and jehozadak-io-is-right went into captivity, when vowelmovement-io-yeah carried away judah-know-hand and jerusalem-cast-complete by the hand of nebuchadnezzar-bring-jug-guard. the child-betweeners of levi-join gershom-stranger, kohath-obedient-hope, and merari-bitter. and these be the names of the child-betweeners of gershom-stranger; libni-to-build-my-white, and shimei-hear. and the child-betweeners of kohath-obedient-hope were, amram-people-high, and izhar-aperture, and hebron-friend-joy, and uzziel-my-courage-unto. the child-betweeners of merari-bitter; mahli-forgive-sick, and mushi-my-draw. and these are the families of the levite-joins according to their fathers. of gershom-stranger; libni-to-build-my-white his child-betweener jahath-come-on his child-betweener zimmah-lewdness his child-betweener joah-yo-brother his child-betweener iddo-up-to his child-betweener zerah-shine his child-betweener jeaterai-site his child-betweener the child-betweeners of kohath-obedient-hope; aminadab-my-people-contribute his child-betweener korah-bald-ice his child-betweener assir-prisoner his child-betweener elkanah-theory-buy his child-betweener and ebiasaph-father-add his child-betweener and assir-prisoner his child-betweener tahat-under his child-betweener uriel-light-unto his child-betweener uzziyah-goat-strongio his child-betweener and shaul-lent his child-betweener and the child-betweeners of elkanah-theory-buy; amasa-with-burdeni, and ahimoth-brother-dead. as for elkanah-theory-buy: the child-betweeners of elkanah-theory-buy; zophai-viewer-nectar his child-betweener and nahat-landed his child-betweener eliab-my-theory-dad his child-betweener jeroham-mercy-womb his child-betweener elkanah-theory-buy his child-betweener and the child-betweeners of samuel-theory-hearing; the first-born vashni-tooth-two, and abiah-my-dadio. the child-betweeners of merari-bitter; mahli-forgive-sick, libni-to-build-my-white his child-betweener shimei-hear his child-betweener uzza-goat his child-betweener shimeah-hear his child-betweener haggi-my-holidayah his child-betweener asaiah-rideio his child-betweener and these are they whom david-dude set over the work of song-immersed in the alpha-beit-house of vowelmovement-io-yeah, after that the gather-box had rest. and they was immersed before the dwelling place of the proto-sinaitics-script-witness-until-due-tent with singing, until solomon-complete had built-between the alpha-beit-house of vowelmovement-io-yeah in jerusalem-cast-complete: and then they waited on their office according to their order. and these are they that waited with their child-betweeners. of the child-betweeners of the kohath-obedient-hopeites: heman-trusted a singer, between of joel-yo-towards, between of shemuel-

name-unto, between of elkanah-theory-buy, between of jeroham-mercy-womb, between of eliel-to-don't-unto, between of toah-weapon, between of zuph-nectar, between of elkanah-theory-buy, between of mahath-protest, between of amasa-with-burdeni, between of elkanah-theory-buy, between of joel-yo-towards, between of azariah-helpio, between of zephaniah-observe-coverio, between of tahat-under, between of assir-prisoner, between of ebiasaph-father-add, between of korah-bald-ice, between of izhar-aperture, between of kohath-obedient-hope, between of levi-join between of immersed-to-theory-israel. and his brother asaph-add-collect, who stood on his right hand, even asaph-add-collect between of berachiah, between of shimea-hear, between of michael-who-like-unto, between of baaseiah-doingio, between of malchiah-my-king-moloch, between of ethni-give, between of zerah-shine, between of adaiah-untilio, between of ethan-strong between of zimmah-lewdness, between of shimei-hear, between of jahath-come-on, between of gershom-stranger, between of levi-join and their brethren the child-betweeners of merari-bitter stood on the left hand: ethan-strong between of kish-ring-tinklei, between of abdi-my-worker, between of malluch-moloch-king, between of hashabiah-account, between of amaziah-adoptio, between of hilkiah-partio, between of amzi-courage-adopt, between of bani-between-me, between of shamer-guard, between of mahli-forgive-sick, between of mushi-my-draw, between of merari-bitter, between of levi-join their brethren also the levite-joins were appointed unto all manner of work of the dwelling of the alpha-beit-house of theory. but aaron-box and his child-betweeners uponed the butcher-place of the up-on, and on the butcher-place of incense, and were appointed for all the work of the place most perfected, and to out-of for immersed-to-theory-israel, according to all that mose-draw-out the worker of theory had directed. and these are the child-betweeners of aaron-box; eleazar-theory-stop his child-betweener pinchas-mouth-attempt his child-betweener abishua-my-father-is-lord his child-betweener buki-skilled his child-betweener uzzi-goat his child-betweener zerah-shineiah his child-betweener meraioth-spatula his child-betweener amariah-sayio his child-betweener ahitub-my-bro-good his child-betweener zadok-right his child-betweener ahimaaz-my-brother-of-wood his child-betweener now these are their dwelling places throughout their castles in their coasts, of the child-betweeners of aaron-box, of the families of the kohath-obedient-hopeites: for theirs was the lot. and they gave them hebron-friend-joy in the land of judah-know-hand, and the plots thereof round about it. but the fields of the city, and the villages thereof, they gave to calebdog-as-heart between of jephuneh-turn. and to the child-betweeners of aaron-box they gave the cities of judah-know-hand, namely, hebron-friend-joy, the city of refuge, and libnah-white-build with her plots, and jattir-loosen, and eshtemoa-i-will-listen, with her plots, and hilez-troops with her plots, debir-word-holy-of-holies with her plots, and ashan-smoke with her plots, and bethshemesh-house-sun-beadle with her plots: and out of the branch of benjamin-righthand-child; geba-small-hill with her plots, and alemeth-maiden-death with her plots, and anathoth-replies with her plots. all their cities throughout their families were thirteen cities. and unto the child-betweeners of kohath-obedient-hope, which were left of the family of that branch, were cities given out of the half branch, namely, out of the half branch of manasseh-sleep-forget, by lot, ten cities. and to the child-betweeners of gershom-stranger throughout their

families out of the branch of issachar-hire-wage, and out of the branch of asher-happy-confirm, and out of the branch of naphtali-cunning-twist, and out of the branch of manasseh-sleep-forget in bashan-at-tooth thirteen cities. unto the child-betweeners of merari-bitter were given by lot, throughout their families, out of the branch of reuben-see-child, and out of the branch of gad-tell-luck and out of the branch of zebulun-garbage-fertile, twelve cities. and child-betweeners of immersed-to-theory-israel gave to the levite-joins these cities with their plots. and they gave by lot out of the branch of child-betweeners of judah-know-hand, and out of the branch of child-betweeners of simeon-hear-home, and out of the branch of child-betweeners of benjamin-righthand-child, these cities, which are called by their names. and the residue of the families of the child-betweeners of kohath-obedient-hope had cities of their coasts out of the branch of ephraim-gray-fruitful. and they gave unto them, of the cities of refuge, shechem-shoulder in mount ephraim-gray-fruitful with her plots; they gave also gezer-cut-carrot with her plots, and jokmeam-get-up-people with her plots, and bethoron-house-of-wrath with her plots, and aijalon-ram-male-sheep with her plots, and gath-rimon-high-winepress with her plots: and out of the half branch of manasseh-sleep-forget; aner-candle with her plots, and bileam-swallow with her plots, for the family of the remnant of the child-betweeners of kohath-obedient-hope. unto the child-betweeners of gershom-stranger were given out of the family of the half branch of manasseh-sleep-forget, golan-wave-reveal in bashan-at-tooth with her plots, and ahstaroth-star-sex'n'war with her plots; and out of the branch of issachar-hire-wage; kadesh-dedicate with her plots, daberah-say with her plots, and ramoth-highs with her plots, and anem-load with her plots: and out of the branch of asher-happy-confirm; mash-drawal with her plots, and abdon-worked-them with her plots, and hukok-legislate-engrave with her plots, and rehob-wide with her plots; and out of the branch of naphtali-cunning-twist; kadesh-dedicate in galilee-rolling with her plots, and ham-hotmon with her plots, and towns-kirjathim with her plots. unto the rest of child-betweeners of merari-bitter were given out of the branch of zebulun-garbage-fertile, rimmon-pomegranate with her plots, tabor-tell with her plots: and on the other side jordan-its-going-down by jericho-moon-smell, on the east side of jordan-its-going-down, were given them out of the branch of reuben-see-child, bezer-ore in the place-of-word-desert with her plots, and jahzah-rush with her plots, kedemoth-advancement-old-days also with her plots, and mephaath-from-the-mouth with her plots: and out of the branch of gad-tell-luck ramoth-highs in gilead-roll-until with her plots, and mahanaim-camping with her plots, and heshbon-score-supposition with her plots, and jazer-help with her plots. now the child-betweeners of issachar-hire-wage were, tola-red-worm, and puah-cry, jashub-return, and shimrom-joy-song, four. and the child-betweeners of tola-red-worm; uzzi-goat and repahiah-weakio, and jeriel-shot-unto, and jahmai-my-life, and jibsam-in-name, and shemuel-name-unto, heads of their father's house, to wit, of tola-red-worm: they were valiant men of might in their generations; whose number was in the days of david-dude two and twenty thousand and six hundred. and the child-betweeners of uzzi-goat izrahiah-shineio: and the child-betweeners of izrahiah-shineio; michael-who-like-unto, and obadiah-work-theio, and joel-yo-towards, ishi-my-manah, five: all of them chief men. and with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many women and child-betweeners. and their brethren among all the families of issachar-hire-

wage were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand. the child-betweeners of benjamin-righthand-child; bela-swallow, and becher-young-male-camel, and jediael-know-unto, three. and the child-betweeners of bela-swallow; ezbon-finger, and uzzi-goat and uzziel-my-courage-unto, and jerimoth-highs, and iri-my-city, five; heads of the house of their fathers, mighty men of valor; and were reckoned by their genealogies twenty and two thousand and thirty and four. and the child-betweeners of becher-young-male-camel; zemira-trimming, and joash-give-up, and eliezir-my-theory-helps, and elioenai-theory-io-my-eyes, and omri-sheaf, and jerimoth-highs, and abiah-my-dadio, and anathoth-replies, and alameth-maiden. all these are the child-betweeners of becher-young-male-camel. and the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valor, was twenty thousand and two hundred. the child-betweeners also of jediael-know-unto; bilhan-wear-out: and the child-betweeners of bilhan-wear-out; jeush-wain-moth, and benjamin-righthand-child, and ehud-cherished, and chenaanah-merch, and zethan-olive, and tharshish-explore-marble, and ahishahar-brother-dawn. all these the child-betweeners of jediael-know-unto, by the heads of their fathers, mighty men of valor, were seventeen thousand and two hundred soldiers, fit to go out for war and battle. shuppim-moustache also, and khupim-innocent-shores, child-betweeners of ir-city and hushim-feeling, the child-betweeners of aher-other. the child-betweeners of naphtali-cunning-twist; jahziel-half-unto, and guni-my-tint, and jezer-my-creative-instinct, and willum, the child-betweeners of bilhah-good-times. the child-betweeners of manasseh-sleep-forget; ashriel-bliss-approve-unto, whom she bare: (but his concubine the syria-high-aramitess bare machir-recognize the father of gilead-roll-until: and machir-recognize took to woman the sister of khupim-innocent-shores and shuppim-moustache, whose sister's name-there was maachah-squeeze;) and the name-there of the second was zelophehad-whip-sharp: and zelophehad-whip-sharp had child-betweenas. and maachah-squeeze the woman of machir-recognize bare a child-betweener and she called his name-there peresh-horseman; and the name-there of his brother was sheresht-root; and his child-betweeners were ulam-hall-to and rakem-weave. and the child-betweeners of ulam-hall-to; bedan-in-discuss. these were the child-betweeners of gilead-roll-until, betweener of machir-recognize, betweener of manasseh-sleep-forget. and his sister ham-hotmoleketh bare ishod-man-feedback, and abiezir-my-father-help, and mahalah-disease. and the child-betweeners of shemida-know-my-name were, ahian-brother, and shechem-shoulder, and likhi-take, and aniam-i-people. and the child-betweeners of ephraim-gray-fruitful; shuthelah-damp-fresh, and bered-hail his child-betweener and tahat-under his child-betweener and eladah-theory-until his child-betweener and tahat-under his child-betweener and zabad-dowry his child-betweener and shuthelah-damp-fresh his child-betweener and ezer-constrained, and elead-theory-until, whom the men of gath-winepress that were born in that land slew, because they came down to take away their animal and ephraim-gray-fruitful their father mourned many days, and his brethren came to comfort him. and when he went in to his woman, she bright-conceived, and bare a child-betweener and he called his name-there beriah-grazing, because it went visual with his house. (and his daughter-housa was sherah-survivor, who built-between bethoron-house-of-wrath the nether, and the upper, and uzzen-sherah-ear-survivor.) and repah-weak was his child-betweener also reshaph-spark, and telah-salt his child-betweener and tahan-plead-station

his child-betweener laadan-refine his child-betweener amihud-with-my-glory his child-betweener elishama-my-theory-hear his child-betweener non his child-betweener jesua-year-secure his child-betweener and their possessions and habitations were, bethel-house-unto and the towns thereof, and eastward naaran-youth, and westward gezer-cut-carrot, with the towns thereof; shechem-shoulder also and the towns thereof, unto gaza-courage-goat and the towns thereof: and by the borders of child-betweeners of manasseh-sleep-forget, bethshean-house-where-to and her towns, taanach-cloud and her towns, megiddo-precious-thing and her towns, dor-generation-whorl and her towns. in these dwelt child-betweeners of joseph-add-increase betweener of immersed-to-theory-israel. the child-betweeners of asher-happy-confirm; imnah-summon, and isuah-give-equal, and ishuae-value-equal, and beriah-grazing, and serah-street their sister. and the child-betweeners of beriah-grazing; heber-friend, and malchiel-my-king-unto, who is the father of birzavith-fountain. and heber-friend begat japhlet-output, and shomer-keep, and hotham-seal, and shua-cry-out their sister. and the child-betweeners of japhlet-output; stopskip, and bimhal-in-thin, and ashvath-do. these are child-betweeners of japhlet-output. and the child-betweeners of shamer-guard; ahi-my-brother and roghah-talk-filled, jehubbah-fondness, and syria-high-aram. and the child-betweeners of his brother helem-dream; zophah-shouts, and imna-prevent, and shelesh-three, and amal-labor. the child-betweeners of zophah-shouts; suah-divert-tell, and harnepher-hole-break, and shual-fox, and beri-eat-clear, and imrah-pretension-gall, bezer-ore, and hod-feedback, and shamma-name-perhaps, and shilshah-three, and ithra-lookn, and beera-well-done. and the child-betweeners of jether-remainder; jephuneh-turn, and pispah-missed, and ara-see-curse and the child-betweeners of ulla-on-no; arah-host, and haniel-graceful-unto, and rezia-want. all these were child-betweeners of asher-happy-confirm, heads of their father's house, choice and mighty men of valor, chief of the princes. and the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men. now benjamin-righthand-child begat bela-swallow his firstborn, ashel-fire-not the second, and arahah-other the third, nohah-rest the fourth, and rapha-shelf the fifth. and the child-betweeners of belawallow were, addar-vow-hide, and gera-stranger, and abihu-he-my-pad, and abishua-my-father-is-lord, and naaman-with-them, and ahoah-brother-thistle, and gera-stranger, and shephuphan-rabbit, and huram-fishing-net. and these are the child-betweeners of ehud-cherished: these are the heads of the fathers of the inhabitants of geba-small-hill, and they removed them to manahath-absorber: and naaman-with-them, and ahiah-my-broio, and gera-stranger, he removed them, and begat uzza-goat, and ahihud. and shaharaim-dawn begat children in the country of moab-from-father, after he had sent them away; hushim-feeling and baara-fool-burn were his women. and he begat of hodesh-month-new his woman, jobab-crying, and zibia-deer, and mesha-load, and malcham-your-king-moloch, and jeuz-advice, and shachia-ornament, and mirma-fraud-high-region. these were his child-betweeners, heads of the fathers. and of hushim-feeling he begat abitub-father-good, and elpaal-theory-act. the child-betweeners of elpaal-theory-act; eber-pass, and misham-boring, and shamed-destroy, who built-between ono-grief-strength, and lod-nativity with the towns thereof: beriah-grazing also, and shema-hear who were heads of the fathers of the inhabitants of aijalon-ram-male-sheep, who drove away the inhabitants of gath-winepress and ahio-his-brother, shashak-kiss,

and jeremoth-high-level, and zebadiah-portionio, and arad-bronze, and ader-herd, and michael-who-like-unto, and ispah-compensate, and joha-brother, the child-betweeners of beriah-grazing; and zebadiah-portionio, and meshullam-complete, and hezeki-strong, and heber-friend, ishmerai-keep also, and jeziah-donkey, and jobab-crying, the child-betweeners of elpaal-theory-act; and jakim-fulfill, and zichri-my-male, and zabdai, and elienai-theory-answer, and zilthai-shade, and eliel-to-don't-unto, and adaiah-untillo, and beraiah-creatio, and shmrath-keep, the child-betweeners of shimhi-hear; and ishpan-rabbit, and heber-friend, and eliel-to-don't-unto, and abdon-worked-them, and zichri-my-male, and hanan-grace-camp and hananiah-gracefulio, and elam-world-youth, and antothijah-answerio, and iphedeiah-redeemio, and penuel-turnings-to, the child-betweeners of shashak-kiss; and shamsheraim-name-immerser, and shehariah-dawnio, and athaliah-time, and jaresiah-cradleio, and eliah-theoryio, and zichri-my-male, the child-betweeners of jeroham-mercy-womb. these were heads of the fathers, by their generations, chief men. these dwelt in jerusalem-cast-complete. and at gibeon-small-hill dwelt the father of gibeon-small-hill; whose woman's name-there was maachah-squeeze: and his firstborn child-betweener abdon-worked-them, and zur-rock, and kish-ring-tinkle, and lord-possess-goods and nadab-volunteer, and gedor-fenced-restrain, and ahio-his-brother, and zacher-remember-sow. and mikloth-sticks-ease begat shimeah-hear. and these also dwelt with their brethren in jerusalem-cast-complete, over against them. and ner-candle begat kish-ring-tinkle, and kish-ring-tinkle begat saul-ask, and saul-ask begat jonathan-yo-given, and malchi-shua-my-king-cry-out, and abinadab-my-dad-contribute, and eshbaal-proprietary-fire. and betweener of jonathan-yo-given was meribbaal-quarrel-proprietary; and meribbaal-quarrel-proprietary begat micah-who's-coward. and the child-betweeners of micah-who's-coward were, pithon-open, and melech-king, and tarea-happen, and ahaz-grip. and ahaz-grip begat jehoadah-io-until-know; and jehoadah-io-until-know begat alemeth-maiden-death, and azmaveth-laziness, and zimri-my-songster; and zimri-my-songster begat moza-exit, and moza-exit begat binea-between: rapha-shelf was his child-betweener eleasah-theory-do his child-betweener azel-shade-near his child-betweener and azel-shade-near had six child-betweeners, whose names are these, azrikam-get-up-help, bocheru-firstborn, and ishmael-theory-hears, and sheariah-gateio, and obadiah-work-theio, and hanan-grace-camp all these were the child-betweeners of azel-shade-near. and the child-betweeners of eshek-exploit his brother were, ulam-hall-to his firstborn, jehush-keep-council the second, and eliphelet-theory-emit the third. and the child-betweeners of ulam-hall-to were mighty men of valor, archers, and had many child-betweeners, and child-betweeners' child-betweeners, an hundred and fifty. all these are of the child-betweeners of benjamin-righthand-child. so all immersed-to-theory-israel were reckoned by genealogies; and, behold, they were written in the book of the kings of immersed-to-theory-israel and judah-know-hand, who were carried away to babylon-mix-wear-out for their crime. now the first inhabitants that dwelt in their possessions in their cities were, the immersed-to-theory-immersed-to-theory-israelites, the darkener-server, levite-joins, and the nethinims-givens. and in jerusalem-cast-complete dwelt of child-betweeners of judah-know-hand, and of child-betweeners of benjamin-righthand-child, and of child-betweeners of ephraim-gray-fruitful, and manasseh-sleep-forget; utai-my-twist betweener of amihud-with-my-glory, betweener of omri-sheaf, betweener of imri-say, betweener of

bani-between-me, of child-betweeners of pharez-break betweener of judah-know-hand. and of the shilonite-pull-outs; asaijah-rideio the firstborn, and his child-betweeners. and of the child-betweeners of zerah-shine; jeuel-take-away-unto, and their brethren, six hundred and ninety. and of the child-betweeners of benjamin-right-hand-child; sallu-exaltation-basket betweener of meshullam-complete, betweener of hodaviah-glorio, betweener of hasenuah-hatred, and ibneiah-between betweener of jeroham-mercy-womb, and elah-terebinth-untobetweener of uzzu-goat betweener of michri-sale, and meshullam-complete betweener of shephathiah-decidio, betweener of reuel-watch-unto, betweener of ibnijah-childio; and their brethren, according to their generations, nine hundred and fifty and six. all these men were chief of the fathers in the house of their fathers. and of the darkener-server; jedaiah-hand-knowledge, and jehoiarib-io-fight, and jachin-prepare, and azariah-helpio betweener of hilkiah-partio, betweener of meshullam-complete, betweener of zadok-right, betweener of meraioth-spatula, betweener of ahitub-my-bro-good, the governor of the alpha-beit-house of theory; and adaiah-untilio betweener of jeroham-mercy-womb, betweener of pashur-break, betweener of malchijah-moloch-kingio, and maasai-defense-strength betweener of adiel-untill-unto, betweener of jahzerah-return, betweener of meshullam-complete, betweener of meshillemith-complete, betweener of immer-saying and their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the work of the alpha-beit-house of theory. and of the levite-joins; shemaiah-heario betweener of hashshub-important, betweener of azrikam-get-up-help, betweener of hashabiah-account, of the child-betweeners of merari-bitter; and bakkakar-in-the-cattle, heresh-craftsman-deaf, and galal-roll, and mattan-givingiah betweener of micah-who's-coward, betweener of zichri-my-male, betweener of asaph-add-collect; and obadiah-work-theio betweener of shemaiah-heario, betweener of galal-roll, betweener of jeduthun-hand, and berechiah-knee-bless betweener of asa-ridden betweener of elkanah-theory-buy, that dwelt in the villages of the netophathite-drippeds. and the porters were, willum, and akkub-foot-print-leweddness, and talmon-furrow, and ahiman-my-brother-from, and their brethren: willum was the chief; who hitherto waited in the king's gate eastward: they were porters in the companies of child-betweeners of levi-join and willum betweener of kore-read, betweener of ebiassaph-father-add, betweener of korah-bald-ice, and his brethren, of the house of his father, the korah-bald-iceites, were over the work of the work, keepers of the gates of the tent: and their fathers, being over the troop of vowelmovement-io-yeah, were keepers of the entry. and pinehas-mouth-attempt betweener of eleazar-theory-stop was the governor over them in time past, and vowelmovement-io-yeah was with him. and zechariah-rememberio betweener of meshelemiah-completeio was porter of the opening of the proto-sinaitics-script-witness-until-due-tent. all these which were chosen to be porters in the gates were two hundred and twelve. these were reckoned by their genealogy in their villages, whom david-dude and samuel-theory-hearing the seer did ordain in their set office. so they and their child-betweeners had the oversight of the gates of the alpha-beit-house of vowelmovement-io-yeah, namely, the house of the tent, by wards. in four quarters were the porters, toward the east, west, north, and south. and their brethren, which were in their villages, were to come after seven days from time to time with them. for these levite-joins, the four chief porters, were in their set office, and were over the chambers and stores of the alpha-

beit-house of theory. and they lodged round about the alpha-beit-house of theory, because the charge was upon them, and the opening thereof every morning pertained to them. and certain of them had the charge of the ministering items, that they should bring them in and out by tale. some of them also were appointed to oversee the items, and all the items of the perfected, and the fine flour, and the wine, and the oil, and the white-frankincense, and the scents. and some of the child-betweeners of the darkener-server made the ointment of the scents. and mattithiah-gift-ofio, one of the levite-joins, who was the firstborn of willum the korah-bald-iceite, had the set office over the things that were did in the pans. and other of their brethren, of the child-betweeners of the kohath-obedient-hopeites, were over the bread system, to prepare it every seventh. and these are the singers, chief of the fathers of the levite-joins, who remaining in the chambers were free: for they were employed in that work day and night. these chief fathers of the levite-joins were chief throughout their generations; these dwelt at jerusalem-cast-complete. and in gibeon-small-hill dwelt the father of gibeon-small-hill, jehiel-ive-unto, whose woman's name-there was maachah-squeeze: and his firstborn child-betweener abdon-worked-them, then zur-rock, and kish-ring-tinkle, and lord-possess-goods and ner-candle and nadab-volunteer. and gedorfenced-restrain, and ahio-his-brother, and zechariah-rememberio, and mikloth-sticks-ease. and mikloth-sticks-ease begat shimea-hearm. and they also dwelt with their brethren at jerusalem-cast-complete, over against their brethren. and ner-candle begat kish-ring-tinkle; and kish-ring-tinkle begat saul-ask; and saul-ask begat jonathan-yo-given, and malchi-shua-my-king-cry-out, and abinadab-my-dad-contribute, and eshbaal-proprietary-fire. and betweener of jonathan-yo-given was meribbaal-quarrel-proprietary: and meribbaal-quarrel-proprietary begat micah-who's-coward. and the child-betweeners of micah-who's-coward were, pithon-open, and melech-king, and tahrea-compete, and ahaz-grip. and ahaz-grip begat jarah-honeycomb; and jarah-honeycomb begat alemeth-maiden-death, and azmaveth-laziness, and zimri-my-songster; and zimri-my-songster begat moza-exit; and moza-exit begat binea-between; and repaiah-weakio his child-betweener eleasah-theory-do his child-betweener azel-shade-near his child-betweener and azel-shade-near had six child-betweeners, whose names are these, azrikam-get-up-help, bocheru-firstborn, and ishmael-theory-hears, and sheariah-gateio, and obadiah-work-theio, and hanan-grace-camp these were the child-betweeners of azel-shade-near. now the palestinian-invade-grieves fought against immersed-to-theory-israel; and the men of immersed-to-theory-israel fled from before the palestinian-invade-grieves, and fell down slain in mount gilboa-quarter. and the palestinian-invade-grieves followed hard after saul-ask, and after his child-betweeners; and the palestinian-invade-grieves slew jonathan-yo-given, and abinadab-my-dad-contribute, and malchi-shua-my-king-cry-out, the child-betweeners of saul-ask. and the battle went sore against saul-ask, and the archers hit him, and he was wounded of the archers. then said saul-ask 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 saul-ask took a sword, and fell upon it. and when his itembearer saw that saul-ask was dead, he fell likewise on the sword, and died. so saul-ask died, and his three child-betweeners, and all his house died together. and when all the men of immersed-to-theory-israel that were in the valley saw that they fled, and that saul-ask and his child-betweeners were dead, then they forsook their cities, and

fled: and the palestinian-invade-grieves came and dwelt in them. and it came to pass on the morrow, when the palestinian-invade-grieves came to strip the slain, that they found saul-ask and his child-betweeners fallen in mount gilboa-quarter. and when they had stripped him, they took his head, and his items, and sent into the land of the palestinian-invade-grieves round about, to carry tidings unto their ideal-bullshit-idols, and to the with-mum. and they put his items in the house of their theory, and fastened his head in the house of dagon-fish. and when all jabeshgilead-dry-roll-ever heard all that the palestinian-invade-grieves had done to saul-ask, they arose, all the valiant men, and took away the body of saul-ask, and the bodies of his child-betweeners, and brought them to jabesh-dry and buried their bones under the oak in jabesh-dry and fasted seven days. so saul-ask died for his crime which he committed against vowelmovement-io-yeah, even against vowelmovement-io-yeah string, which he kept not, and also for asking counsel of one that had a familiar breath, to enquire of it; and inquired not of vowelmovement-io-yeah: therefore he slew him, and turned the kingdom unto david-dude betweener of jesse-secure. then all immersed-to-theory-israel gathered themselves to david-dude unto hebron-friend-joy, saying, behold, we are thy bone and thy flesh-immersed. and moreover in time past, even when saul-ask was king, thou wast he that leddest out and broughtest in immersed-to-theory-israel: and vowelmovement-io-yeah thy theory said unto thee, thou wilt feed my with-mum immersed-to-theory-israel, and thou wilt be governor over my with-mum immersed-to-theory-israel. therefore came all the elders of immersed-to-theory-israel to the king to hebron-friend-joy; and david-dude made a covenant with them in hebron-friend-joy before vowelmovement-io-yeah; and they use-anointed david-dude king over immersed-to-theory-israel, according to vowelmovement-io-yeah string by samuel-theory-hearing. and david-dude and all immersed-to-theory-israel went to jerusalem-cast-complete, which is jebus-defeated; where the jebusite-trampers were, the inhabitants of the land. and the inhabitants of jebus-defeated said to david-dude, no come hither. nevertheless david-dude took the castle of zion-mark, which is the city of david-dude. and david-dude said, whosoever hits the jebusite-trampers first will be chief and captain. so joab-yo-dad betweener of zeruiah-his-shapeio went first up, and was chief. and david-dude dwelt in the castle; therefore they called it the city of david-dude. and he built-between the city round about, even from millo-full round about: and joab-yo-dad repaired the rest of the city. so david-dude waxed greater and greater: for vowelmovement-io-yeah of troops was with him. these also are the chief of the mighty men whom david-dude had, who strengthened themselves with him in his kingdom, and with all immersed-to-theory-israel, to make him king, according to vowelmovement-io-yeah string concerning immersed-to-theory-israel. and this is the number of the mighty men whom david-dude had: jashobeam-satiation, an hachmonite-smart, the chief of the captains: he lifted up his spear against three hundred slain by him at one time. and after him was eleazar-theory-stop betweener of dodo-uncle, the ahohite-dude, who was one of the three mighties. he was with david-dude at pas-dammim-stripe-value, and there the palestinian-invade-grieves were added together to battle, where was a parcel of ground full of barley; and the with-mum fled from before the palestinian-invade-grieves. and they set themselves in the midst of that parcel, and delivered it, and slew the palestinian-invade-grieves; and vowelmovement-io-yeah secured them by a great deliverance. now three of the thirty captains went down to the rock to david-dude, into the cave of adullam-until-

why; and the troop of the palestinian-invade-grieves encamped in the valley of repahim-ghosts. and david-dude was then in the hold, and the palestinian-invade-grieves' garrison was then at bethlehem-bread-house. and david-dude longed, and said, oh that one would give me drink of the water of the well of bethlehem-bread-house, that is at the gate! and the three brake through the troop of the palestinian-invade-grieves, and drew water out of the well of bethlehem-bread-house, that was by the gate, and took it, and brought it to david-dude: but david-dude would not drink of it, but poured it out to vowelmovement-io-yeah. and said, my theory forbid it me, that i should do this thing: will i drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. therefore he would not drink it. these things did these three mightiest. and abishai-dad-secure the brother of joab-yo-dad, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name-there among the three. of the three, he was more honorable than the two; for he was their captain: howbeit he attained not to the first three. benaiah-betweenio betweener of jehoiada-yeah-knows, betweener of a valiant man of kabzeel-group-to, who had done many acts; he slew two gather-lionlike men of moab-from-father: also he went down and slew a gather-lion in a pit in a snowy day. and he slew an egypt-narrows-create-mizraimian, a man of great stature, five cubits high; and in the egypt-narrows-create-mizraimian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the egypt-narrows-create-mizraimian's hand, and slew him with his own spear. these things did benaiah-betweenio betweener of jehoiada-yeah-knows, and had the name-there among the three mighties. behold, he was honorable among the thirty, but attained not to the first three: and david-dude set him over his guard. also the valiant men of the armies were, asahel-do-untothe brother of joab-yo-dad, up-onanan-theory-pardon-endow betweener of dodo-uncle of bethlehem-bread-house, shammoth-names the harorite-mountain-drool, helez-extract the pelonite-anybody, ira-town betweener of ikkesh-stubborn the tekoite-stuck, abiezer-my-father-help the antothite-answer, sibeccai-warbler-entangle the hushathite-feel, ilai-on-for the ahohite-dude, maharai-hasten the netophathite-dripped, heled-universe-rust betweener of baanah-in-anwser the netophathite-dripped, ithai-spell betweener of ribai-quarrel of gibeah-hill, that pertained to child-betweeners of benjamin-righthand-child, benaiah-betweenio the pirathonite-pay-off, hurai-holes of the brooks of gaash-stormy, abiel-my-father-untothe arba-ambushthite, azmaveth-laziness the baharumite-in-holes-fishernet, eliahba-theory-hide the shaalbonite-step-my-boy, the child-betweeners of hashem-the-name the gizonite-lawn, jonathan-yo-given betweener of shage the hararite-mountainous, ahiam betweener of sacar the hararite-mountainous, eliphal-theory-fall betweener of ur-light hepher-dig-spy the mecherathite-sale, ahijah-my-broio the pelonite-anybody, hezro-courtyard the carmel-damp-unripe-grainite, naarai-youth betweener of ezbai-drip, joel-yo-untothe brother of natan-given, mihbar-selection betweener of haggeri-foreigner, zelek-scar the ammon-withite, naharai-nostrils-anger the berothite-cypress-wells, the itembearer of joab-yo-dad betweener of zeruiah-his-shapeio, ira-town the ithrite-permit, gareb-scab the ithrite-permit, uriah-fire-blazeio the hittite-cut, zabad-dowry betweener of ahlai-my-tent, adin-adorned-daintya betweener of shiza-gift the reuben-see-childite, a captain of the reuben-see-childites, and thirty with him, hanan-grace-camp betweener of maachah-squeeze, and joshaphat-io-decide the mithnite-loin-gift,

uzzia-strength-kid the ashterathite-star, shama-hear and jehiel-live-unto the child-betweeners of hotham-seal the aror-juniper-objectite, jediael-know-unto betweener of shimri-guard, and joha-brother his brother, the tizite-go-out, eliel-to-don't-unto the mahavite-indicate-marrow, and jeribai-fighting-multiplying, and joshaviah-seat-alterationio, the child-betweeners of elnaam-theory-fairness, and ithmah-orphan the moab-from-fatherite, eliel-to-don't-unto, and obed-worker and jasiel-strength-unto the mesobaitte-little-doe-standing-place. now these are they that came to david-dude to ziklag-sketch, while he yet kept himself close because of saul-ask betweener of kish-ring-tinkle: they were among the mighty men, helpers of the war. they were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of saul-ask's brethren of benjamin-righthand-child. the chief was ahiezer-my-brother-help, then joash-give-up, the child-betweeners of shemah-hear the gibeath-hillite; and jeziel-sprinkle-unto, and pelet-output, the child-betweeners of azmaveth-laziness; and berachah-bless-bend-knee, and jehu-yeah-he the antothite-answer. and ismaiah-heario the gibeon-small-hillite, a mighty man among the thirty, and over the thirty; and jeremiah-high-ohyeah, and jahaz-stressiel, and johanah-yeah-graceful, and josabad-having-dowry the geder-wall-compoundathite, eluzai-theory-my-strength, and jerimoth-highs, and bealiah-husbandio, and shemariah-keepio, and shephatiah-judgeio the haruphite-slender-sharp, elkanah-theory-buy, and jesiah-beio, and azareel-help-unto, and joezer-io-help, and jashobeam-satiation, the korhites-bald-ice, and joel-yo-towardsah, and zebadiah-portionio, the child-betweeners of jeroham-mercy-womb of gedor-fenced-restrain. and of the gadites there separated themselves unto david-dude into the hold to the place-of-word-desert men of might, and men of war fit for the battle, that could handle shield and buckler, whose face-turningss were like the face-turnings of gather-lions, and were as swift as the roes upon the mountains; ezer-constrained the first, obadiah-work-theio the second, eliab-my-theory-dad the third, mishma-from-hearingnnah the fourth, jeremiah-high-ohyeah the fifth, attai-time the sixth, eliel-to-don't-unto the seventh, johanah-yeah-graceful the eighth, elzabad-theory-dowry the ninth, jeremiah-high-ohyeah the tenth, machbanai-poverty-smite-theo the eleventh. these were of the child-betweeners of gad-tell-luck captains of the troop: one of the least was over an hundred, and the greatest over a thousand. these are they that went over jordan-its-going-down in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west. and there came of child-betweeners of benjamin-righthand-child and judah-know-hand to the hold unto david-dude. and david-dude went out to meet them, and answered and said unto them, if ye be come compleatebly unto me to help me, mine heart will be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the theory of our fathers look thereon, and rebuke it. then breath came upon amasa-with-burdeni, who was chief of the captains, and he said, thine are we, david-dude, and on thy side, thou child-betweener of jesse-secure: complete, complete be unto thee, and complete be to thine helpers; for thy theory helpheth thee. then david-dude received them, and made them captains of the band. and there fell some of manasseh-sleep-forget to david-dude, when he came with the palestinian-invaide-grieves against saul-ask to battle: but they helped them not: for the lords of the palestinian-invaide-grieves upon advisement sent him away, saying, he will fall to his master saul-ask to the jeopardy of our

heads. as he went to ziklag-sketch, there fell to him of manasseh-sleep-forget, adna-soften-erah, and jozabad-io-dowry, and jediael-know-unto, and michael-who-like-unto, and jozabad-io-dowry, and elihu-he-my-towards, and zilthai-shade, captains of the thousands that were of manasseh-sleep-forget. and they helped david-dude against the band of the rovers: for they were all mighty men of valor, and were captains in the troop. for at that time day by day there came to david-dude to help him, until it was a great troop, like the troop of theory. and these are the numbers of the bands that were ready armed to the war, and came to david-dude to hebron-friend-joy, to turn the kingdom of saul-ask to him, according to vowelmovement-io-yeah string. child-betweeners of judah-know-hand that bare shield and spear were six thousand and eight hundred, ready armed to the war. of child-betweeners of simeon-hear-home, mighty men of valor for the war, seven thousand and one hundred. of child-betweeners of levi-join four thousand and six hundred. and jehoiada-yeah-knows was the leader of the aaron-boxites, and with him were three thousand and seven hundred; and zadok-right, a young man mighty of valor, and of his father's house twenty and two captains. and of child-betweeners of benjamin-righthand-child, the kindred of saul-ask, three thousand: for hitherto the greatest part of them had kept the ward of the house of saul-ask. and of child-betweeners of ephraim-gray-fruitful twenty thousand and eight hundred, mighty men of valor, famous throughout the house of their fathers. and of the half branch of manasseh-sleep-forget eighteen thousand, which were expressed by name-there to come and do david-dude king. and of child-betweeners of issachar-hire-wage, which were men that had understanding of the times, to know what immersed-to-theory-israel ought to do; the heads of them were two hundred; and all their brethren were at their mouth. of zebulun-garbage-fertile, such as went forth to battle, expert in war, with all items of war, fifty thousand, which could keep rank: they were not of double heart. and of naphtali-cunning-twist a thousand captains, and with them with shield and spear thirty and seven thousand. and of the danites-discuss-judge expert in war twenty and eight thousand and six hundred. and of asher-happy-confirm, such as went forth to battle, expert in war, forty thousand. and on the other side of jordan-its-going-down, of the reuben-see-childites, and the gadites, and of the half branch of manasseh-sleep-forget, with all manner of items of war for the battle, an hundred and twenty thousand. all these men of war, that could keep rank, came with a perfect heart to hebron-friend-joy, to make david-dude king over all immersed-to-theory-israel: and all the rest also of immersed-to-theory-israel were of one heart to make david-dude king. and there they were with david-dude three days, eating and drinking: for their brethren had prepared for them. moreover they that were nigh them, even unto issachar-hire-wage and zebulun-garbage-fertile and naphtali-cunning-twist, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in immersed-to-theory-israel. and david-dude consulted with the captains of thousands and hundreds, and with every leader. and david-dude said unto all the witness-until of immersed-to-theory-israel, if it seem good unto you, and that it be of vowelmovement-io-yeah our theory, let us send abroad unto our brethren every where, that are left in all the land of immersed-to-theory-israel, and with them also to the darkener-server and levite-joins which are in their cities and plots, that they may gather themselves unto us: and let us bring again the gather-box of our theory to us: for we inquired not at it

in the days of saul-ask. and all the witness-until said that they would do so: for the thing was right in the eyes of all the with-mum. so david-dude gathered all immersed-to-theory-israel together, from shihor-dawn-blackness of egypt-narrows-create-mizraim even unto the entering of hemath-hot, to bring the gather-box of theory from kirjath-jearim-forests-city. and david-dude went up, and all immersed-to-theory-israel, to baalah-ownership-her-husband, that is, to kirjath-jearim-forests-city, which belonged to judah-know-hand, to bring up thence the gather-box of theory vowelmovement-io-yeah, that dwelleth between the nearinners, whose name-there is called on it. and they carried the gather-box of theory in a new cart out of the house of abinadab-my-dad-contribute: and uzza-goat and ahio-his-brother drave the cart. and david-dude and all immersed-to-theory-israel played before theory with all their might, and with singing, and with harps, and with psalter items, and with timbrels, and with cymbals, and with trumpets. and when they came unto the threshingfloor of chidon, uzza-goat put forth his hand to hold the gather-box; for the oxen stumbled. and the anger of vowelmovement-io-yeah was kindled against uzza-goat, and he smote him, because he put his hand to the gather-box: and there he died before theory. and david-dude was displeased, because vowelmovement-io-yeah had made a breach upon uzza-goat: wherefore that place is called perez-uzza-breach-goat to this day. and david-dude was afraid of theory that day, saying, how will i bring the gather-box of theory home to me? so david-dude brought not the gather-box home to himself to the city of david-dude, but carried it aside into the house of obed-edom-red-worker the gittite-winepress. and the gather-box of theory remained with the family of obed-edom-red-worker in his house three months. and vowelmovement-io-yeah happy the house of obed-edom-red-worker, and all that he had. now hiram-fishing-net-boycott king of tyre-rock-narrow-create sent messengers to david-dude, and timber of cedars, with masons and carpenters, to build-between him an house. and david-dude perceived that vowelmovement-io-yeah had confirmed him king over immersed-to-theory-israel, for his kingdom was lifted up on high, because of his with-mum immersed-to-theory-israel. and david-dude took more women at jerusalem-cast-complete: and david-dude begat more child-betweeners and child-betweenas. now these are the names of his children which he had in jerusalem-cast-complete; shamua-hear, and shobab-naughty-mischief, natan-given, and solomon-complete, and ibhar-choose, and elishua-my-theory-cry-out-secure, and elpalet-theory-deliverance, and nogah-shine-venus, and nepheg-expired, and japhia-fie, and elishama-my-theory-hear, and beeliada-husband-know, and elphalet-theory-memits. and when the palestinian-invade-grieves heard that david-dude was use-anointed king over all immersed-to-theory-israel, all the palestinian-invade-grieves went up to seek david-dude. and david-dude heard of it, and went out against them. and the palestinian-invade-grieves came and spread themselves in the valley of rephaim-ghosts. and david-dude inquired of theory, saying, will i go up against the palestinian-invade-grieves? and wilt thou deliver them into mine hand? and vowelmovement-io-yeah said unto him, go up; for i will deliver them into thine hand. so they came up to baalperazim-proprietary-breaks; and david-dude smote them there. then david-dude said, theory hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name-there of that place baalperazim-proprietary-breaks. and when they had left their theory there, david-dude gave a saying, and they were burned with fire. and the palestinian-invade-grieves yet again

spread themselves abroad in the valley. therefore david-dude inquired again of theory; and theory said unto him, go not up after them; turn away from them, and come upon them over against the mulberry trees. and it will be, when thou wilt hear a sound of going in the tops of the mulberry trees, that then thou wilt go out to battle: for theory is gone forth before thee to hit the troop of the palestinian-invade-grieves. david-dude therefore did as theory directed him: and they smote the troop of the palestinian-invade-grieves from gibeon-small-hill even to gazer. and the fame of david-dude went out into all lands; and vowelmovement-io-yeah brought the fear of him upon all nations. and david-dude did him houses in the city of david-dude, and prepared a place for the gather-box of theory, and pitched for it a tent. then david-dude said, none ought to carry the gather-box of theory but the levite-joins: for them hath vowelmovement-io-yeah chosen to carry the gather-box of theory, and to immerse unto him world. and david-dude gathered all immersed-to-theory-israel together to jerusalem-cast-complete, to bring up the gather-box of vowelmovement-io-yeah unto his place, which he had prepared for it. and david-dude assembled child-betweeners of aaron-box, and the levite-joins: of the child-betweeners of kohath-obedient-hope; uriel-light-unto the chief, and his brethren an hundred and twenty: of the child-betweeners of merari-bitter; asaiah-rideio the chief, and his brethren two hundred and twenty: of the child-betweeners of gershom-stranger; joel-yo-untothe chief and his brethren an hundred and thirty: of the child-betweeners of elizaphan-theory-bring; shemaiah-heario the chief, and his brethren two hundred: of the child-betweeners of hebron-friend-joy; eliel-to-don't-unto the chief, and his brethren fourscore: of the child-betweeners of uzziel-my-courage-unto; aminadab-my-people-contribute the chief, and his brethren an hundred and twelve. and david-dude called for zadok-right and abiathar-father-remainder the darkener-server, and for the levite-joins, for uriel-light-unto, asaiah-rideio, and joel-yo-towards, shemaiah-heario, and eliel-to-don't-unto, and aminadab-my-people-contribute, and said unto them, ye are the chief of the fathers of the levite-joins: perfect yourselves, both ye and your brethren, that ye may bring up the gather-box of vowelmovement-io-yeah theory of immersed-to-theory-israel unto the place that i have prepared for it. for because ye did it not at the first, vowelmovement-io-yeah our theory made a breach upon us, for that we sought him not after the due order. so the darkener-server and the levite-joins perfected themselves to bring up the gather-box of vowelmovement-io-yeah theory of immersed-to-theory-israel. and child-betweeners of the levite-joins bare the gather-box of theory upon their shoulders with the canvas thereon, as mose-draw-out directed according to vowelmovement-io-yeah string. and david-dude spake to the chief of the levite-joins to appoint their brethren to be the singers with items of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. so the levite-joins appointed heman-trusted betweener of joel-yo-towards; and of his brethren, asaph-add-collect betweener of berechiah-knee-bless; and of the child-betweeners of merari-bitter their brethren, ethan-strong betweener of kushaiah-hardness-offenceio; and with them their brethren of the second degree, zechariah-rememberio, ben-child and jaaziel-strength-unto, and shemiramoth-keep-highs, and jehiel-live-unto, and unni-poor-answer, eliab-my-theory-dad, and benaiah-betweenio, and maaseiah-doio, and mattithiah-gift-ofio, and elipheleh-theory-delouse-fall, and mikneiah-from-buyio, and obed-edom-red-worker, and jeiel-yey-towards, the porters. so the singers, heman-trusted, asaph-add-collect, and ethan-strong were appointed to

sound with cymbals of brass; and zechariah-rememberio, and aziel-my-goat-unto, and shemiramoth-keep-highs, and jehiel-live-unto, and unni-poor-answer, and eliab-my-theory-dad, and maseiah-doio, and benaiah-betweenio, with psalteries on alamoth; and mattithiah-gift-ofio, and elipheleh-theory-delouse-fall, and mikneiah-from-buyio, and obed-edom-red-worker, and jeiel-yey-towards, and azaz-goat-strongiah, with harps on the sheminit-eight to excel. and chenani-my-pillarah, chief of the levite-joins, was for song: he instructed about the song, because he was skillful. and berechiah-knee-bless and elkanah-theory-buy were openingkeepers for the gather-box. and sheba-comingniah, and jehoshaphat-oh-yeah-decide, and nethaneel-given-unto, and amasa-with-burdeni, and zechariah-rememberio, and benaiah-betweenio, and eliezer-my-theory-helps, the darkener-server, did blow with the trumpets before the gather-box of theory: and obed-edom-red-worker and jehiah-liveio were openingkeepers for the gather-box. so david-dude, and the elders of immersed-to-theory-israel, and the captains over thousands, went to bring up the gather-box of the covenant of vowelmovement-io-yeah out of the house of obed-edom-red-worker with joy. and it came to pass, when theory helped the levite-joins that bare the gather-box of the covenant of vowelmovement-io-yeah, that they highed seven bulls and seven rams. and david-dude was clothed with a robe of fine linen, and all the levite-joins that bare the gather-box, and the singers, and chenani-my-pillarah the master of the song with the singers: david-dude also had upon him an ephod-cash-in of linen. thus all immersed-to-theory-israel brought up the gather-box of the covenant of vowelmovement-io-yeah with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps. and it came to pass, as the gather-box of the covenant of vowelmovement-io-yeah came to the city of david-dude, that michal-who-can, the daughter-housa of saul-ask looking out at a window saw king david-dude dancing and playing: and she despised him in her heart. so they brought the gather-box of theory, and set it in the nearin of the tent that david-dude had pitched for it: and they nearined up-ons and completes before theory. and when david-dude had made an end of up-oning the up-ons and the completes, he knee-pooled the with-mum in the name-there of vowelmovement-io-yeah. and he dealt to every one of immersed-to-theory-israel, both man and woman, to every one a loaf of bread, and a good piece of flesh-immersed, and a flagon of wine. and he appointed certain of the levite-joins to immerse before the gather-box of vowelmovement-io-yeah, and to record, and to thank and rave vowelmovement-io-yeah theory of immersed-to-theory-israel: asaph-add-collect the chief, and next to him zechariah-rememberio, jeiel-yey-towards, and shemiramoth-keep-highs, and jehiel-live-unto, and mattithiah-gift-ofio, and eliab-my-theory-dad, and benaiah-betweenio, and obed-edom-red-worker: and jeiel-yey-untowith psalteries and with harps; but asaph-add-collect made a sound with cymbals; benaiah-betweenio also and jahaz-stressiel the darkener-server with trumpets continually before the gather-box of the covenant of theory. then on that day david-dude delivered first this cut to thank vowelmovement-io-yeah into the hand of asaph-add-collect and his brethren. give thanks unto vowelmovement-io-yeah, call upon his name-there make known his deeds among the with-mum. sing unto him, sing cuts unto him, talk ye of all his wondrous works. glory ye in his perfected name-there let the heart of them rejoice that seek vowelmovement-io-yeah. seek vowelmovement-io-yeah and his strength, seek his face-turnings continually. remember his marvelous works that he hath done, his wonders, and the crisis-

lippings of his mouth; o ye seed of immersed-to-theory-israel his worker, ye child-betweeners of jacob-heel-topple, his chosen ones. he is vowelmovement-io-yeah our theory; his crisis-lippings are in all the land. be ye mindful always of his covenant; the string which he directed to a thousand generations; even of the covenant which he made with abraham-their-wing-organ, and of his oath unto isaac-laugh; and hath confirmed the same to jacob-heel-topple for a law, and to immersed-to-theory-israel for a world covenant, saying, unto thee will i give the land of canaan-buy the lot of your inheritance; when ye were but few, even a few, and strangers in it. and when they went from nation to nation, and from one kingdom to another with-mum; he suffered no man to do them wrong: yea, he reproved kings for their sakes, saying, touch not mine use-anointed, and do my bringers no harm. sing unto vowelmovement-io-yeah, all the land; show forth from day to day his securing. declare his weight among the nations; his marvelous works among all nations. for great is vowelmovement-io-yeah, and greatly to be raved: he also is to be feared above all theory. for all the theory of the with-mum are ideal-bullshit-idols: but vowelmovement-io-yeah did the namespaces. glory and honor are in his presence; strength and gladness are in his place. give unto vowelmovement-io-yeah, ye kindred of the with-mum, give unto vowelmovement-io-yeah weight and strength. give unto vowelmovement-io-yeah the weight due unto his name-there bring an rest-absorber, and come before him: partake vowelmovement-io-yeah in the beauty of perfection. fear before him, all the land: the world also will be stable, that it be not moved. let the namespaces be glad, and let the land rejoice: and let men say among the nations, vowelmovement-io-yeah kingeth. let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein. then will the trees of the wood sing out at the presence of vowelmovement-io-yeah, because he cometh to criterion-lip the land. o give thanks unto vowelmovement-io-yeah; for he is good; for his mercy endureth to world. and say ye, secure us, o theory of our securing, and gather us together, and deliver us from the nations, that we may give thanks to thy perfected name-there and glory in thy praise. knee-pooled be vowelmovement-io-yeah theory of immersed-to-theory-israel to the worlds of worlds. and all the with-mum said, amen-stick-with and raved vowelmovement-io-yeah. so he left there before the gather-box of the covenant of vowelmovement-io-yeah asaph-add-collect and his brethren, to immerse before the gather-box continually, as every day's work required: and obed-edom-red-worker with their brethren, threescore and eight; obed-edom-red-worker also betweener of jeduthun-hand and hosah-lettuce to be porters: and zadok-right the darkener-server and his brethren the darkener-server, before the dwelling of vowelmovement-io-yeah in the high place that was at gibeon-small-hill, to upon up-ons unto vowelmovement-io-yeah upon the butcher-place of the up-on continually morning and evening, and to do according to all that is written in the law of vowelmovement-io-yeah, which he directed immersed-to-theory-israel; and with them heman-trusted and jeduthun-hand, and the rest that were chosen, who were expressed by name-there to give thanks to vowelmovement-io-yeah, because his mercy endureth to world; and with them heman-trusted and jeduthun-hand with trumpets and cymbals for those that should make a sound, and with musical items of theory. and the child-betweeners of jeduthun-hand were porters. and all the with-mum departed every man to his house: and david-dude returned to knee-pool his house. now it came to pass, as david-dude sat in his house, that david-dude said to natan-given the bringer, lo, i dwell in an

house of cedars, but the gather-box of the covenant of vowelmovement-io-yeah remaineth under curtains. then natan-given said unto david-dude, do all that is in thine heart; for theory is with thee. and it came to pass the same night, that the string of theory came to natan-given, saying, go and tell david-dude my worker, thus saith vowelmovement-io-yeah, no build-between me an house to dwell in: for i have not dwelt in an house since the day that i brought up immersed-to-theory-israel unto this day; but have gone from tent to tent, and from one dwelling to another. wheresoever i have walked with all immersed-to-theory-israel, stringed i a string to any of the criterion-lips of immersed-to-theory-israel, whom i directed to feed my with-mum, saying, why have ye not built-between me an house of cedars? now therefore thus will thou say unto my worker david-dude, thus saith vowelmovement-io-yeah of troops, i took thee from the sheepcote, even from following the sheep, that thou shouldest be governor over my with-mum immersed-to-theory-israel: and i have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have did thee a name-there like the name-there of the great men that are in the land. also i will ordain a place for my with-mum immersed-to-theory-israel, and will plant them, and they will dwell in their place, and will be moved no more; neither will child-betweeners of wickedness waste them any more, as at the headstart, and since the time that i directed criterion-lips to be over my with-mum immersed-to-theory-israel. moreover i will subdue all thine enemies. furthermore i tell thee that vowelmovement-io-yeah will build-between thee an house. and it will come to pass, when thy days be expired that thou must go to be with thy fathers, that i will raise up thy seed after thee, which will be of thy child-betweeners; and i will establish his kingdom. he will build-between me an house, and i will establish his throne world. i will be his father, and he will be my child-betweener and i will not take my mercy away from him, as i took it from him that was before thee: but i will settle him in mine house and in my kingdom world: and his throne will be established worldmore. according to all these strings, and according to all this vision, so did natan-given speak unto david-dude. and david-dude the king came and sat before vowelmovement-io-yeah, and said, who am i, vowelmovement-io-yeah theory, and what is mine house, that thou hast brought me hitherto? and yet this was a small thing in thine eyes, o theory; for thou hast also stringed of thy worker's house for a great while to come, and hast regarded me according to the estate of a man of high degree, vowelmovement-io-yeah theory. what can david-dude speak more to thee for the honor of thy worker? for thou knowest thy worker. vowelmovement-io-yeah, for thy worker's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things. vowelmovement-io-yeah, there is none like thee, neither is there any theory beside thee, according to all that we have heard with our ears. and what one nation in the land is like thy with-mum immersed-to-theory-israel, whom theory went to redeem to be his own with-mum, to make thee a name-there of greatness and terribleness, by driving out nations from before thy with-mum whom thou hast redeemed out of egypt-narrows-create-mizraim? for thy with-mum immersed-to-theory-israel didst thou make thine own with-mum world; and thou, vowelmovement-io-yeah, becamest their theory. therefore now, vowelmovement-io-yeah, let the thing that thou hast stringed concerning thy worker and concerning his house be established world, and do as thou hast said. let it even be established, that thy name-there may be magnified world, saying, vowelmovement-

io-yeah of troops is the theory of immersed-to-theory-israel, even a theory to immersed-to-theory-israel: and let the house of david-dude thy worker be established before thee. for thou, o my theory, hast told thy worker that thou wilt build-between him an house: therefore thy worker hath found in his heart to pray before thee. and now, vowelmovement-io-yeah, thou art theory, and hast promised this goodness unto thy worker: now therefore let it please thee to kneel-pool the house of thy worker, that it may be before thee to world: for thou kneel-poolst, vowelmovement-io-yeah, and it will be kneel-pooled to world. now after this it came to pass, that david-dude smote the palestinian-inva-de-grieves, and subdued them, and took gath-winepress and her towns out of the hand of the palestinian-inva-de-grieves. and he smote moab-from-father; and the moab-from-fatherites became david-dude's workers, and brought gifts. and david-dude smote hadad-sharpenezer king of zobah-engorged unto hamath-gourd-vessel, as he went to establish his dominion by the river euphrates-fruit-cow. and david-dude took from him a thousand chariots, and seven thousand horsemen, and twenty thousand foot-genitalmen: david-dude also houghed all the chariot horses, but reserved of them an hundred chariots. and when the aram-highs of damascus-blood-bag came to help hadad-sharpenezer king of zobah-engorged, david-dude slew of the aram-highs two and twenty thousand men. then david-dude put garrisons in damascus-dwell-farm; and the aram-highs became david-dude's workers, and brought gifts. thus vowelmovement-io-yeah preserved david-dude whithersoever he went. and david-dude took the shields of gold that were on the workers of hadad-sharpenezer, and brought them to jerusalem-cast-complete. likewise from tibhath-cook, and from chun-make-ready, cities of hadad-sharpenezer, brought david-dude very much brass, wherewith solomon-complete did the brazen sea, and the stands, and the items of brass. now when thou king of hamath-gourd-vessel heard how david-dude had smitten all the troop of hadad-sharpenezer king of zobah-engorged; he sent hadoram-their-generation his child-betweener to king david-dude, to enquire of his welfare, and to congratulate him, because he had fought against hadad-sharpenezer, and smitten him; (for hadad-sharpenezer had war with tou); and with him all manner of items of gold and silver and brass. them also king david-dude dedicated unto vowelmovement-io-yeah, with the silver and the gold that he brought from all these nations; from edom-man-red, and from moab-from-father, and from child-betweeners of ammon-with, and from the palestinian-inva-de-grieves, and from amalek-labour-king. moreover abishai-dad-secure betweener of zeruiah-his-shapeo slew of the edom-man-red-ites in the valley of salt eighteen thousand. and he put garrisons in edom-man-red; and all the edom-man-red-ites became david-dude's workers. thus vowelmovement-io-yeah preserved david-dude whithersoever he went. so david-dude kinged over all immersed-to-theory-israel, and executed crisis-lipping and being right among all his with-mum. and joab-yo-dad betweener of zeruiah-his-shapeo was over the troop; and jehoshaphat-oh-yeah-decide betweener of ahilud-newborn-bro, recorder. and zadok-right betweener of ahitub-my-bro-good, and abimelech-my-dad-king betweener of abiathar-father-remainder, were the darkener-server; and shavsha-licorice was story-writer; and benaiah-betweenio betweener of jehoiada-yeah-knows was over the cherethites-conscious and the peleth-fallenites; and the child-betweeners of david-dude were chief about the king. now it came to pass after this, that nahash-snake-guess the king of child-betweeners of ammon-with died, and his child-betweener kinged in his stead. and david-dude said, i will show kindness unto

hanun-compassionate between of nahash-snake-guess, because his father showed kindness to me. and david-dude sent messengers to comfort him concerning his father. so the workers of david-dude came into the land of child-betweeners of ammon-with to hanun-compassionate, to comfort him. but the princes of child-betweeners of ammon-with said to hanun-compassionate, thinkest thou that david-dude doth honor thy father, that he hath sent comforters unto thee? are not his workers come unto thee for to search, and to overthrow, and to spy out the land? wherefore hanun-compassionate took david-dude's workers, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away. then there went certain, and told david-dude how the men were workd. and he sent to meet them: for the men were greatly ashamed. and the king said, tarry at jerichomoon-smell until your beards be grown, and then return. and when child-betweeners of ammon-with saw that they had made themselves odious to david-dude, hanun-compassionate and child-betweeners of ammon-with sent a thousand talents of silver to hire them chariots and horsemen out of aram-naharaim-high-rivers, and out of aram-machah-high-squeeze-fasten, and out of zobah-engorged. so they hired thirty and two thousand chariots, and the king of machah-squeeze and his with-mum; who came and pitched before medeba. and child-betweeners of ammon-with added themselves together from their cities, and came to battle. and when david-dude heard of it, he sent joab-yo-dad, and all the troop of the mighty men. and child-betweeners of ammon-with came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field. now when joab-yo-dad saw that the battle was set against him before and behind, he chose out of all the choice of immersed-to-theory-israel, and put them in array against the aram-highs. and the rest of the with-mum he delivered unto the hand of abishai-dad-secure his brother, and they set themselves in array against child-betweeners of ammon-with. and he said, if the aram-highs be too strong for me, then thou wilt help me: but if child-betweeners of ammon-with be too strong for thee, then i will help thee. be of good courage, and let us behave ourselves valiantly for our with-mum, and for the cities of our theory: and let vowelmovement-io-yeah do that which is good in his sight. so joab-yo-dad and the with-mum that were with him drew nigh before the aram-highs unto the battle; and they fled before him. and when child-betweeners of ammon-with saw that the aram-highs were fled, they likewise fled before abishai-dad-secure his brother, and entered into the city. then joab-yo-dad came to jerusalem-cast-complete. and when the aram-highs saw that they were put to the worse before immersed-to-theory-israel, they sent messengers, and drew forth the aram-highs that were beyond the river: and shophach-pour-out the captain of the troop of hadad-sharpenazer went before them. and it was told david-dude; and he added all immersed-to-theory-israel, and stopskipped jordan-its-going-down, and came upon them, and set the battle in array against them. so when david-dude had put the battle in array against the aram-highs, they fought with him. but the aram-highs fled before immersed-to-theory-israel; and david-dude slew of the aram-highs seven thousand men which fought in chariots, and forty thousand foot-genitalmen, and killed shophach-pour-out the captain of the troop. and when the workers of hadad-sharpenazer saw that they were put to the worse before immersed-to-theory-israel, they made complete with david-dude, and became his workers: neither would the aram-highs help child-betweeners of ammon-with any more. and it came to pass, that after the year was expired, at the time that kings

go out to battle, joab-yo-dad led forth the power of the army, and wasted the country of child-betweeners of ammon-with, and came and besieged rabbah-much. but david-dude tarried at jerusalem-cast-complete. and joab-yo-dad smote rabbah-much, and destroyed it. and david-dude took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon david-dude's head: and he brought also exceeding much spoil out of the city. and he brought out the with-mum that were in it, and cut them with saws, and with harrows of iron, and with axes. even so dealt david-dude with all the cities of child-betweeners of ammon-with. and david-dude and all the with-mum returned to jerusalem-cast-complete. and it came to pass after this, that there arose war at gezer-cut-carrot with the palestinian-invade-grieves; at which time sibbechai-entangle-warbler the hushathite-feel slew sippai-threshold, that was of children of the giant-let-to-weak: and they were subdued. and there was war again with the palestinian-invade-grieves; and up-onan-theory-pardon-endow between of jair-glow slew lahmi-my-bread-war the brother of goliath-wave-reveal the gittite-winepress, whose spear staff was like a weaver's beam. and yet again there was war at gath-winepress where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot-genital and he also was between of the giant-let-to-weak. but when he defied immersed-to-theory-israel, jonathan-yo-given between of shimeah-hear david-dude's brother slew him. these were born unto the giant-let-to-weak in gath-winepress and they fell by the hand of david-dude, and by the hand of his workers. and satan-accuse stood up against immersed-to-theory-israel, and provoked david-dude to number immersed-to-theory-israel. and david-dude said to joab-yo-dad and to the governors of the with-mum, go, number immersed-to-theory-israel from beersheba-well-of-satiated-seven even to dan-discuss-court and bring the number of them to me, that i may know it. and joab-yo-dad answered, vowelmovement-io-yeah make his with-mum an hundred times so many more as they be: but, my lord the king, are they not all my lord's workers? why then doth my lord require this thing? why will he be a cause of name-fire to immersed-to-theory-israel? nevertheless the king's string prevailed against joab-yo-dad. wherefore joab-yo-dad departed, and went throughout all immersed-to-theory-israel, and came to jerusalem-cast-complete. and joab-yo-dad gave the sum of the number of the with-mum unto david-dude. and all they of immersed-to-theory-israel were a thousand thousand and an hundred thousand men that drew sword: and judah-know-hand was four hundred threescore and ten thousand men that drew sword. but levi-join and benjamin-right-hand-child counted he not among them: for the king's string was abominable to joab-yo-dad. and theory was displeased with this thing: therefore he smote immersed-to-theory-israel. and david-dude said unto theory, i have missed greatly, because i have done this thing: but now, i beseech thee, do away the torment of thy worker; for i have done very foolishly. and vowelmovement-io-yeah stringed unto gad-tell-luck david-dude's seer, saying, go and tell david-dude, saying, thus saith vowelmovement-io-yeah, i offer thee three things: choose thee one of them, that i may do it unto thee. so gad-tell-luck came to david-dude, and said unto him, thus saith vowelmovement-io-yeah, choose thee either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of vowelmovement-io-yeah, even the pestilence, in the land, and the messenger of vowelmovement-io-yeah destroying throughout all the coasts of immersed-

to-theory-israel. now therefore advise thyself what string i will bring again to him that sent me. and david-dude said unto gad-tell-luck i am in a great strait: let me fall now into the hand of vowelmovement-io-yeah; for very great are his mercies: but let me not fall into the hand of man. so vowelmovement-io-yeah sent pestilence upon immersed-to-theory-israel: and there fell of immersed-to-theory-israel seventy thousand men. and theory sent an messenger unto jerusalem-cast-complete to destroy it: and as he was destroying, vowelmovement-io-yeah beheld, and he repented him of the visual, and said to the messenger that destroyed, it is enough, stay now thine hand. and the messenger of vowelmovement-io-yeah stood by the threshingfloor of ornan-pine the jebusite-trampler. and david-dude lifted up his eyes, and saw the messenger of vowelmovement-io-yeah stand between the land and the namespaces having a drawn sword in his hand stretched out over jerusalem-cast-complete. then david-dude and the elders of immersed-to-theory-israel, who were clothed in sackcloth, fell upon their face-turnings. and david-dude said unto theory, is it not i that directed the with-mum to be numbered? even i it is that have missed and done visual indeed; but as for these sheep, what have they done? let thine hand, i pray thee, vowelmovement-io-yeah my theory, be on me, and on my father's house; but not on thy with-mum, that they should be plagued. then the messenger of vowelmovement-io-yeah directed gad-tell-luck to say to david-dude, that david-dude should go up, and set up an butcher-place unto vowelmovement-io-yeah in the threshingfloor of ornan-pine the jebusite-trampler. and david-dude went up at the stringing of gad-tell-luck which he stringed in the name-there of vowelmovement-io-yeah. and ornan-pine turned back, and saw the messenger; and his four child-betweeners with him hid themselves. now ornan-pine was threshing wheat. and as david-dude came to ornan-pine, ornan-pine looked and saw david-dude, and went out of the threshingfloor, and bowed himself to david-dude with his face-turnings to the ground. then david-dude said to ornan-pine, grant me the place of this threshingfloor, that i may build-between an butcher-place therein unto vowelmovement-io-yeah: thou wilt grant it me for the full price: that the plague may be stayed from the with-mum. and ornan-pine said unto david-dude, take it to thee, and let my lord the king do that which is good in his eyes: lo, i give thee the oxen also for up-ons, and the threshing instruments for wood, and the wheat for the rest-absorber; i give it all. and king david-dude said to ornan-pine, nay; but i will verily buy it for the full price: for i will not take that which is thine for vowelmovement-io-yeah, nor up-on up-ons without cost. so david-dude gave to ornan-pine for the place six hundred shekel-lights of gold by weight. and david-dude built-between there an butcher-place unto vowelmovement-io-yeah, and uponed up-ons and completes, and called upon vowelmovement-io-yeah; and he answered him from namespaces by fire upon the butcher-place of up-on. and vowelmovement-io-yeah directed the messenger; and he put up his sword again into the sheath thereof. at that time when david-dude saw that vowelmovement-io-yeah had answered him in the threshingfloor of ornan-pine the jebusite-trampler, then he butcherd there. for the dwelling of vowelmovement-io-yeah, which mose-draw-out did in the place-of-word-desert, and the butcher-place of the up-on, were at that season in the high place at gibeon-small-hill. but david-dude could not go before it to enquire of theory: for he was afraid because of the sword of the messenger of vowelmovement-io-yeah. then david-dude said, this is the alpha-beit-house of vowelmovement-io-yeah theory, and this is the butcher-place of the up-on for immersed-

to-theory-israel. and david-dude directed to gather together the strangers that were in the land of immersed-to-theory-israel; and he set masons to hew wrought stones to build-between the alpha-beit-house of theory. and david-dude prepared iron in abundance for the nails for the openings of the gates, and for the joinings; and brass in abundance without weight; also cedar trees in abundance: for the zidon-side-by-sideians and they of tyre-rock-narrow-create brought much cedar wood to david-dude. and david-dude said, solomon-complete my child-betweener is young and tender, and the house that is to be build-between for vowelmovement-io-yeah must be exceeding magnificent, of fame and of glory throughout all countries: i will therefore now make preparation for it. so david-dude prepared abundantly before his death. then he called for solomon-complete his child-betweener and charged him to build-between an house for vowelmovement-io-yeah theory of immersed-to-theory-israel. and david-dude said to solomon-complete, my child-betweener as for me, it was in my mind to build-between an house unto the name-there of vowelmovement-io-yeah my theory: but vowelmovement-io-yeah string came to me, saying, thou hast shed blood abundantly, and hast did great wars: no build-between an house unto my name-there because thou hast shed much blood upon the land in my sight. behold, a child-betweener will be born to thee, who will be a man of rest; and i will give him rest from all his enemies round about: for his name-there will be solomon-complete, and i will give complete and quietness unto immersed-to-theory-israel in his days. he will build-between an house for my name-there and he will be my child-betweener and i will be his father; and i will establish the throne of his kingdom over immersed-to-theory-israel world. now, my child-betweener vowelmovement-io-yeah be with thee; and prosper thou, and build-between the alpha-beit-house of vowelmovement-io-yeah thy theory, as he hath said of thee. only vowelmovement-io-yeah give thee wisdom and understanding, and give thee charge concerning immersed-to-theory-israel, that thou mayest keep the law of vowelmovement-io-yeah thy theory. then wilt thou prosper, if thou takest heed to fulfil the statutes and crisplippings which vowelmovement-io-yeah charged mose-draw-out with concerning immersed-to-theory-israel: be strong, and of good courage; dread not, nor be dismayed. now, behold, in my trouble i have prepared for the alpha-beit-house of vowelmovement-io-yeah an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have i prepared; and thou mayest add thereto. moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men foreverly manner of work. of the gold, the silver, and the brass, and the iron, there is no number. arise therefore, and be doing, and vowelmovement-io-yeah be with thee. david-dude also directed all the princes of immersed-to-theory-israel to help solomon-complete his child-betweener saying, is not vowelmovement-io-yeah your theory with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before vowelmovement-io-yeah, and before his with-mum. now set your heart and your self to seek vowelmovement-io-yeah your theory; arise therefore, and build-between ye the perfected of vowelmovement-io-yeah theory, to bring the gather-box of the covenant of vowelmovement-io-yeah, and the perfected items of theory, into the house that is to be built-between to the name-there of vowelmovement-io-yeah. so when david-dude was old and full of days, he made solomon-complete his child-betweener king over immersed-to-theory-

israel. and he added together all the princes of immersed-to-theory-israel, with the darkener-server and the levite-joins. now the levite-joins were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. of which, twenty and four thousand were to set forward the work of the alpha-beit-house of vowelmovement-io-yeah; and six thousand were officers and criterion-lips: moreover four thousand were porters; and four thousand raved vowelmovement-io-yeah with the items which i did, said david-dude, to rave therewith. and david-dude divided them into courses among the child-betweeners of levi-join namely, gershon-stranger, kohath-obedient-hope, and merari-bitter. of the gershon-strangerites were, laadan-refine, and shimei-hear. the child-betweeners of laadan-refine; the chief was jehiel-live-unto, and zetham-olive-idiot, and joel-yo-towards, three. the child-betweeners of shimei-hear; sheolmi-my-completionth, and haziel-chest-unto, and haran-conceived-gladness, three. these were the chief of the fathers of laadan-refine. and the child-betweeners of shimei-hear were, jahath-come-on, zin-briara, and jeshu-wain-moth, and beriah-grazing. these four were the child-betweeners of shimei-hear. and jahath-come-on was the chief, and ziza-ledgeh the second: but jeshu-wain-moth and beriah-grazing had not many child-betweeners; therefore they were in one reckoning, according to their father's house. the child-betweeners of kohath-obedient-hope; amram-people-high, izhar-aperture, hebron-friend-joy, and uzziel-my-courage-unto, four. the child-betweeners of amram-people-high; aaron-box and mose-draw-out: and aaron-box was separated, that he should perfect the most perfected things, he and his child-betweeners world, to burn incense before vowelmovement-io-yeah, to immerse unto him, and to knee-pool in his name-there world. now concerning mose-draw-out the man of theory, his child-betweeners were named of the branch of levi-join the child-betweeners of mose-draw-out were, gershom-stranger, and eliezer-my-theory-helps. of the child-betweeners of gershom-stranger, shebul-seat-return-unto was the chief. and the child-betweeners of eliezer-my-theory-helps were, rehabiah-extentio the chief. and eliezer-my-theory-helps had none other child-betweeners; but the child-betweeners of rehabiah-extentio were very many. of the child-betweeners of izhar-aperture; sheolmi-my-completionth the chief. of the child-betweeners of hebron-friend-joy; jeriah-feario the first, amariah-sayio the second, jahaz-stressiel the third, and jekameam-fulfill-people the fourth. of the child-betweeners of uzziel-my-courage-unto; micah-who's-coward the first and jesiah-beio the second. the child-betweeners of merari-bitter; mahli-forgive-sick, and mushi-my-draw. the child-betweeners of mahli-forgive-sick; eleazar-theory-stop, and kish-ring-tinkle. and eleazar-theory-stop died, and had no child-betweeners, but child-betweenas: and their brethren the child-betweeners of kish-ring-tinkle took them. the child-betweeners of mushi-my-draw; mahli-forgive-sick, and eder-herd, and jeremoth-high-level, three. these were the child-betweeners of levi-join after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the work of the alpha-beit-house of vowelmovement-io-yeah, from the age of twenty years and upward. for david-dude said, vowelmovement-io-yeah theory of immersed-to-theory-israel hath given rest unto his with-mum, that they may dwell in jerusalem-cast-complete to world: and also unto the levite-joins; they will no more carry the dwelling, nor any items of it for the work thereof. for by the last strings of david-dude the levite-joins were numbered from twenty years old and above: because their

office was to wait on the child-betweeners of aaron-box for the work of the alpha-beit-house of vowelmovement-io-yeah, in the courts, and in the chambers, and in the purifying of all perfected things, and the doing of the work of the alpha-beit-house of theory; both for the bread system, and for the fine flour for rest-absorber, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; and to stand every morning to thank and rave vowelmovement-io-yeah, and likewise at even: and to up-on all up-ons unto vowelmovement-io-yeah in the sevenths, in the new moons, and on the set feasts, by number, according to the order directed unto them, continually before vowelmovement-io-yeah: and that they should keep the charge of the proto-sinaitics-script-witness-until-due-tent, and the charge of the perfected place, and the charge of the child-betweeners of aaron-box their brethren, in the work of the alpha-beit-house of vowelmovement-io-yeah. now these are the divisions of the child-betweeners of aaron-box. the child-betweeners of aaron-box; nadab-volunteer, and abihu-he-my-pa, eleazar-theory-stop, and itamar-with-palm. but nadab-volunteer and abihu-he-my-pa died before their father, and had no child-betweeners: therefore eleazar-theory-stop and itamar-with-palm executed the priest's office. and david-dude distributed them, both zadok-right of the child-betweeners of eleazar-theory-stop, and ahimelech-my-bro-moloch-king of the child-betweeners of itamar-with-palm, according to their offices in their work. and there were more chief men found of the child-betweeners of eleazar-theory-stop than of the child-betweeners of itamar-with-palm, and thus were they divided. among the child-betweeners of eleazar-theory-stop there were sixteen chief men of the house of their fathers, and eight among the child-betweeners of itamar-with-palm according to the house of their fathers. thus were they divided by lot, one sort with another; for the governors of the perfected, and governors of the alpha-beit-house of theory, were of the child-betweeners of eleazar-theory-stop, and of the child-betweeners of itamar-with-palm. and shemaiah-heario betweener of nethaneel-given-unto the story-writer, one of the levite-joins, wrote them before the king, and the princes, and zadok-right the darkener-server and ahimelech-my-bro-moloch-king betweener of abiathar-father-remainder, and before the chief of the fathers of the darkener-server and levite-joins: one principal household being taken for eleazar-theory-stop, and one taken for itamar-with-palm. now the first lot-cover came forth to jehoiarib-io-fight, the second to jedaiah-hand-knowledge, the third to harim-destroyed-dedicated, the fourth to seorim-gates-hairs, the fifth to malchijah-moloch-kingio, the sixth to mijamin-skilled, the seventh to hakkoz-thorn-summer-end, the eighth to abijah-fatherio, the ninth to jesua-yeah-secure, the tenth to schaniahab-habitationio, the eleventh to eliashib-theory-answer, the twelfth to jakim-fulfill, the thirteenth to huppah-cover-free, the fourteenth to jeshebeab-captivity-sitting-father, the fifteenth to bilgah-in-her-log, the sixteenth to immer-saying the seventeenth to hezir-pig, the eighteenth to aphses-distribute, the nineteenth to pethahiah-openingio, the twentieth to jehezkel-strength-unto, the one and twentieth to jachin-prepare, the two and twentieth to gamul-reward, the three and twentieth to delaiah-weak-i-o, the four and twentieth to maaziah-strongholdio. these were the orderings of them in their work to come into the alpha-beit-house of vowelmovement-io-yeah, according to their manner, under aaron-box their father, as vowelmovement-io-yeah theory of immersed-to-theory-israel had directed him. and the rest of the child-betweeners of levi-join were these: of the child-betweeners of amram-people-

high; shubael-return-unto: of the child-betweeners of shubael-return-unto; jehdeiah-together-ihoh concerning rehabiah-extentio: of the child-betweeners of rehabiah-extentio, the first was issiah-female-lamb. of the izhar-apertureites; shelomoth-complete: of the child-betweeners of shelomoth-complete; jahath-come-on. and the child-betweeners of hebron-friend-joy; jeriah-feario the first, amariah-sayio the second, jahaz-stressiel the third, jekameam-fulfill-people the fourth. of the child-betweeners of uzziel-my-courage-unto; michah-who's-likeio: of the child-betweeners of michah-who's-likeio; shamir-dill-emery. the brother of michah-who's-likeio was issiah-female-lamb: of the child-betweeners of issiah-female-lamb; zechariah-rememberio. the child-betweeners of merari-bitter were mahli-forgive-sick and mushi-my-draw: the child-betweeners of jaaziah-goat-strengththio; beno. the child-betweeners of merari-bitter by jaaziah-goat-strengththio; beno, and shoham-keep-back, and zakur-remember, and ibri-pass-over. of mahli-forgive-sick came eleazar-theory-stop, who had no child-betweeners. concerning kish-ring-tinkle: betweener of kish-ring-tinkle was jerahmeel-womb-mercy-unto. the child-betweeners also of mushi-my-draw; mahli-forgive-sick, and eder-herd, and jerimoth-highs. these were the child-betweeners of the levite-joints after the house of their fathers. these likewise cast lots over against their brethren the child-betweeners of aaron-box in the presence of david-dude the king, and zadok-right, and ahimelech-my-bro-moloch-king, and the chief of the fathers of the darkener-server and levite-joins, even the principal fathers over against their younger brethren. moreover david-dude and the captains of the troop separated to the work of the child-betweeners of asaph-add-collect, and of heman-trusted, and of jeduthun-hand, who should bring with harps, with psalteries, and with cymbals: and the number of the workmen according to their work was: of the child-betweeners of asaph-add-collect; zakur-remember, and joseph-add-increase, and nethaniah-givenio, and asareliah-confirm-bliss-unto, the child-betweeners of asaph-add-collect under the hands of asaph-add-collect, which brought according to the order of the king. of jeduthun-hand: the child-betweeners of jeduthun-hand; gedaliah-greatio, and zeri-narrow-create, and jeshiah-secureio, hashabiah-account, and mattithiah-gift-ofio, six, under the hands of their father jeduthun-hand, who brought with a harp, to give thanks and to rave vowelmovement-io-yeah. of heman-trusted: the child-betweeners of heman-trusted: buki-skilledah, mattan-givingiah, uzziel-my-courage-unto, shebuel-seat-return-unto, and jerimoth-highs, hananiah-gracefulio, hanani-graceful eliahah-theory-you-shovel, giddalti-great, and romamti-ezer-high-help, joshbekashah-ask, mallothi-my-words, hothir-excelling-remaining, and mahazioth-see-letter: all these were the child-betweeners of heman-trusted the king's seer in the strings of theory, to lift up the ray-horn. and theory gave to heman-trusted fourteen child-betweeners and three child-betweenas. all these were under the hands of their father for song-immersed in the alphabet-house of vowelmovement-io-yeah, with cymbals, psalteries, and harps, for the work of the alphabet-house of theory, according to the king's order to asaph-add-collect, jeduthun-hand, and heman-trusted. so the number of them, with their brethren that were instructed in the song-immersed of vowelmovement-io-yeah, even all that were cunning, was two hundred fourscore and eight. and they cast lots, ward against ward, as well the small as the great, the teacher as the learned. now the first lot-cover came forth for asaph-add-collect to joseph-add-increase: the second to gedaliah-greatio, who with his brethren and child-betweeners were twelve: the third

to zakur-remember, he, his child-betweeners, and his brethren, were twelve: the fourth to izri-instinct-narrow, he, his child-betweeners, and his brethren, were twelve: the fifth to nethaniah-givenio, he, his child-betweeners, and his brethren, were twelve: the sixth to buki-skilledah, he, his child-betweeners, and his brethren, were twelve: the seventh to jesharelah-honest-unto, he, his child-betweeners, and his brethren, were twelve: the eighth to jeshiah-secureio, he, his child-betweeners, and his brethren, were twelve: the ninth to mattan-givingiah, he, his child-betweeners, and his brethren, were twelve: the tenth to shimei-hear, he, his child-betweeners, and his brethren, were twelve: the eleventh to azarel-help-unto, he, his child-betweeners, and his brethren, were twelve: the twelfth to hashabiah-account, he, his child-betweeners, and his brethren, were twelve: the thirteenth to shubael-return-unto, he, his child-betweeners, and his brethren, were twelve: the fourteenth to mattithiah-gift-ofio, he, his child-betweeners, and his brethren, were twelve: the fifteenth to jeremoth-high-level, he, his child-betweeners, and his brethren, were twelve: the sixteenth to hananiah-gracefulio, he, his child-betweeners, and his brethren, were twelve: the seventeenth to joshbekashah-ask, he, his child-betweeners, and his brethren, were twelve: the eighteenth to hanani-graceful he, his child-betweeners, and his brethren, were twelve: the nineteenth to mallothi-my-words, he, his child-betweeners, and his brethren, were twelve: the twentieth to eliahah-theory-you-shovel, he, his child-betweeners, and his brethren, were twelve: the one and twentieth to hothir-excelling-remaining, he, his child-betweeners, and his brethren, were twelve: the two and twentieth to giddalti-great, he, his child-betweeners, and his brethren, were twelve: the three and twentieth to mahazioth-see-letter, he, his child-betweeners, and his brethren, were twelve: the four and twentieth to romamti-ezer-high-help, he, his child-betweeners, and his brethren, were twelve. concerning the divisions of the porters: of the korhites-bald-ice was meshelemiah-completeio betweener of kore-read, of the child-betweeners of asaph-add-collect. and the child-betweeners of meshelemiah-completeio were, zechariah-rememberio the firstborn, jediahel-know-unto the second, zebadiah-portionio the third, jathniel-gift-unto the fourth, elam-world-youth the fifth, jehohanan-aeiou-io-graceful-graceful the sixth, elioenai-theory-io-my-eyes the seventh. moreover the child-betweeners of obededom-red-worker were, shemaiah-heario the firstborn, jehozabad-drip-cloth the second, joah-yo-brother the third, and sacar the fourth, and nethanel-given-unto the fifth. ammiel-theory-my-with the sixth, issachar-hire-wage the seventh, peulthai-my-words the eighth: for theory knee-pooled him. also unto shemaiah-heario his child-betweener were child-betweeners born, that ruled throughout the house of their father: for they were mighty men of valor. the child-betweeners of shemaiah-heario; othni-my-time, and rephael-medicine-unto, and obed-worker elzabad-theory-dowry, whose brethren were strong men, elihu-he-my-towards, and semachiah-depend-onio. all these of the child-betweeners of obededom-red-worker: they and their child-betweeners and their brethren, able men for strength for the work, were threescore and two of obededom-red-worker. and meshelemiah-completeio had child-betweeners and brethren, strong men, eighteen. also hosah-lettuce, of child-betweeners of merari-bitter, had child-betweeners; simri-keep the chief, (for though he was not the firstborn, yet his father made him the chief.) hilkiyah-partio the second, tebaliah-dipped-goodio the third, zechariah-rememberio the fourth: all the child-betweeners and brethren of hosah-lettuce were thirteen. among these were the divisions of the porters, even among the chief

men, having wards one against another, to immerse in the alpha-beit-house of vowelmovement-io-yeah. and they cast lots, as well the small as the great, according to the house of their fathers, forever gate. and the lot eastward fell to shelemiah-completo. then for zechariah-rememberio his child-betweenner a wise counselor, they cast lots; and his lot-cover came out northward. to obed-edom-red-worker southward; and to his child-betweenners the house of asuppim-add-collect. to shuppim-moustache and hosah-lettuce the lot came forth westward, with the gate willecheth, by the causeway of the going up, ward against ward. eastward were six levite-joins, northward four a day, southward four a day, and toward asuppim-add-collect two and two. at parbar-suburb westward, four at the causeway, and two at parbar-suburb. these are the divisions of the porters among the child-betweenners of kore-read, and among the child-betweenners of merari-bitter. and of the levite-joins, ahijah-my-broio was over the treasures of the alpha-beit-house of theory, and over the treasures of the dedicated things. as concerning the child-betweenners of laadan-refine; the child-betweenners of the gershon-strangerite laadan-refine, chief fathers, even of laadan-refine the gershon-strangerite, were jehiel-live-untio. the child-betweenners of jehiel-live-untio; zetham-olive-idiot, and joel-yo-untiohis brother, which were over the treasures of the alpha-beit-house of vowelmovement-io-yeah. of the amram-people-highites, and the izhar-apertureites, the hebron-friend-joyites, and the uzziel-my-courage-untioites; and shebuel-seat-return-untio betweenner of gershom-stranger, betweenner of mose-draw-out, was governor of the treasures, and his brethren by eliezzer-my-theory-helps; rehabiah-extentio his child-betweenner and jeshaiah-secureio his child-betweenner and joram-yo-high his child-betweenner and zichri-my-male his child-betweenner and sheolmi-my-completionth his child-betweenner which sheolmi-my-completionth and his brethren were over all the treasures of the dedicated things, which david-dude the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the troop, had dedicated. out of the spoils won in battles did they dedicate to maintain the alpha-beit-house of vowelmovement-io-yeah. and all that samuel-theory-hearing the seer, and saul-ask betweenner of kish-ring-tinkle, and abner-my-dad-candle betweenner of ner-candle and joab-yo-dad betweenner of zeruiah-his-shapeio, had dedicated; and whosoever had dedicated any thing, it was under the hand of sheolmi-my-completionth, and of his brethren. of the izhar-apertureites, chenani-my-pillarh and his child-betweenners were for the outward business over immersed-to-theory-israel, for officers and criterion-lips. and of the hebron-friend-joyites, hashabiah-account and his brethren, men of valor, a thousand and seven hundred, were officers among them of immersed-to-theory-israel on this side jordan-its-going-down westward in all the business of vowelmovement-io-yeah, and in the work of the king. among the hebron-friend-joyites was jerijah-throw-down-feario the chief, even among the hebron-friend-joyites, according to the generations of his fathers. in the fortieth year of the king of david-dude they were sought for, and there were found among them mighty men of valor at jazer-help of gilead-roll-untill. and his brethren, men of valor, were two thousand and seven hundred chief fathers, whom king david-dude made governors over the reuben-see-childites, the gadites, and the half branch of manasseh-sleep-forget, forever matter pertaining to theory, and affairs of the king. now child-betweenners of immersed-to-theory-israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that workd the king in any matter of the courses, which came in and

went out month by month throughout all the months of the year, of every course were twenty and four thousand. over the first course for the first month was jashobeam-satiation betweenner of zabdiel: and in his course were twenty and four thousand. of child-betweenners of perez-break was the chief of all the captains of the troop for the first month. and over the course of the second month was dodai an ahohite-dude, and of his course was mikloth-sticks-ease also the governor: in his course likewise were twenty and four thousand. the third captain of the troop for the third month was benaiah-betweennio betweenner of jehoiada-yeah-knows, a chief darkener-server and in his course were twenty and four thousand. this is that benaiah-betweennio, who was mighty among the thirty, and above the thirty: and in his course was ammizabad-my-people-dowry his child-betweenner the fourth captain for the fourth month was asahel-do-untiothe brother of joab-yo-dad, and zebadiah-portionio his child-betweenner after him: and in his course were twenty and four thousand. the fifth captain for the fifth month was shamhuth the izrahite-shine: and in his course were twenty and four thousand. the sixth captain for the sixth month was ira-town betweenner of ikkesh-stubborn the tekoite-stuck: and in his course were twenty and four thousand. the seventh captain for the seventh month was helez-extract the pelonite-anybody, of child-betweenners of ephraim-gray-fruitful: and in his course were twenty and four thousand. the eighth captain for the eighth month was sibbecai-warbler-entangle the hushathite-feel, of the zarhites-shine: and in his course were twenty and four thousand. the ninth captain for the ninth month was abiezer-my-father-help the anetothite-answers, of the benjamite-righthand-children: and in his course were twenty and four thousand. the tenth captain for the tenth month was maharai-hasten the netophathite-dripped, of the zarhites-shine: and in his course were twenty and four thousand. the eleventh captain for the eleventh month was benaiah-betweennio the pirathonite-pay-off, of child-betweenners of ephraim-gray-fruitful: and in his course were twenty and four thousand. the twelfth captain for the twelfth month was heldai-universe-rust the netophathite-dripped, of othniel-contemporary-to: and in his course were twenty and four thousand. furthermore over the branches of immersed-to-theory-israel: the governor of the reuben-see-childites was eliezzer-my-theory-helps betweenner of zichri-my-male: of the simeon-hear-homeites, shephatiah-judgeio betweenner of maachah-squeeze: of the levite-joins, hashabiah-account betweenner of kemuel-get-up-untio: of the aaron-boxites, zadok-right: of judah-know-hand, elihu-he-my-towards, one of the brethren of david-dude: of issachar-hire-wage, omri-sheaf betweenner of michael-who-like-untio: of zebulun-garbage-fertile, ishmaiah betweenner of obadiah-work-theio: of naphtali-cunning-twist, jerimoth-highs betweenner of azriel-help-untio: of child-betweenners of ephraim-gray-fruitful, jesua-secure-hoshea betweenner of azaz-goat-strongiah: of the half branch of manasseh-sleep-forget, joel-yo-untiobetweenner of pedaijah-redemption: of the half branch of manasseh-sleep-forget in gilead-roll-untill, iddo-up-to betweenner of zechariah-rememberio: of benjamin-righthand-child, jaasiel-work-untio betweenner of abner-my-dad-candle: of dan-discuss-court azareel-help-untio betweenner of jeroham-mercy-womb. these were the princes of the branches of immersed-to-theory-israel. but david-dude took not the number of them from twenty years old and under: because vowelmovement-io-yeah had said he would increase immersed-to-theory-israel like to the stars of the namespaces. joab-yo-dad betweenner of zeruiah-his-shapeio began to number, but he finished not, because there fell wrath for it against immersed-

to-theory-israel; neither was the number put in the account of the chronicles of king david-dude. and over the king's treasures was azmaveth-laziness between of adiel-until-unto: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was jehonathan-yeahoh-given between of uzziyah-goat-strongio: and over them that did the work of the field for tillage of the earth was ezri-my-help between of chelub-cage: and over the vineyards was shimei-hear the ramathite-high-raised: over the increase of the vineyards for the wine cellars was zabdi the shiphmite-moustache-mouth: and over the olive trees and the sycamore trees that were in the low plains was baalhanan-owner-deals-kindly the geder-wall-compoundite: and over the cellars of oil was joash-give-up: and over the herds that fed in sharon-sing-watch was shitrail the sharon-sing-watchite: and over the herds that were in the valleys was shaphat-lip-crisis between of adlai: over the camels also was obil-weep the ishmael-theory-hearsite: and over the asses was jehdeiah-together-ihio the meronothite-sing-master: and over the flocks was jaziz-bright-depart the hagerite. all these were the governors of the substance which was king david-dude's. also jonathan-yo-given david-dude's uncle was a counselor, a wise man, and a story-writer: and jehiel-live-unto between of hachmoni-wise was with the king's child-betweeners: and ahiophel-my-bro-bland-fall was the king's counselor: and hushai-sensory the archi-longte was the king's companion: and after ahiophel-my-bro-bland-fall was jehoiada-yeah-knows between of benaiah-betweenio, and abiathar-father-remainder: and the general of the king's army was joab-yo-dad. and david-dude assembled all the princes of immersed-to-theory-israel, the princes of the branches, and the captains of the companies that was immersed to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his child-betweeners, with the officers, and with the mighty men, and with all the valiant men, unto jerusalem-cast-complete. then david-dude the king stood up upon his feet-genitalia, and said, hear me, my brethren, and my with-mum: as for me, i had in mine heart to build-between an house of rest for the gather-box of the covenant of vowelmovement-io-yeah, and for the foot-genitalstool of our theory, and had made ready for the build-betweening: but theory said unto me, no build-between an house for my name-there because thou hast been a man of war, and hast shed blood. howbeit vowelmovement-io-yeah theory of immersed-to-theory-israel chose me before all the house of my father to be king over immersed-to-theory-israel to world: for he hath chosen judah-know-hand to be the governor; and of the house of judah-know-hand, the house of my father; and among the child-betweeners of my father he liked me to make me king over all immersed-to-theory-israel: and of all my child-betweeners, (for vowelmovement-io-yeah hath given me many child-betweeners,) he hath chosen solomon-complete my child-betweener to sit upon the throne of the kingdom of vowelmovement-io-yeah over immersed-to-theory-israel. and he said unto me, solomon-complete thy child-betweener he will build-between my house and my courts: for i have chosen him to be my child-betweener and i will be his father. moreover i will establish his kingdom to world, if he be constant to do my directives and my crisis-lippings, as at this day. now therefore in the sight of all immersed-to-theory-israel the witness-until of vowelmovement-io-yeah, and in the audience of our theory, keep and seek for all the directives of vowelmovement-io-yeah your theory: that ye may possess this good land, and leave it for an inheritance for your child-betweeners after you world.

and thou, solomon-complete my child-betweener know thou the theory of thy father, and work for him with a perfect heart and with a willing mind: for vowelmovement-io-yeah searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off to until. take heed now; for vowelmovement-io-yeah hath chosen thee to build-between an house for the perfected: be strong, and do it. then david-dude gave to solomon-complete his child-betweener the pattern of the porch, and of the houses thereof, and of the stores thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the out-of-townment, and the pattern of all that he had by breath, of the courts of the alpha-beit-house of vowelmovement-io-yeah, and of all the chambers round about, of the stores of the alpha-beit-house of theory, and of the stores of the dedicated things: also for the courses of the darkener-server and the levite-joins, and for all the work of the work of the alpha-beit-house of vowelmovement-io-yeah, and for all the items of work in the alpha-beit-house of vowelmovement-io-yeah. he gave of gold by weight for things of gold, for all items of all manner of work; silver also for all items of silver by weight, for all items of every kind of work: even the weight for the stream-candle-lights of gold, and for their lamps of gold, by weight forevery stream-candle-light, and for the lamps thereof: and for the stream-candle-lights of silver by weight, both for the stream-candle-light, and also for the lamps thereof, according to the use of every stream-candle-light. and by weight he gave gold for the tables of bread system, forevery send-table and likewise silver for the tables of silver: also pure gold for the flesh-immersedhooks, and the bowls, and the cups: and for the golden basins he gave gold by weight forevery basin; and likewise silver by weight forevery basin of silver: and for the butcher-place of incense refined gold by weight; and gold for the pattern of the chariot of the nearinners, that spread out their wings, and covered the gather-box of the covenant of vowelmovement-io-yeah. all this, said david-dude, vowelmovement-io-yeah made me understand in writing by his hand upon me, even all the works of this pattern. and david-dude said to solomon-complete his child-betweener be strong and of good courage, and do it: fear not, nor be dismayed: for vowelmovement-io-yeah theory, even my theory, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the work of the alpha-beit-house of vowelmovement-io-yeah. and, behold, the courses of the darkener-server and the levite-joins, even they will be with thee for all the work of the alpha-beit-house of theory: and there will be with thee for all manner of craft-message every willing skillful man, for any manner of work: also the princes and all the with-mum will be wholly at thy string. furthermore david-dude the king said unto all the witness-until, solomon-complete my child-betweener whom alone theory hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for vowelmovement-io-yeah theory. now i have prepared with all my might for the house of my theory the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx-that-they stones, and stones to be set, glistening stones, and of divers colors, and all manner of precious stones, and marble stones in abundance. moreover, because i have set my affection to the house of my theory, i have of mine own proper good, of gold and silver, which i have given to the house of my theory, over and above all that i have prepared for the perfected house. even three thousand talents of gold, of the gold of ophir-ash, and

seven thousand talents of refined silver, to overlay the walls of the houses withal: the gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. and who then is willing to fill his work this day unto vowelmovement-io-yeah? then the chief of the fathers and princes of the branches of immersed-to-theory-israel and the captains of thousands and of hundreds, with the governors of the king's work, volunteered, and gave for the work of the alpha-beit-house of theory of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. and they with whom precious stones were found gave them to the treasure of the alpha-beit-house of vowelmovement-io-yeah, by the hand of jehiel-live-unto the gershon-strangerite. then the with-mum rejoiced, for that they volunteered, because with perfect heart they volunteered to vowelmovement-io-yeah: and david-dude the king also rejoiced with great joy. wherefore david-dude knee-pooled vowelmovement-io-yeah before all the witness-until: and david-dude said, knee-pooled be thou, vowelmovement-io-yeah theory of immersed-to-theory-israel our father, to the worlds of worlds. thine, vowelmovement-io-yeah is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the namespaces and in the land is thine; thine is the kingdom, vowelmovement-io-yeah, and thou art exalted as head above all. both riches and honor come of thee, and thou kingest over all; and in thine hand is power and might; and in thine hand it is to do great, and to give strength unto all. now therefore, our theory, we thank thee, and rave thy glorious name-there but who am i, and what is my with-mum, that we should be able to volunteer after this sort? for all things come of thee, and of thine own have we given thee. for we are strangers before thee, and sojourners, as were all our fathers: our days on the land are as a shadow, and there is none abiding. vowelmovement-io-yeah our theory, all this store that we have prepared to build-between thee an house for thine perfected name-there cometh of thine hand, and is all thine own. i know also, my theory, that thou triest the heart, and hast pleasure in uprightness. as for me, in the uprightness of mine heart i have willingly ndboffered all these things: and now have i seen with joy thy with-mum, which are present here, to volunteer unto thee. vowelmovement-io-yeah theory of abraham-their-wing-organ, isaac-laugh, and of immersed-to-theory-israel, our fathers, keep this to world in the imagination of the thoughts of the heart of thy with-mum, and prepare their heart unto thee: and give unto solomon-complete my child-between a perfect heart, to keep thy directives, thy testimonies, and thy statutes, and to do all these things, and to build-between the palace, for the which i have did provision. and david-dude said to all the crowd, now knee-pool vowelmovement-io-yeah your theory. and all the crowd knee-pooled vowelmovement-io-yeah theory of their fathers, and bowed down their heads, and partook vowelmovement-io-yeah, and the king. and they butchered butchers unto vowelmovement-io-yeah, and uponed up-ons unto vowelmovement-io-yeah, on the morrow after that day, even a thousand bulls, a thousand rams, and a thousand lambs, with their pourings, and butchers in abundance for all immersed-to-theory-israel: and did eat and drink before vowelmovement-io-yeah on that day with great gladness. and they made solomon-complete between of david-dude king the second time, and use-anointed him unto vowelmovement-io-yeah to be the chief governor, and zadok-right to be darkener-server then solomon-complete sat on the throne of vowelmovement-io-yeah as king instead of david-dude his father, and prospered; and all immersed-to-theory-

israel obeyed him. and all the princes, and the mighty men, and all the child-betweeners likewise of king david-dude, gave hand under solomon-complete the king. and vowelmovement-io-yeah magnified solomon-complete exceedingly in the sight of all immersed-to-theory-israel, and bestowed upon him such royal majesty as had not been on any king before him in immersed-to-theory-israel. thus david-dude between of jesse-secure kinged over all immersed-to-theory-israel. and the time that he kinged over immersed-to-theory-israel was forty years; seven years kinged he in hebron-friend-joy, and thirty and three years kinged he in jerusalem-cast-complete. and he died in a good old age, full of days, riches, and honor: and solomon-complete his child-between kinged in his stead. now the acts of david-dude the king, first and last, behold, they are written in the book of samuel-theory-hearing the seer, and in the book of natan-given the bringer, and in the book of gad-tell-luck the seer, with all his king and his might, and the times that went over him, and over immersed-to-theory-israel, and over all the kingdoms of the countries.

and solomon-complete betweener of david-dude was strengthened in his kingdom, and vowelmovement-io-yeah his theory was with him, and magnified him exceedingly. then solomon-complete spake unto all immersed-to-theory-israel, to the captains of thousands and of hundreds, and to the criterion-lips, and to every governor in all immersed-to-theory-israel, the chief of the fathers. so solomon-complete, and all the crowd with him, went to the high place that was at gibeon-small-hill; for there was the tent of the crowd of theory, which mosse-draw-out the worker of vowelmovement-io-yeah had did in the place-of-word-desert. but the gather-box of theory had david-dude brought up from kirjath-jearim-forests-city to the place which david-dude had prepared for it: for he had pitched a tent for it at jerusalem-cast-complete. moreover the brazen butcher-place, that bezaleel-onion-onto betweener of hur-small-place-prince betweener of hur-small-place-prince had did, he put before the dwelling of vowelmovement-io-yeah: and solomon-complete and the crowd sought unto it. and solomon-complete went up thither to the brazen butcher-place before vowelmovement-io-yeah, which was at the tent of the crowd, and uponed a thousand up-ons upon it. in that night did theory appear unto solomon-complete, and said unto him, ask what i will give thee. and solomon-complete said unto theory, thou hast showed great mercy unto david-dude my father, and hast did me to king in his stead. now, vowelmovement-io-yeah theory, let thy promise unto david-dude my father be established: for thou hast made me king over a with-mum like the dust of the land in multitude. give me now wisdom and knowledge, that i may go out and come in before this with-mum: for who can criterion-lip this thy with-mum, that is so great? and theory said to solomon-complete, because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest criterion-lip my with-mum, over whom i have did thee king: wisdom and knowledge is granted unto thee; and i will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither will there any after thee have the like. then solomon-complete came from his journey to the high place that was at gibeon-small-hill to jerusalem-cast-complete, from before the proto-sinaitics-script-witness-until-due-tent, and kinged over immersed-to-theory-israel. and solomon-complete 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 jerusalem-cast-complete. and the king made silver and gold at jerusalem-cast-complete as plenteous as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance. and solomon-complete had horses brought out of egypt-narrows-create-mizraim, and linen yarn: the king's merchants received the linen yarn at a price. and they fetched up, and brought forth out of egypt-narrows-create-mizraim a chariot for six hundred shekel-lights of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the hittites-tusk, and for the kings of syria-high-aram by their means. and solomon-complete determined to build-between an alpha-beit-house for the name-there of vowelmovement-io-yeah, and an house for his kingdom. and solomon-complete told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them. and solomon-complete sent to huram-fishing-net the king of tyre-rock-narrow-create, saying, as thou didst deal with david-dude my father, and didst send him cedars to build-between him an alpha-beit-house to

dwell therein, even so deal with me. behold, i build-between an alpha-beit-house to the name-there of vowelmovement-io-yeah my theory, to dedicate it to him, and to burn before him sweet incense, and for the continual bread system, and for the up-ons morning and evening, on the seventh, and on the new moons, and on the solemn feasts of vowelmovement-io-yeah our theory. this is an ordinance to world to immersed-to-theory-israel. and the alpha-beit-house which i build-between is great: for great is our theory above all theory. but who is able to build-between him an alpha-beit-house, seeing the namespaces and namespaces of namespaces cannot contain him? who am i then, that i should build-between him an alpha-beit-house, secure only to steam-engineer before him? send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in judah-know-hand and in jerusalem-cast-complete, whom david-dude my father did provide. send me also cedar trees, fir trees, and alnum trees, out of lebanon-build-white: for i know that thy workers can skill to cut timber in lebanon-build-white; and, behold, my workers will be with thy workers, even to prepare me timber in abundance: for the alpha-beit-house which i am about to build-between will be wonderful great. and, behold, i will give to thy workers, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand bath-aged-daughters of wine, and twenty thousand bath-aged-daughters of oil. then huram-fishing-net the king of tyre-rock-narrow-create answered in writing, which he sent to solomon-complete, because vowelmovement-io-yeah hath loved his with-mum, he hath made thee king over them. huram-fishing-net said moreover, happy be vowelmovement-io-yeah theory of immersed-to-theory-israel, that did namespaces and land, who hath given to david-dude the king a wise child-between endued with prudence and understanding, that might build-between an alpha-beit-house for vowelmovement-io-yeah, and an alpha-beit-house for his kingdom. and now i have sent a cunning man, endued with understanding, of huram-fishing-net my father's, betweener of a woman of the child-betweenas of dan-discuss-court and his father was a man of tyre-rock-narrow-create, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which will be put to him, with thy cunning men, and with the cunning men of my lord david-dude thy father. now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his workers: and we will cut wood out of lebanon-build-white, as much as thou wilt need: and we will bring it to thee in floats by sea to joppa-beauty; and thou wilt carry it up to jerusalem-cast-complete. and solomon-complete numbered all the strangers that were in the land of immersed-to-theory-israel, after the numbering wherewith david-dude his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. and he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the with-mum a work. then solomon-complete began to build-between the alpha-beit-house vowelmovement-io-yeah at jerusalem-cast-complete in mount moriah-bitter-teacher, where the lord appeared unto david-dude his father, in the place that david-dude had prepared in the threshingfloor of ornan-pine the jebusite-trampler. and he began to build-between in the second day of the second month, in the fourth year of his king. now these are the things wherein solomon-complete was instructed for

the build-betweening of the alpha-beit-house theory. the length by cubits after the first measure was threescore cubits, and the breadth twenty cubits. and the porch that was in the front of the alpha-beit-house, the length of it was according to the breadth of the alpha-beit-house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with sealed gold. and the greater alpha-beit-house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains. and he garnished the alpha-beit-house with precious stones for beauty: and the gold was gold of parvaim. he overlaid also the alpha-beit-house, the beams, the posts, and the walls thereof, and the openings thereof, with gold; and graved nearinners on the walls. and he did the most perfected alpha-beit-house, the length whereof was according to the breadth of the alpha-beit-house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents. and the weight of the nails was fifty shekel-lights of gold. and he overlaid the upper chambers with gold. and in the most perfected alpha-beit-house he did two nearinners of image doing, and overlaid them with gold. and the wings of the nearinners were twenty cubits long: one wing of the one nearinner was five cubits, reaching to the wall of the alpha-beit-house: and the other wing was likewise five cubits, reaching to the wing of the other nearinner. and one wing of the other nearinner was five cubits, reaching to the wall of the alpha-beit-house: and the other wing was five cubits also, joining to the wing of the other nearinner. the wings of these nearinners spread themselves forth twenty cubits: and they stood on their feet-genitalia, and their face-turnings were inward. and he did the breaker of blue, and purple, and crimson, and fine linen, and wrought nearinners thereon. also he did before the alpha-beit-house two stands of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. and he did chains, as in the speak-oracle, and put them on the heads of the stands; and did an hundred pomegranates, and put them on the chains. and he reared up the stands before the possibility-hall, one on the right hand, and the other on the left; and called the name-there of that on the right hand jachin-prepare, and the name-there of that on the left boaz-in-goat-strength. moreover he did an butcher-place of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. also he did a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. and under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. two rows of oxen were cast, when it was cast. it stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. and the thickness of it was an handbreadth, and the brim of it like the doing of the brim of a cup, with flowers of lilies; and it received and held three thousand bath-aged-daughters. he did also ten bulgings, and put five on the right hand, and five on the left, to wash in them: such things as they uponed for the up-on they washed in them; but the sea was for the darkener-server to wash in. and he did ten stream-candle-lights of gold according to their form, and set them in the possibility-hall, five on the right hand, and five on the left. he did also ten tables, and placed them in the possibility-hall, five on the right side, and five on the left. and he did an hundred basins of gold. furthermore he did the court of the darkener-server, and the great court, and openings for the court, and overlaid the openings of them with brass. and he set the sea on the right side of the east end, over against

the south. and huram-fishing-net did the pots, and the shovels, and the basins. and huram-fishing-net finished the work that he was to do for king solomon-complete for the alpha-beit-house theory; to wit, the two stands, and the pommels, and the chapters which were on the top of the two stands, and the two wreaths to cover the two pommels of the chapters which were on the top of the stands; and four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon the stands. he did also bases, and bulgings did he upon the bases; one sea, and twelve oxen under it. the pots also, and the shovels, and the flesh-immersedhooks, and all their items, did huram-fishing-net his father do to king solomon-complete for the alpha-beit-house vowel-movement-io-yeah of bright brass. in the plain of jordan-its-going-down did the king cast them, in the clay earth between succoth-booths and zered-twigathah. thus solomon-complete did all these items in great abundance: for the weight of the brass could not be found out. and solomon-complete did all the items that were for the alpha-beit-house theory, the golden butcher-place also, and the tables whereon the bread system was set; moreover the stream-candle-lights with their lamps, that they should burn after the manner before the speak-oracle, of sealed gold; and the flow-ers, and the lamps, and the tongs, made he of gold, and that perfect gold; and the scissors, and the basins, and the spoons, and the censers, of sealed gold: and the entry of the alpha-beit-house, the inner openings thereof for the most perfected place, and the openings of the alpha-beit-house the possibility-hall, were of gold. thus all the work that solomon-complete did for the alpha-beit-house vowel-movement-io-yeah was finished: and solomon-complete brought in all the things that david-dude his father had dedicated; and the silver, and the gold, and all the items, put he among the treasures of the alpha-beit-house theory. then solomon-complete assembled the elders of immersed-to-theory-israel, and all the heads of the branches, the chief of the fathers of child-betweeners of immersed-to-theory-israel, unto jerusalem-cast-complete, to bring up the gather-box of the covenant of vowel-movement-io-yeah out of the city of david-dude, which is zion-mark. wherefore all the men of immersed-to-theory-israel assembled themselves unto the king in the feast which was in the seventh month. and all the elders of immersed-to-theory-israel came; and the levite-joins took up the gather-box. and they brought up the gather-box, and the proto-sinaitics-script-witness-until-due-tent, and all the perfected items that were in the tent, these did the darkener-server and the levite-joins bring up. also king solomon-complete, and all the witness-until of immersed-to-theory-israel that were assembled unto him before the gather-box, butchered sheep and oxen, which could not be told nor numbered for multitude. and the darkener-server brought in the gather-box of the covenant of vowel-movement-io-yeah unto his place, to the speak-oracle of the alpha-beit-house, into the most perfected place, even under the wings of the nearinners: for the nearinners spread forth their wings over the place of the gather-box, and the nearinners covered the gather-box and the canvas thereof above. and they drew out the canvas of the gather-box, that the ends of the canvas were seen from the gather-box before the speak-oracle; but they were not seen without. and there it is unto this day. there was nothing in the gather-box secure the two tables which mose-draw-out put therein at horeb-sword, when vowel-movement-io-yeah made a covenant with child-betweeners of immersed-to-theory-israel, when they came out of egypt-narrows-create-mizraim. and it came to pass, when the darkener-server were come out of the perfected place: (for all the darkener-server that were present were perfected,

and did not then wait by course: also the levite-joins which were the singers, all of them of asaph-add-collect, of he-man-trusted, of jeduthun-hand, with their child-betweeners and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the butcher-place, and with them an hundred and twenty darkener-server sounding with trumpets:) it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in raving and thanking vowelmovement-io-yeah; and when they lifted up their voice with the trumpets and cymbals and items of music, and raved vowelmovement-io-yeah, saying, for he is good; for his mercy endureth to world: that then the alpha-beit-house was filled with a cloud, even the alpha-beit-house vowelmovement-io-yeah; so that the darkener-server could not stand to immerse by reason of the cloud: for the weight of vowelmovement-io-yeah had filled the alpha-beit-house theory. then said solomon-complete, vowelmovement-io-yeah hath said that he would dwell in the thick darkness. but i have built-between an alpha-beit-house habitation for thee, and a place for thy dwelling world. and the king turned his face-turnings, and knee-pooled the whole witness-until of immersed-to-theory-israel: and all the witness-until of immersed-to-theory-israel stood. and he said, happy be vowelmovement-io-yeah theory of immersed-to-theory-israel, who hath with his hands fulfilled that which he stringed with his mouth to my father david-dude, saying, since the day that i brought forth my with-mum out of the land of egypt-narrows-create-mizraim i chose no city among all the branches of immersed-to-theory-israel to build-between an alpha-beit-house in, that my name-there might be there; neither chose i any man to be a governor over my with-mum immersed-to-theory-israel: but i have chosen jerusalem-cast-complete, that my name-there might be there; and have chosen david-dude to be over my with-mum immersed-to-theory-israel. now it was in the heart of david-dude my father to build-between an alpha-beit-house for the name-there of vowelmovement-io-yeah theory of immersed-to-theory-israel. but vowelmovement-io-yeah said to david-dude my father, forasmuch as it was in thine heart to build-between an alpha-beit-house for my name-there thou didst well in that it was in thine heart: notwithstanding no build-between the alpha-beit-house; but thy child-betweener which will come forth out of thy loins, he will build-between the alpha-beit-house for my name-there vowelmovement-io-yeah therefore hath performed his string that he hath stringed: for i am risen up in the room of david-dude my father, and am set on the throne of immersed-to-theory-israel, as vowelmovement-io-yeah promised, and have built-between the alpha-beit-house for the name-there of vowelmovement-io-yeah theory of immersed-to-theory-israel. and in it have i put the gather-box, wherein is the covenant of vowelmovement-io-yeah, that he made with child-betweeners of immersed-to-theory-israel. and he stood before the butcher-place of vowelmovement-io-yeah in the presence of all the witness-until of immersed-to-theory-israel, and spread forth his hands: for solomon-complete had did a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the witness-until of immersed-to-theory-israel, and spread forth his hands toward namespaces and said, vowelmovement-io-yeah theory of immersed-to-theory-israel, there is no theory like thee in the namespaces nor in the land; which keepest covenant, and showest mercy unto thy workers, that walk before thee with all their hearts: thou which hast kept with thy worker david-dude my father that which thou hast promised him; and stringedst with thy mouth, and hast fulfilled it with thine

hand, as it is this day. now therefore, vowelmovement-io-yeah theory of immersed-to-theory-israel, keep with thy worker david-dude my father that which thou hast promised him, saying, there will not fail thee a man in my sight to sit upon the throne of immersed-to-theory-israel; yet so that thy child-betweeners take heed to their way to walk in my law, as thou hast walked before me. now then, vowelmovement-io-yeah theory of immersed-to-theory-israel, let thy string be verified, which thou hast stringed unto thy worker david-dude. but will theory in very deed dwell with men on the land? behold, namespaces and the namespaces of namespaces cannot contain thee; how much less this alpha-beit-house which i have built-between! have respect therefore to the prayer of thy worker, and to his supplication, vowelmovement-io-yeah my theory, to hearken unto the cry and the prayer which thy worker prayeth before thee: that thine eyes may be open upon this alpha-beit-house day and night, upon the place whereof thou hast said that thou wouldest put thy name-there there; to hearken unto the prayer which thy worker prayeth toward this place. hearken therefore unto the supplications of thy worker, and of thy with-mum immersed-to-theory-israel, which they will make toward this place: hear thou from thy dwelling place, even from namespaces and when thou hearest, forgive, if a man miss against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine butcher-place in this alpha-beit-house; then hear thou from namespaces and do, and criterion-lip thy workers, by requiring the big-shot, by recompensing his way upon his own head; and by rightifying the right, by giving him according to his being right. and if thy with-mum immersed-to-theory-israel be put to the worse before the enemy, because they have missed against thee; and will return and confess thy name-there and pray and make supplication before thee in this alpha-beit-house; then hear thou from the namespaces, and forgive the miss of thy with-mum immersed-to-theory-israel, and bring them again unto the earth which thou gavest to them and to their fathers. when the namespaces is shut up, and there is no rain, because they have missed against thee; yet if they pray toward this place, and confess thy name-there and turn from their miss when thou dost afflict them; then hear thou from namespaces and forgive the miss of thy workers, and of thy with-mum immersed-to-theory-israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy with-mum for an inheritance. if there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: then what prayer or what supplication soever will be made of any man, or of all thy with-mum immersed-to-theory-israel, when every one will know his own sore and his own grief, and will spread forth his hands in this alpha-beit-house: then hear thou from namespaces thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of child-betweeners of men:) that they may fear thee, to walk in thy ways, so long as they live in the earth which thou gavest unto our fathers. moreover concerning the stranger, which is not of thy with-mum immersed-to-theory-israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this alpha-beit-house; then hear thou from the namespaces, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all with-mum of the land may know thy name-there and fear thee, as doth thy with-mum immersed-to-theory-israel, and may know that this alpha-beit-house which i have built-between is called by

thy name-there if thy with-mum go out to war against their enemies by the way that thou wilt send them, and they pray unto thee toward this city which thou hast chosen, and the alpha-beit-house which i have built-between for thy name-there then hear thou from the namespaces their prayer and their supplication, and maintain their cause, if they miss against thee, (for there is no man which misses not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, we have missed, we have done amiss, and have dealt big-shotly; if they return to thee with all their heart and with all their self in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the alpha-beit-house which i have built-between for thy name-there then hear thou from the namespaces, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy with-mum which have missed against thee. now, my theory, let, i beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. now therefore arise, vowelmovement-io-yearh theory, into thy resting place, thou, and the gather-box of thy strength: let thy darkener-server, vowelmovement-io-yearh theory, be clothed with securing, and let thy saints rejoice in goodness. vowelmovement-io-yearh theory, turn not away the face-turnings of thine use-anointed: remember the mercies of david-dude thy worker. now when solomon-complete had made an end of praying, the fire came down from namespaces and consumed the up-on and the butchers; and the weight of vowelmovement-io-yearh filled the alpha-beit-house. and the darkener-server could not enter into the alpha-beit-house vowelmovement-io-yearh, because the weight of vowelmovement-io-yearh had filled vowelmovement-io-yearh's alpha-beit-house. and when all child-betweeners of immersed-to-theory-israel saw how the fire came down, and the weight of vowelmovement-io-yearh upon the alpha-beit-house, they bowed themselves with their face-turnings to the ground upon the pavement, and partook, and praised vowelmovement-io-yearh, saying, for he is good; for his mercy endureth to world. then the king and all the with-mum butchered butchs before vowelmovement-io-yearh. and king solomon-complete highed a butcher of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the with-mum initd the alpha-beit-house theory. and the darkener-server waited on their offices: the levite-joins also with items of music of vowelmovement-io-yearh, which david-dude the king had did to rave vowelmovement-io-yearh, because his mercy endureth to world, when david-dude raved by their immerse; and the darkener-server sounded trumpets before them, and all immersed-to-theory-israel stood. moreover solomon-complete perfected the middle of the court that was before the alpha-beit-house vowelmovement-io-yearh: for there he uponed up-ons, and the fat of the completes, because the brazen butcher-place which solomon-complete had did was not able to receive the up-ons, and the rest-absorbers, and the fat. also at the same time solomon-complete kept the feast seven days, and all immersed-to-theory-israel with him, a very great crowd, from the entering in of hamath-gourd-vessel unto the river of egypt-narrows-create-mizraim. and in the eighth day they did a solemn assembly: for they kept the init of the butcher-place seven days, and the feast seven days. and on the three and twentieth day of the seventh month he sent the with-mum away into their tents, glad and merry in heart for the goodness that vow-

elmovement-io-yearh had showed unto david-dude, and to solomon-complete, and to immersed-to-theory-israel his with-mum. thus solomon-complete finished the alpha-beit-house vowelmovement-io-yearh, and the king's alpha-beit-house; and all that came into solomon-complete's heart to do in the alpha-beit-house vowelmovement-io-yearh, and in his own alpha-beit-house, he prosperously effected. and vowelmovement-io-yearh appeared to solomon-complete by night, and said unto him, i have heard thy prayer, and have chosen this place to myself for an alpha-beit-house butcher. if i shut up namespaces that there be no rain, or if i direct the locusts to devour the land, or if i send pestilence among my with-mum; if my with-mum, which are called by my name-there will humble themselves, and pray, and seek my face-turnings, and turn from their wicked ways; then will i hear from namespaces and will forgive their miss and will heal their land. now mine eyes will be open, and mine ears attent unto the prayer that is made in this place. for now have i chosen and perfected this alpha-beit-house, that my name-there may be there world: and mine eyes and mine heart will be there perpetually. and as for thee, if thou wilt walk before me, as david-dude thy father walked, and do according to all that i have directed thee, and will keep my statutes and my crisis-lippings; then will i stablish the throne of thy kingdom, according as i have covenanted with david-dude thy father, saying, there will not fail thee a man to be governor in immersed-to-theory-israel. but if ye turn away, and forsake my statutes and my directives, which i have set before you, and will go and work for other theory, and partake them; then will i pluck them up by the roots out of my land which i have given them; and this alpha-beit-house, which i have perfected for my name-there will i cast out of my sight, and will make it to be a proverb and a byword among all nations. and this alpha-beit-house, which is high, will be an astonishment to every one that passeth by it; so that he will say, why hath vowelmovement-io-yearh done thus unto this land, and unto this alpha-beit-house? and it will be answered, because they forsook vowelmovement-io-yearh theory of their fathers, which brought them forth out of the land of egypt-narrows-create-mizraim, and laid hold on other theory, and partook them, and workd them: therefore hath he brought all this visual upon them. and it came to pass at the end of twenty years, wherein solomon-complete had built-between the alpha-beit-house vowelmovement-io-yearh, and his own house, that the cities which huram-fishing-net had restored to solomon-complete, solomon-complete built-between them, and caused child-betweeners of immersed-to-theory-israel to dwell there. and solomon-complete went to hamath-gourd-vesselzobah, and prevailed against it. and he built-between tadmor-love in the place-of-word-desert, and all the store cities, which he built-between in hamath-gourd-vessel. also he built-between bethhoron-house-of-wrath the upper, and bethhoron-house-of-wrath the nether, fenced cities, with walls, gates, and bars; and baalath-ownership, and all the store cities that solomon-complete had, and all the chariot cities, and the cities of the horsemen, and all that solomon-complete desired to build-between in jerusalem-cast-complete, and in lebanon-build-white, and throughout all the land of his dominion. as for all the with-mum that were left of the hittites-tusk, and the amorite-talkers, and the perizzite-unwalled, and the hivite-experiences, and the jebusite-trampers, which were not of immersed-to-theory-israel, but of their child-betweeners, who were left after them in the land, whom child-betweeners of immersed-to-theory-israel consumed not, them did solomon-complete make to pay tribute until this day. but of child-betweeners of immersed-to-theory-israel did solomon-complete 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 solomon-complete's officers, even two hundred and fifty, that bare rule over the with-mum. and solomon-complete brought up the daughter-housa of pharaoh-big-house out of the city of david-dude unto the house that he had built-between for her: for he said, my woman will not dwell in the house of david-dude king of immersed-to-theory-israel, because the places are perfected, whereunto the gather-box of vowelmovement-io-yeah hath come. then solomon-complete uponed up-ons unto vowelmovement-io-yeah on the butcher-place of vowelmovement-io-yeah, which he had built-between before the porch, even after a certain rate every day, up-oning according to the directive of mose-draw-out, on the sevenths, and on the new moons, and on the solemn feasts, three times in the year, in the feast of lit-mazat, and in the feast of weeks, and in the feast of booths. and he appointed, according to the order of david-dude his father, the courses of the darkener-server to their work, and the levite-joins to their charges, to rave and immerse before the darkener-server, as the duty of every day required: the porters also by their courses at every gate: for so had david-dude the man of theory directed. and they departed not from the directive of the king unto the darkener-server and levite-joins concerning any matter, or concerning the treasures. now all the work of solomon-complete was prepared unto the day of the foundation of the alpha-beit-house of vowelmovement-io-yeah, and until it was finished. so the alpha-beit-house of vowelmovement-io-yeah was perfected. then went solomon-complete to eziogheber-wood-man, and to eloth-towards, at the sea side in the land of edom-man-red. and huram-fishing-net sent him by the hands of his workers ships, and workers that had knowledge of the sea; and they went with the workers of solomon-complete to ophir-ash, and took thence four hundred and fifty talents of gold, and brought them to king solomon-complete. and when the queen of sheba-coming heard of the fame of solomon-complete, she came to prove solomon-complete with hard questions at jerusalem-cast-complete, with a very great company, and camels that bare scents, and gold in abundance, and precious stones: and when she was come to solomon-complete, she communed with him of all that was in her heart. and solomon-complete told her all her questions: and there was nothing hid from solomon-complete which he told her not. and when the queen of sheba-coming had seen the wisdom of solomon-complete, and the house that he had built-between, and the meat of his send-table and the sitting of his workers, and the attendance of his immerses, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the alpha-beit-house of vowelmovement-io-yeah; there was no more breath in her. and she said to the king, it was a true report which i heard in mine own land of thine acts, and of thy wisdom: howbeit i stuck with not thy strings, until i came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that i heard. happy are thy men, and happy are these thy workers, which stand continually before thee, and hear thy wisdom. happy be vowelmovement-io-yeah thy theory, which delighted in thee to set thee on his throne, to be king for vowelmovement-io-yeah thy theory: because thy theory loved immersed-to-theory-israel, to establish them to world, therefore did he thee king over them, to do crisis-lipping and being right. and she gave the king an hundred and twenty talents of gold, and of scents great abundance, and precious stones: neither was there any such spice as the queen of sheba-coming gave king solomon-complete. and the workers also of huram-fishing-net, and the workers of solomon-complete, which brought gold

from ophir-ash, brought alium trees and precious stones. and the king did of the alium trees terraces to the alpha-beit-house of vowelmovement-io-yeah, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of judah-know-hand. and king solomon-complete gave to the queen of sheba-coming all her desire, whatsoever she asked, beside that which she had brought unto the king. so she turned, and went away to her own land, she and her workers. now the weight of gold that came to solomon-complete in one year was six hundred and threescore and six talents of gold; beside that which chapmen and merchants brought. and all the kings of arabia-evening-pleasant and governors of the country brought gold and silver to solomon-complete. and king solomon-complete did two hundred targets of beaten gold: six hundred shekel-lights of beaten gold went to one target. and three hundred shields made he of beaten gold: three hundred shekel-lights of gold went to one shield. and the king put them in the house of the forest of lebanon-build-white. moreover the king did a great throne of ivory, and overlaid it with pure gold. and there were six steps to the throne, with a foot-genitalstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two gather-lions standing by the stays: and twelve gather-lions stood there on the one side and on the other upon the six steps. there was not the like did in any kingdom. and all the drinking items of king solomon-complete were of gold, and all the items of the house of the forest of lebanon-build-white were of pure gold: none were of silver; it was not any thing accounted of in the days of solomon-complete. for the king's ships went to tarshish-cypress-cedar with the workers of huram-fishing-net: every three years once came the ships of tarshish-cypress-cedar bringing gold, and silver, ivory, and apes, and peacocks. and king solomon-complete passed all the kings of the land in riches and wisdom. and all the kings of the land sought the presence of solomon-complete, to hear his wisdom, that theory had put in his heart. and they brought every man his present, items of silver, and items of gold, and raiment, harness, and scents, horses, and mules, a rate year by year. and solomon-complete 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 jerusalem-cast-complete. and he kinged over all the kings from the river even unto the land of the palestinian-invade-grievs, and to the border of egypt-narrows-create-mizraim. and the king made silver in jerusalem-cast-complete as stones, and cedar trees made he as the sycamore trees that are in the low plains in abundance. and they brought unto solomon-complete horses out of egypt-narrows-create-mizraim, and out of all lands. now the rest of the acts of solomon-complete, first and last, are they not written in the book of natan-given the bringer, and in the prophecy of ahijah-my-broio the shilonite-pull-out, and in the visions of iddo-up-to the seer against jeroboam-much-people between of nebat-germ? and solomon-complete kinged in jerusalem-cast-complete over all immersed-to-theory-israel forty years. and solomon-complete slept with his fathers, and he was buried in the city of david-dude his father: and rehoboam-wide-people his child-between kinged in his stead. and rehoboam-wide-people went to shechem-shoulder: for to shechem-shoulder were all immersed-to-theory-israel come to make him king. and it came to pass, when jeroboam-much-people between of nebat-germ, who was in egypt-narrows-create-mizraim, whither he fled from the presence of solomon-complete the king, heard it, that jeroboam-much-people returned out of egypt-narrows-create-mizraim. and they sent and called him. so jeroboam-much-people and all immersed-

to-theory-israel came and stringed to rehoboam-wide-people, saying, thy father made our yoke grievous: now therefore ease thou somewhat the grievous work of thy father, and his heavy yoke that he put upon us, and we will work for thee. and he said unto them, come again unto me after three days. and the with-mum departed. and king rehoboam-wide-people took counsel with the old men that had stood before solomon-complete his father while he yet lived, saying, what counsel give ye me to return answer to this with-mum? and they stringed unto him, saying, if thou be kind to this with-mum, and please them, and speak good strings to them, they will be thy workers all days. but he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. and he said unto them, what advice give ye that we may return answer to this with-mum, which have stringed to me, saying, ease somewhat the yoke that thy father did put upon us? and the young men that were brought up with him stringed unto him, saying, thus will thou answer the with-mum that stringed unto thee, saying, thy father made our yoke heavy, but make thou it somewhat lighter for us; thus will thou say unto them, my little finger will be thicker than my father's loins. for whereas my father put a heavy yoke upon you, i will put more to your yoke: my father chastised you with whips, but i will chastise you with scorpions. so jeroboam-much-people and all the with-mum came to rehoboam-wide-people on the third day, as the king bade, saying, come again to me on the third day. and the king answered them roughly; and king rehoboam-wide-people forsook the counsel of the old men, and answered them after the advice of the young men, saying, my father made your yoke heavy, but i will add thereto: my father chastised you with whips, but i will chastise you with scorpions. so the king hearkened not unto the with-mum: for the cause was of theory, that vowelmovement-io-year might perform his string, which he stringed by the hand of ahijah-my-broio the shilonite-pull-out to jeroboam-much-people betweener of nebat-germ. and when all immersed-to-theory-israel saw that the king would not hearken unto them, the with-mum answered the king, saying, what portion have we in david-dude? and we have none inheritance in betweener of jesse-secure: every man to your tents, o immersed-to-theory-israel: and now, david-dude, see to thine own house. so all immersed-to-theory-israel went to their tents. but as for child-betweeners of immersed-to-theory-israel that dwelt in the cities of judah-know-hand, rehoboam-wide-people kinged over them. then king rehoboam-wide-people sent hadoram-their-generation that was over the tribute; and child-betweeners of immersed-to-theory-israel stoned him with stones, that he died. but king rehoboam-wide-people made speed to get him up to his chariot, to flee to jerusalem-cast-complete. and immersed-to-theory-israel rebelled against the house of david-dude unto this day. and when rehoboam-wide-people was come to jerusalem-cast-complete, he gathered of the house of judah-know-hand and benjamin-righthand-child an hundred and fourscore thousand chosen men, which were warriors, to fight against immersed-to-theory-israel, that he might bring the kingdom again to rehoboam-wide-people. but vowelmovement-io-year string came to shemaiah-heario the man of theory, saying, speak unto rehoboam-wide-people betweener of solomon-complete, king of judah-know-hand, and to all immersed-to-theory-israel in judah-know-hand and benjamin-righthand-child, saying, thus saith vowelmovement-io-year, ye will not go up, nor fight against your brethren: return every man to his house: for this thing is done of me, and they obeyed the strings of vowelmovement-io-year, and returned from going against jeroboam-much-peo-

ple. and rehoboam-wide-people dwelt in jerusalem-cast-complete, and built-between cities for defense in judah-know-hand. he built-between even bethlehem-bread-house, and etam-sea-eagle, and tekoa-stuck, and bethzur-house-rock-create, and shoco-shut-dude, and adullam-until-why, and gath-winepress and mareshah-from-her-head, and ziph-bristle, and adoram-sea-strength, and lachish-strike, and azekah, and zorah-wasp, and aijalon-ram-male-sheep, and hebron-friend-joy, which are in judah-know-hand and in benjamin-righthand-child fenced cities. and he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. and in every several city he put shields and spears, and made them exceeding strong, having judah-know-hand and benjamin-righthand-child on his side. and the darkener-server and the levite-joins that were in all immersed-to-theory-israel resorted to him out of all their coasts. for the levite-joins left their plots and their possession, and came to judah-know-hand and jerusalem-cast-complete: for jeroboam-much-people and his child-betweeners had cast them off from executing the priest's office unto vowel-movement-io-year: and he ordained him darkener-server for the high-places-death-stages, and for the devils, and for the calves which he had did. and after them out of all the branches of immersed-to-theory-israel such as set their hearts to seek vowelmovement-io-year theory of immersed-to-theory-israel came to jerusalem-cast-complete, to butcher unto vowelmovement-io-year theory of their fathers. so they strengthened the kingdom of judah-know-hand, and made rehoboam-wide-people betweener of solomon-complete strong, three years: for three years they walked in the way of david-dude and solomon-complete. and rehoboam-wide-people took him mahalath-sick-harp the daughter-housa of jerimoth-highs betweener of david-dude to woman, and abihail-my-father-force the daughter-housa of eliab-my-theory-dad betweener of jesse-secure; which bare him child-betweeners; jeshu-wain-moth, and shama-hearriah, and zaham-crime. and after her he took maachah-squeeze the daughter-housa of absalom-father-complete; which bare him abijah-fatherio, and attai-time and ziza-ledge, and sheolmi-my-completionth. and rehoboam-wide-people loved maachah-squeeze the daughter-housa of absalom-father-complete above all his women and his concubines: (for he took eighteen women, and threescore concubines; and begat twenty and eight child-betweeners, and threescore child-betweenes.) and rehoboam-wide-people made abijah-fatherio betweener of maachah-squeeze the chief, to be governor among his brethren: for he thought to make him king. and he dealt wisely, and dispersed of all his child-betweeners throughout all the countries of judah-know-hand and benjamin-righthand-child, unto every fenced city: and he gave them victual in abundance. and he desired many women. and it came to pass, when rehoboam-wide-people had established the kingdom, and had strengthened himself, he forsook the law of vowelmovement-io-year, and all immersed-to-theory-israel with him. and it came to pass, that in the fifth year of king rehoboam-wide-people shishak-kiss king of egypt-narrows-create-mizraim came up against jerusalem-cast-complete, because they had transgressed against vowelmovement-io-year, with twelve hundred chariots, and threescore thousand horsemen: and the with-mum were without number that came with him out of egypt-narrows-create-mizraim; the lybians-heart-lubims, the sukkiims-pinch, and the ethiopia-cush-spindlens. and he took the fenced cities which pertained to judah-know-hand, and came to jerusalem-cast-complete. then came shemaiah-heario the bringer to rehoboam-wide-people, and to the princes of judah-know-hand, that were added together to jerusalem-cast-com-

plete because of shishak-kiss, and said unto them, thus saith vowelmovement-io-yeah, ye have forsaken me, and therefore have i also left you in the hand of shishak-kiss. whereupon the princes of immersed-to-theory-israel and the king humbled themselves; and they said, vowelmovement-io-yeah is right. and when vowelmovement-io-yeah saw that they humbled themselves, vowelmovement-io-yeah string came to shemaiah-heario, saying, they have humbled themselves; therefore i will not destroy them, but i will grant them some deliverance; and my wrath will not be poured out upon jerusalem-cast-complete by the hand of shishak-kiss. nevertheless they will be his workers; that they may know my work, and the work of the kingdoms of the countries. so shishak-kiss king of egypt-narrows-create-mizraim came up against jerusalem-cast-complete, and took away the treasures of the alpha-beit-house of vowelmovement-io-yeah, and the treasures of the king's house; he took all: he carried away also the shields of gold which solomon-complete had did. instead of which king rehoboam-wide-people did shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. and when the king entered into the alpha-beit-house of vowelmovement-io-yeah, the guard came and fetched them, and brought them again into the guard chamber. and when he humbled himself, the wrath of vowelmovement-io-yeah turned from him, that he would not destroy him altogether: and also in judah-know-hand strings went well. so king rehoboam-wide-people strengthened himself in jerusalem-cast-complete, and kinged: for rehoboam-wide-people was one and forty years old when he began to king, and he kinged seventeen years in jerusalem-cast-complete, the city which vowelmovement-io-yeah had chosen out of all the branches of immersed-to-theory-israel, to put his name-there there. and his mother's name-there was naamah-pleasant an ammon-withitess. and he did visual, because he prepared not his heart to seek vowelmovement-io-yeah. now the acts of rehoboam-wide-people, first and last, are they not written in the book of shemaiah-heario the bringer, and of iddo-up-to the seer concerning genealogies? and there were wars between rehoboam-wide-people and jeroboam-much-people continually. and rehoboam-wide-people slept with his fathers, and was buried in the city of david-dude: and abijah-fatherio his child-betweenener kinged in his stead. now in the eighteenth year of king jeroboam-much-people began abijah-fatherio to king over judah-know-hand. he kinged three years in jerusalem-cast-complete. his mother's name-there also was michaiah-who-i-o the daughter-housa of uriel-light-unto of gibeah-hill. and there was war between abijah-fatherio and jeroboam-much-people. and abijah-fatherio set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: jeroboam-much-people also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valor. and abijah-fatherio stood up upon mount zemaraim-wool, which is in mount ephraim-gray-fruitful, and said, hear me, thou jeroboam-much-people, and all immersed-to-theory-israel; ought ye not to know that vowelmovement-io-yeah theory of immersed-to-theory-israel gave the kingdom over immersed-to-theory-israel to david-dude to world, even to him and to his child-betweeneners by a covenant of salt? yet jeroboam-much-people betweenener of nebat-germ, the worker of solomon-complete betweenener of david-dude, is risen up, and hath rebelled against his lord. and there are gathered unto him vain men, child-betweeneners of belial-in-good-time-wear-out, and have strengthened themselves against rehoboam-wide-people betweenener of solomon-complete, when rehoboam-wide-people was young and tenderhearted, and could not withstand them. and now ye think to withstand

the kingdom of vowelmovement-io-yeah in the hand of the child-betweeneners of david-dude; and ye be a great multitude, and there are with your golden calves, which jeroboam-much-people did you for theory. have ye not cast out the darkener-server of vowelmovement-io-yeah, the child-betweeneners of aaron-box, and the levite-joins, and have did you darkener-server after the manner of the nations of other lands? so that whosoever cometh to fill himself with a bull child of visit-cattle and seven rams, the same may be a darkener-server of them that are no theory. but as for us, vowelmovement-io-yeah is our theory, and we have not forsaken him; and the darkener-server, which immerse unto vowelmovement-io-yeah, are the child-betweeneners of aaron-box, and the levite-joins wait upon their business: and they burn unto vowelmovement-io-yeah every morning and every evening upon and sweet incense: the bread system also set they in order upon the pure send-table and the stream-candle-light of gold with the lamps thereof, to burn every evening: for we keep the charge of vowelmovement-io-yeah our theory; but ye have forsaken him. and, behold, theory himself is with us for our captain, and his darkener-server with sounding trumpets to cry alarm against you. o child-betweeneners of immersed-to-theory-israel, fight ye not against vowelmovement-io-yeah theory of your fathers; for ye will not prosper. but jeroboam-much-people caused an ambushment to come about behind them: so they were before judah-know-hand, and the ambushment was behind them. and when judah-know-hand looked back, behold, the battle was before and behind: and they cried unto vowelmovement-io-yeah, and the darkener-server sounded with the trumpets. then the men of judah-know-hand gave a shout: and as the men of judah-know-hand shouted, it came to pass, that theory smote jeroboam-much-people and all immersed-to-theory-israel before abijah-fatherio and judah-know-hand. and child-betweeneners of immersed-to-theory-israel fled before judah-know-hand: and theory delivered them into their hand. and abijah-fatherio and his withmum slew them with a great slaughter: so there fell down slain of immersed-to-theory-israel five hundred thousand chosen men. thus child-betweeneners of immersed-to-theory-israel were brought under at that time, and child-betweeneners of judah-know-hand prevailed, because they relied upon vowelmovement-io-yeah theory of their fathers. and abijah-fatherio pursued after jeroboam-much-people, and took cities from him, bethel-house-unto with the towns thereof, and jeshanah-sleep with the towns thereof, and ephraim-gray-fruitful with the towns thereof. neither did jeroboam-much-people recover strength again in the days of abijah-fatherio: and vowelmovement-io-yeah struck him, and he died. but abijah-fatherio waxed mighty, and married fourteen women, and begat twenty and two child-betweeneners, and sixteen child-betweenas. and the rest of the acts of abijah-fatherio, and his ways, and his stringings, are written in the story of the bringer iddo-up-to. so abijah-fatherio slept with his fathers, and they buried him in the city of david-dude: and asa-ride his child-betweenener kinged in his stead. in his days the land was quiet ten years. and asa-ride did that which was good and right in the eyes of vowelmovement-io-yeah his theory: for he took away the butcher-places of the strange-substantial theory, and the high-places-death-stages, and brake down the images, and cut down the asherah-prosperity-fortunas: and directed judah-know-hand to seek vowelmovement-io-yeah theory of their fathers, and to do the drops-of-teaching and the directive. also he took away out of all the cities of judah-know-hand the high-places-death-stages and the images: and the kingdom was quiet before him. and he built-between fenced cities in judah-know-hand: for the land had rest, and he had no

war in those years; because vowelmovement-io-yeah had given him rest, therefore he said unto judah-know-hand, let us build-between these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought vowelmovement-io-yeah our theory, we have sought him, and he hath given us rest on every side. so they built-between and prospered. and asa-ride had an army of men that bare targets and spears, out of judah-know-hand three hundred thousand; and out of benjamin-righthand-child, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valor. and there came out against them zerah-shine the ethiopia-cush-spindlen with a troop of a thousand thousand, and three hundred chariots; and came unto mareshah-from-her-head. then asa-ride went out against him, and they set the battle in array in the valley of zephathah-her-float at mareshah-from-her-head. and asa-ride cried unto vowelmovement-io-yeah his theory, and said, vowelmovement-io-yeah, it is nothing with thee to help, whether with many, or with them that have no power: help us, vowelmovement-io-yeah our theory; for we rest on thee, and in thy name-there we go against this multitude. vowelmovement-io-yeah, thou art our theory; let no man prevail against thee. so vowelmovement-io-yeah smote the ethiopia-cush-spindlens before asa-ride and before judah-know-hand; and the ethiopia-cush-spindlens fled. and asa-ride and the with-mum that were with him pursued them unto gerar-tow: and the ethiopia-cush-spindlens were overthrown, that they could not recover themselves; for they were destroyed before vowelmovement-io-yeah, and before his troop; and they carried away very much spoil. and they smote all the cities round about gerar-tow; for the fear of vowelmovement-io-yeah came upon them; and they spoiled all the cities; for there was exceeding much spoil in them. they smote also the tents of animal and carried away sheep and camels in abundance, and returned to jerusalem-cast-complete. and breath of theory came upon azariah-helpo between of oded-ever-encourage: and he went out to meet asa-ride and said unto him, hear ye me, asa-ride and all judah-know-hand and benjamin-righthand-child; vowelmovement-io-yeah is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. now for a long season immersed-to-theory-israel hath been without the true theory, and without a teaching darkener-server and without drops-of-teaching but when they in their trouble did turn unto vowelmovement-io-yeah theory of immersed-to-theory-israel, and sought him, he was found of them. and in those times there was no complete to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. and nation was destroyed of nation, and city of city: for theory did vex them with all adversity, be ye strong therefore, and let not your hands be weak: for your work will be rewarded. and when asa-ride heard these strings, and the prophecy of oded-ever-encourage the bringer, he took courage, and put away the abominable ideal-bullshit-idols out of all the land of judah-know-hand and benjamin-righthand-child, and out of the cities which he had taken from mount ephraim-gray-fruitful, and renewed the butcher-place of vowelmovement-io-yeah, that was before the porch of vowelmovement-io-yeah. and he gathered all judah-know-hand and benjamin-righthand-child, and the strangers with them out of ephraim-gray-fruitful and manasseh-sleep-forget, and out of simeon-hear-home: for they fell to him out of immersed-to-theory-israel in abundance, when they saw that vowelmovement-io-yeah his theory was with him. so they gathered themselves together at jerusalem-cast-complete in the third month, in the fifteenth year of the king of asa-ride and they chbofferd unto vowelmove-

ment-io-yeah the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep. and they entered into a covenant to seek vowelmovement-io-yeah theory of their fathers with all their heart and with all their self; that whosoever would not seek vowelmovement-io-yeah theory of immersed-to-theory-israel should be put to death, whether small or great, whether man or woman. and they sware unto vowelmovement-io-yeah with a loud voice, and with shouting, and with trumpets, and with cornets. and all judah-know-hand rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and vowelmovement-io-yeah gave them rest round about. and also concerning maachah-squeeze the mother of asa-ride the king, he removed her from being queen, because she had did an idol in a asherah-prosperity-fortuna: and asa-ride cut down her idol, and stamped it, and burnt it at the brook kidron-potter. but the high-places-death-stages were not taken away out of immersed-to-theory-israel: nevertheless the heart of asa-ride was perfect all his days. and he brought into the alpha-beit-house of theory the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and items. and there was no more war unto the five and thirtieth year of the king of asa-ride in the six and thirtieth year of the king of asa-ride baasha-in-moth king of immersed-to-theory-israel came up against judah-know-hand, and built-between ramah-high-region, to the intent that he might let none go out or come in to asa-ride king of judah-know-hand. then asa-ride brought out silver and gold out of the treasures of the alpha-beit-house of vowelmovement-io-yeah and of the king's house, and sent to benhadad-child-of-echo king of syria-high-aram that dwelt at damascus-blood-bag, saying, there is a league between me and thee, as there was between my father and thy father: behold, i have sent thee silver and gold; go, break thy league with baasha-in-moth king of immersed-to-theory-israel, that he may depart from me. and benhadad-child-of-echo hearkened unto king asa-ride and sent the captains of his troops against the cities of immersed-to-theory-israel; and they smote ijon-consideration, and dan-discuss-court and abel-maim-mourning-waters, and all the store cities of naphtali-cunning-twist. and it came to pass, when baasha-in-moth heard it, that he left off build-betweening of ramah-high-region, and let his work cease. then asa-ride the king took all judah-know-hand; and they carried away the stones of ramah-high-region, and the timber thereof, wherewith baasha-in-moth was build-betweening; and he built-between therewith geba-small-hill and mizpah-watch. and at that time hanani-graceful the seer came to asa-ride king of judah-know-hand, and said unto him, because thou hast relied on the king of syria-high-aram and not relied on vowelmovement-io-yeah thy theory, therefore is the troop of the king of syria-high-aram escaped out of thine hand. were not the ethiopia-cush-spindlens and the lybians-heart-lubims a huge troop, with very many chariots and horsemen? yet, because thou didst rely on vowelmovement-io-yeah, he delivered them into thine hand. for the eyes of vowelmovement-io-yeah run to and fro throughout the whole land, to show himself strong in the behalf of them whose heart is perfect toward him. herein thou hast done foolishly: therefore from henceforth thou will have wars. then asa-ride was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. and asa-ride oppressed some of the with-mum the same time. and, behold, the acts of asa-ride first and last, lo, they are written in the book of the kings of judah-know-hand and immersed-to-theory-israel. and asa-ride in the thirtieth and ninth year of his king was diseased in his feet-genitalia, until his disease was exceeding great: yet in his disease he sought not to vow-

elmovement-io-yeah, but to the physicians. and asa-ride 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 david-dude, and laid him in the bed which was filled with sweet odorous and divers kinds of scents prepared by the apothecaries' art: and they did a very great burning for him. and jehoshaphat-oh-yeah-decide his child-betweener kinged in his stead, and strengthened himself against immersed-to-theory-israel. and he placed forces in all the fenced cities of judah-know-hand, and set garrisons in the land of judah-know-hand, and in the cities of ephraim-gray-fruitful, which asa-ride his father had taken. and vowelmovement-io-yeah was with jehoshaphat-oh-yeah-decide, because he walked in the first ways of his father david-dude, and sought not unto baalim-proprietary; but sought to the lord theory of his father, and walked in his directives, and not after the doings of immersed-to-theory-israel. therefore vowelmovement-io-yeah stablished the kingdom in his hand; and all judah-know-hand brought to jehoshaphat-oh-yeah-decide presents; and he had riches and honor in abundance, and his heart was lifted up in the ways of vowelmovement-io-yeah: moreover he took away the high-places-death-stages and asherah-prosperity-fortunas out of judah-know-hand. also in the third year of his king he sent to his princes, even to benhail, and to obadiah-work-theio, and to zechariah-rememberio, and to nethaneel-given-unto, and to micahiah-who-i-o, to teach in the cities of judah-know-hand. and with them he sent levite-joins, even shemaiah-heario, and nethaniah-givenio, and zebadiah-portionio, and asahel-do-towards, and shemiramoth-keep-highs, and jehonathan-yeahoh-given, and adonijah-my-lord-baseio, and tob-goodjah, and tob-goodadonijah, levite-joins; and with them elishama-my-theory-hear and jehoram-yeah-oh-is-high, darkener-server. and they taught in judah-know-hand, and had the book of the law of vowelmovement-io-yeah with them, and went about throughout all the cities of judah-know-hand, and taught the with-mum. and the fear of vowelmovement-io-yeah fell upon all the kingdoms of the lands that were round about judah-know-hand, so that they made no war against jehoshaphat-oh-yeah-decide. also some of the palestinian-invade-grieves brought jehoshaphat-oh-yeah-decide presents, and tribute silver; and the arabia-evening-pleasantns brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. and jehoshaphat-oh-yeah-decide waxed great exceedingly; and he built-between in judah-know-hand castles, and cities of store. and he had much business in the cities of judah-know-hand: and the men of war, mighty men of valor, were in jerusalem-cast-complete. and these are the numbers of them according to the house of their fathers: of judah-know-hand, the captains of thousands; adna-soften-erah the chief, and with him mighty men of valor three hundred thousand. and next to him was jehohanan-aeiou-io-graceful-graceful the captain, and with him two hundred and fourscore thousand. and next him was amasiah-loadio betweener of zichri-my-male, who volunteered himself unto vowelmovement-io-yeah; and with him two hundred thousand mighty men of valor. and of benjamin-righthand-child; eliada-theory-know a mighty man of valor, and with him armed men with bow and shield two hundred thousand. and next him was jehozabad-drip-cloth, and with him an hundred and fourscore thousand ready prepared for the war. these waited on the king, beside those whom the king put in the fenced cities throughout all judah-know-hand. now jehoshaphat-oh-yeah-decide had riches and honor in abundance, and joined affinity with ahab-bro-dad. and after certain years he went down to ahab-bro-dad to samaria-keep-guard. and ahab-

bro-dad killed sheep and oxen for him in abundance, and for the with-mum that he had with him, and persuaded him to go up with him to ramothgilead-highs-roll-until. and ahab-bro-dad king of immersed-to-theory-israel said unto jehoshaphat-oh-yeah-decide king of judah-know-hand, wilt thou go with me to ramothgilead-highs-roll-until? and he answered him, i am as thou art, and my with-mum as thy with-mum; and we will be with thee in the war. and jehoshaphat-oh-yeah-decide said unto the king of immersed-to-theory-israel, enquire, i pray thee, at vowelmovement-io-yeah string to day. therefore the king of immersed-to-theory-israel gathered together of bringers four hundred men, and said unto them, will we go to ramothgilead-highs-roll-until to battle, or will i forbear? and they said, go up; for theory will deliver it into the king's hand. but jehoshaphat-oh-yeah-decide said, is there not here a bringer of vowelmovement-io-yeah besides, that we might enquire of him? and the king of immersed-to-theory-israel said unto jehoshaphat-oh-yeah-decide, there is yet one man, by whom we may enquire of vowelmovement-io-yeah: but i hate him; for he never brought good unto me, but always visual: the same is micahiah-blowio betweener of imla. and jehoshaphat-oh-yeah-decide said, let not the king say so. and the king of immersed-to-theory-israel called for one of his officers, and said, fetch quickly micahiah-blowio betweener of imla. and the king of immersed-to-theory-israel and jehoshaphat-oh-yeah-decide king of judah-know-hand 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 samaria-keep-guard; and all the bringers brought before them. and zedekiah-that's-rightio betweener of chenaanah-merch had did him ray-horns of iron, and said, thus saith vowelmovement-io-yeah, with these thou wilt push syria-high-aram until they be consumed. and all the bringers brought so, saying, go up to ramothgilead-highs-roll-until, and prosper: for vowelmovement-io-yeah will deliver it into the hand of the king. and the messenger that went to call micahiah-blowio stringed to him, saying, behold, the strings of the bringers declare good to the king with one assent; let thy string therefore, i pray thee, be like one of theirs, and speak thou good. and micahiah-blowio said, as vowelmovement-io-yeah liveth, even what my theory saith, that will i speak. and when he was come to the king, the king said unto him, micahiah-blowio, will we go to ramothgilead-highs-roll-until to battle, or will i forbear? and he said, go ye up, and prosper, and they will be delivered into your hand. and the king said to him, how many times will i adjure thee that thou say nothing but the truth to me in the name-theore of vowelmovement-io-yeah? then he said, i did see all immersed-to-theory-israel scattered upon the mountains, as sheep that have no watcher: and vowelmovement-io-yeah said, these have no master; let them return therefore every man to his house in complete. and the king of immersed-to-theory-israel said to jehoshaphat-oh-yeah-decide, did i not tell thee that he would not bring good unto me, but visual? again he said, therefore hear vowelmovement-io-yeah string; i saw vowelmovement-io-yeah sitting upon his throne, and all the troop of namespaces standing on his right hand and on his left. and vowelmovement-io-yeah said, who will entice ahab-bro-dad king of immersed-to-theory-israel, that he may go up and fall at ramothgilead-highs-roll-until? and one spake saying after this manner, and another saying after that manner. then there came out a breath, and stood before vowelmovement-io-yeah, and said, i will entice him. and vowelmovement-io-yeah said unto him, wherewith? and he said, i will go out, and be a lying breath in the mouth of all his bringers. and the lord said, thou wilt entice him, and thou wilt also prevail: go out, and do even so. now therefore, behold, vowelmovement-io-yeah hath put a lying breath in the mouth

of these thy bringers, and vowelmovement-io-yeah hath stringed visual against thee, then zedekiah-that's-rightio betweener of chenaanah-merch came near, and smote micaiah-blowio upon the cheek, and said, which way went breath of vowelmovement-io-yeah from me to speak unto thee? and micaiah-blowio said, behold, thou wilt see on that day when thou wilt go into an inner chamber to hide thyself. then the king of immersed-to-theory-israel said, take ye micaiah-blowio, and carry him back to amon-mum-training the governor of the city, and to joash-give-up the king's child-betweener and say, thus saith the king, put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until i return in complete. and micaiah-blowio said, if thou certainly return in complete, then hath not vowelmovement-io-yeah stringed by me. and he said, hearken, all ye with-mum. so the king of immersed-to-theory-israel and jehoshaphat-oh-yeah-decide the king of judah-know-hand went up to ramothgilead-highs-roll-until. and the king of immersed-to-theory-israel said unto jehoshaphat-oh-yeah-decide, i will disguise myself, and i will go to the battle; but put thou on thy robes. so the king of immersed-to-theory-israel disguised himself; and they went to the battle. now the king of syria-high-aram had directed the captains of the chariots that were with him, saying, fight ye not with small or great, secure only with the king of immersed-to-theory-israel. and it came to pass, when the captains of the chariots saw jehoshaphat-oh-yeah-decide, that they said, it is the king of immersed-to-theory-israel. therefore they compassed about him to fight: but jehoshaphat-oh-yeah-decide cried out, and vowelmovement-io-yeah helped him; and they moved them to depart from him. for it came to pass, that, when the captains of the chariots perceived that it was not the king of immersed-to-theory-israel, they turned back again from pursuing him. and a certain man drew a bow at a venture, and smote the king of immersed-to-theory-israel between the joints of the harness: therefore he said to his chariot man, turn thine hand, that thou mayest carry me out of the troop; for i am wounded. and the battle increased that day: howbeit the king of immersed-to-theory-israel stayed himself up in his chariot against the aram-highs until the even: and about the time of the sun going down he died. and jehoshaphat-oh-yeah-decide the king of judah-know-hand returned to his house in complete to jerusalem-cast-complete. and jehu-yeah-he betweener of hanani-graceful the seer went out to meet him, and said to king jehoshaphat-oh-yeah-decide, shouldst thou help the bloody, and love them that hate vowelmovement-io-yeah? therefore is wrath upon thee from before vowelmovement-io-yeah. nevertheless there are good strings found in thee, in that thou hast taken away the asherah-prosperity-fortunas out of the land, and hast prepared thine heart to seek theory. and jehoshaphat-oh-yeah-decide dwelt at jerusalem-cast-complete: and he went out again through the with-mum from beersheba-well-of-satiated-seven to mount ephraim-gray-fruitful, and brought them back unto vowelmovement-io-yeah theory of their fathers. and he set criterion-lips in the land throughout all the fenced cities of judah-know-hand, city by city, and said to the criterion-lips, take heed what ye do: for ye criterion-lip not for man, but for vowelmovement-io-yeah, who is with you in the crisis-lipping wherefore now let the fear of vowelmovement-io-yeah be upon you; take heed and do it: for there is no torment with vowelmovement-io-yeah our theory, nor respect of persons, nor taking of gifts. moreover in jerusalem-cast-complete did jehoshaphat-oh-yeah-decide set of the levite-joins, and of the darkener-server, and of the chief of the fathers of immersed-to-theory-israel, for the crisis-lipping of vowelmovement-io-yeah, and for controversies, when they re-

turned to jerusalem-cast-complete. and he charged them, saying, thus will ye do in the fear of vowelmovement-io-yeah, sticking-withfully, and with a perfect heart. and what cause soever will come to you of your brethren that dwell in your cities, between blood and blood, between drops-of-teaching and directive, statutes and crisis-lippings, ye will even warn them that they name-fire not against vowelmovement-io-yeah, and so wrath come upon you, and upon your brethren: this do, and ye will not name-fire. and, behold, amariah-sayio the chief darkener-server is over you in all matters of vowelmovement-io-yeah; and zebadiah-portionio betweener of ishmael-theory-hears, the governor of the house of judah-know-hand, for all the king's matters: also the levite-joins will be officers before you. deal courageously, and vowelmovement-io-yeah will be with the good. it came to pass after this also, that child-betweeners of moab-from-father, and child-betweeners of ammon-with, and with them other beside the ammon-whitites, came against jehoshaphat-oh-yeah-decide to battle. then there came some that told jehoshaphat-oh-yeah-decide, saying, there cometh a great multitude against thee from beyond the sea on this side syria-high-aram and, behold, they be in hazazon-tamar-arrow-palm, which is engedi-eye-well-of-my-garden. and jehoshaphat-oh-yeah-decide feared, and set himself to seek vowelmovement-io-yeah, and proclaimed a fast throughout all judah-know-hand. and judah-know-hand gathered themselves together, to ask help of vowelmovement-io-yeah: even out of all the cities of judah-know-hand they came to seek vowelmovement-io-yeah. and jehoshaphat-oh-yeah-decide stood in the witness-until of judah-know-hand and jerusalem-cast-complete, in the alpha-beit-house of vowelmovement-io-yeah, before the new court, and said, vowelmovement-io-yeah theory of our fathers, art not thou theory in namespaces and rulest not thou over all the kingdoms of the nations? and in thine hand is there not power and might, so that none is able to withstand thee? art not thou our theory, who didst drive out the inhabitants of this land before thy with-mum immersed-to-theory-israel, and gavest it to the seed of abraham-their-wing-organ thy friend to world? and they dwelt therein, and have built-between thee a perfected therein for thy name-there saying, if, when visual cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name-there is in this alpha-beit-house,) and cry unto thee in our affliction, then thou wilt hear and help. and now, behold, child-betweeners of ammon-with and moab-from-father and mount seir-hair-style, whom thou wouldest not let immersed-to-theory-israel invade, when they came out of the land of egypt-narrows-create-mizraim, but they turned from them, and destroyed them not; behold, i say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. o our theory, wilt thou not criterion-lip them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. and all judah-know-hand stood before vowelmovement-io-yeah, with their little ones, their women, and their child-betweeners. then upon jahaz-stressiel betweener of zechariah-rememberio, betweener of benaiah-betweenio, betweener of jeiel-yey-towards, betweener of mattan-givingiah, a levite-join of the child-betweeners of asaph-add-collect, came breath of vowelmovement-io-yeah in the midst of the witness-until; and he said, hearken ye, all judah-know-hand, and ye inhabitants of jerusalem-cast-complete, and thou king jehoshaphat-oh-yeah-decide, thus saith vowelmovement-io-yeah unto you, be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but theory's. to morrow go ye down against them: behold, they come up by the cliff of ziz-

peek; and ye will find them at the end of the brook, before the place-of-word-desert of jeruel-come-down-unto. ye will not need to fight in this battle: set yourselves, stand ye still, and see the securing of vowelmovement-io-yeah with you, o judah-know-hand and jerusalem-cast-complete: fear not, nor be dismayed; to morrow go out against them: for vowelmovement-io-yeah will be with you. and jehoshaphat-oh-yeah-decide bowed his head with his face-turnings to the ground: and all judah-know-hand and the inhabitants of jerusalem-cast-complete fell before vowelmovement-io-yeah, partakeping vowelmovement-io-yeah. and the levite-joins, of child-betweeners of the kohath-obedient-hopeites, and of child-betweeners of the korhites-bald-ice, stood up to rave vowelmovement-io-yeah theory of immersed-to-theory-israel with a loud voice on high. and they rose early in the morning, and went forth into the place-of-word-desert of tekoa-stuck: and as they went forth, jehoshaphat-oh-yeah-decide stood and said, hear me, o judah-know-hand, and ye inhabitants of jerusalem-cast-complete; stick with in vowelmovement-io-yeah your theory, so will ye be established; stick with his bringers, so will ye prosper. and when he had consulted with the with-mum, he appointed singers unto vowelmovement-io-yeah, and that should rave the beauty of perfection, as they went out before the army, and to say, rave vowelmovement-io-yeah; for his mercy endureth to world. and when they began to sing and to praise, vowelmovement-io-yeah set ambushments against child-betweeners of ammon-with, moab-from-father, and mount seir-hair-style, which were come against judah-know-hand; and they were smitten. for child-betweeners of ammon-with and moab-from-father stood up against the inhabitants of mount seir-hair-style, utterly to slay and destroy them: and when they had made an end of the inhabitants of seir-hair-style, every one helped to destroy another. and when judah-know-hand came toward the watch tower in the place-of-word-desert, they looked unto the multitude, and, behold, they were dead bodies fallen to the land, and none escaped. and when jehoshaphat-oh-yeah-decide and his with-mum came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious items, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. and on the fourth day they assembled themselves in the valley of berachah-bless-bend-knee; for there they knee-pooled vowelmovement-io-yeah: therefore the name-there of the same place was called, the valley of berachah-bless-bend-knee, unto this day. then they returned, every man of judah-know-hand and jerusalem-cast-complete, and jehoshaphat-oh-yeah-decide in the forefront of them, to go again to jerusalem-cast-complete with joy; for vowelmovement-io-yeah had made them to rejoice over their enemies. and they came to jerusalem-cast-complete with psalteries and harps and trumpets unto the alpha-beit-house of vowelmovement-io-yeah. and the fear of theory was on all the kingdoms of those countries, when they had heard that vowelmovement-io-yeah fought against the enemies of immersed-to-theory-israel. so the realm of jehoshaphat-oh-yeah-decide was quiet: for his theory gave him rest round about. and jehoshaphat-oh-yeah-decide kinged over judah-know-hand: he was thirty and five years old when he began to king, and he kinged twenty and five years in jerusalem-cast-complete. and his mother's name-there was azubah-neglect the daughter-housa of shilhi-send. and he walked in the way of asa-ride his father, and departed not from it, doing that which was right in the sight of vowelmovement-io-yeah. howbeit the high-places-death-stages were not taken away: for as yet the with-mum had not prepared their hearts unto the theory

of their fathers. now the rest of the acts of jehoshaphat-oh-yeah-decide, first and last, behold, they are written in the book of jehu-yeah-he betweener of hanani-graceful who is mentioned in the book of the kings of immersed-to-theory-israel. and after this did jehoshaphat-oh-yeah-decide king of judah-know-hand join himself with ahaziahgripio king of immersed-to-theory-israel, who did very big-shotly: and he joined himself with him to do ships to go to tarshish-cypress-cedar: and they did the ships in eziongaber-wood-strong-man. then eliezher-my-theory-helps betweener of dodavah-love of mareshah-from-her-head brought against jehoshaphat-oh-yeah-decide, saying, because thou hast joined thyself with ahaziahgripio, vowelmovement-io-yeah hath broken thy doings, and the ships were broken, that they were not able to go to tarshish-cypress-cedar. now jehoshaphat-oh-yeah-decide slept with his fathers, and was buried with his fathers in the city of david-dude. and jehoram-yeah-oh-is-high his child-betweener kinged in his stead. and he had brethren the child-betweeners of jehoshaphat-oh-yeah-decide, azariah-helpio, and jehiel-live-unto, and zechariah-rememberio, and azariah-helpio, and michael-who-like-unto, and shephatiah-judgeio: all these were the child-betweeners of jehoshaphat-oh-yeah-decide king of immersed-to-theory-israel. and their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in judah-know-hand: but the kingdom gave he to jehoram-yeah-oh-is-high; because he was the firstborn. now when jehoram-yeah-oh-is-high was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of immersed-to-theory-israel. jehoram-yeah-oh-is-high was thirty and two years old when he began to king, and he kinged eight years in jerusalem-cast-complete. and he walked in the way of the kings of immersed-to-theory-israel, like as did the house of ahab-bro-dad: for he had the daughter-housa of ahab-bro-dad to woman: and he wrought that which was visual in the eyes of vowelmovement-io-yeah. howbeit vowelmovement-io-yeah would not destroy the house of david-dude, because of the covenant that he had made with david-dude, and as he promised to give a light to him and to his child-betweeners all days. in his days the edom-man-redites revolted from under the dominion of judah-know-hand, and made themselves a king. then jehoram-yeah-oh-is-high went forth with his princes, and all his chariots with him: and he rose up by night, and smote the edom-man-redites which compassed him in, and the captains of the chariots. so the edom-man-redites revolted from under the hand of judah-know-hand unto this day. the same time also did libnah-white-build revolt from under his hand; because he had forsaken vowelmovement-io-yeah theory of his fathers. moreover he did high-places-death-stages in the mountains of judah-know-hand and caused the inhabitants of jerusalem-cast-complete to commit fornication, and compelled judah-know-hand thereto, and there came a writing to him from elijah-theoryio the bringer, saying, thus saith vowelmovement-io-yeah theory of david-dude thy father, because thou hast not walked in the ways of jehoshaphat-oh-yeah-decide thy father, nor in the ways of asa-ride king of judah-know-hand, but hast walked in the way of the kings of immersed-to-theory-israel, and hast made judah-know-hand and the inhabitants of jerusalem-cast-complete to go a feeding-whoring, like to the feed-whoredoms of the house of ahab-bro-dad, and also hast slain thy brethren of thy father's house, which were better than thyself: behold, with a great plague will vowelmovement-io-yeah hit thy with-mum, and thy child-betweeners, and thy women, and all thy goods: and thou will have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day. more-

over vowelmovement-io-yeah stirred up against jehoram-yeah-oh-is-high breath of the palestinian-invade-grieves, and of the arabia-evening-pleasants, that were near the ethiopia-cush-spindlens: and they came up into judah-know-hand, and brake into it, and carried away all the substance that was found in the king's house, and his child-betweeners also, and his women; so that there was never a child-betweener left him, secure jeholahaz-oh-yeah-grip, the youngest of his child-betweeners. and after all this vowelmovement-io-yeah smote him in his bowels with an incurable disease. and it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of visual diseases. and his with-mum did no burning for him, like the burning of his fathers. thirty and two years old was he when he began to king, and he kinged in jerusalem-cast-complete eight years, and departed without being desired. howbeit they buried him in the city of david-dude, but not in the sepulchres of the kings. and the inhabitants of jerusalem-cast-complete made ahaziah-gripio his youngest child-betweener king in his stead: for the band of men that came with the arabia-evening-pleasants to the camp had slain all the eldest. so ahaziah-gripio betweener of jehoram-yeah-oh-is-high king of judah-know-hand kinged. forty and two years old was ahaziah-gripio when he began to king, and he kinged one year in jerusalem-cast-complete. his mother's name-there also was athaliah-time the daughter-housa of omri-sheaf. he also walked in the ways of the house of ahah-bro-dad: for his mother was his counselor to do big-shotly. wherefore he did visual in the sight of vowelmovement-io-yeah like the house of ahah-bro-dad: for they were his counselors after the death of his father to his destruction. he walked also after their counsel, and went with jehoram-yeah-oh-is-high betweener of ahah-bro-dad king of immersed-to-theory-israel to war against hazael-chest-look-at-untoking of syria-high-aram at ramothgilead-highs-roll-until: and the aram-highs smote joram-yo-high. and he returned to be healed in jezeel-sow-to because of the wounds which were given him at ramah-high-region, when he fought with hazael-chest-look-at-untoking of syria-high-aram and azariah-helpio betweener of jehoram-yeah-oh-is-high king of judah-know-hand went down to see jehoram-yeah-oh-is-high betweener of ahah-bro-dad at jezeel-sow-to, because he was sick. and the destruction of ahaziah-gripio was of theory by coming to joram-yo-high: for when he was come, he went out with jehoram-yeah-oh-is-high against jehu-yeah-he betweener of nimshi-freckles, whom vowelmovement-io-yeah had use-anointed to cut off the house of ahah-bro-dad. and it came to pass, that, when jehu-yeah-he was executing judgment upon the house of ahah-bro-dad, and found the princes of judah-know-hand, and the child-betweeners of the brethren of ahaziah-gripio, that was immersed to ahaziah-gripio, he slew them. and he sought ahaziah-gripio: and they caught him, (for he was hid in samaria-keep-guard), and brought him to jehu-yeah-he and when they had slain him, they buried him: because, said they, he is betweener of jehoshaphat-oh-yeah-decide, who sought vowelmovement-io-yeah with all his heart. so the house of ahaziah-gripio had no power to keep still the kingdom. but when athaliah-time the mother of ahaziah-gripio saw that her child-betweener was dead, she arose and destroyed all the seed royal of the house of judah-know-hand. but jehoshabeath-yeahoh-seven, the daughter-housa of the king, took joash-give-up betweener of ahaziah-gripio, and stole him from among the king's child-betweeners that were slain, and put him and his nurse in a bedchamber. so jehoshabeath-yeahoh-seven, the daughter-housa of king jehoram-yeah-oh-is-high, the woman of jehoiada-yeah-knows the darkener-server (for she was the sister of

ahaziah-gripio,) hid him from athaliah-time, so that she slew him not. and he was with them hid in the alpha-beit-house of theory six years: and athaliah-time kinged over the land. and in the seventh year jehoiada-yeah-knows strengthened himself, and took the captains of hundreds, azariah-helpio betweener of jehoram-mercy-womb, and ishmaal-theory-hears betweener of jehohanan-aeiou-io-graceful-graceful, and azariah-helpio betweener of obed-worker and maaseiah-doio betweener of adaiah-untilio, and elishaphat-theory-my-decide betweener of zichri-my-male, into covenant with him. and they went about in judah-know-hand, and gathered the levite-joins out of all the cities of judah-know-hand, and the chief of the fathers of immersed-to-theory-israel, and they came to jerusalem-cast-complete. and all the witness-until made a covenant with the king in the alpha-beit-house of theory. and he said unto them, behold, the king's child-betweener will king, as vowelmovement-io-yeah hath said of the child-betweeners of david-dude. this is the thing that ye will do; a third part of you entering on the seventh, of the darkener-server and of the levite-joins, will be porters of the openings; and a third part will be at the king's house; and a third part at the gate of the foundation: and all the with-mum will be in the courts of the alpha-beit-house of vowelmovement-io-yeah. but let none come into the alpha-beit-house of vowelmovement-io-yeah, secure the darkener-server, and they that immerse of the levite-joins; they will go in, for they are perfected: but all the with-mum will keep the watch of vowelmovement-io-yeah. and the levite-joins 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 levite-joins and all judah-know-hand did according to all things that jehoiada-yeah-knows the darkener-server had directed, and took every man his men that were to come in on the seventh, with them that were to go out on the seventh: for jehoiada-yeah-knows the darkener-server dismissed not the courses. moreover jehoiada-yeah-knows the darkener-server delivered to the captains of hundreds spears, and bucklers, and shields, that had been king david-dude's, which were in the alpha-beit-house of theory. and he set all the with-mum, every man having his weapon in his hand, from the right side of the possibility-hall to the left side of the possibility-hall, along by the butcher-place and the possibility-hall, by the king round about. then they brought out the king's child-betweener and put upon him the crown, and gave him the witness, and made him king. and jehoiada-yeah-knows and his child-betweeners use-anointed him, and said, theory secure the king. now when athaliah-time heard the noise of the with-mum running and raving the king, she came to the with-mum into the alpha-beit-house of vowelmovement-io-yeah: and she looked, and, behold, the king stood at his stand at the entering in, and the princes and the trumpets by the king: and all the with-mum of the land rejoiced, and sounded with trumpets, also the singers with items of music, and such as taught to sing rave. then athaliah-time rent her clothes, and said, treason, treason. then jehoiada-yeah-knows the darkener-server brought out the captains of hundreds that were set over the troop, and said unto them, have her forth of the ranges: and whoso followeth her, let him be slain with the sword. for the darkener-server said, slay her not in the alpha-beit-house of vowelmovement-io-yeah. so they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there. and jehoiada-yeah-knows made a covenant between him, and between all the with-mum, and between the king, that they should be vowelmovement-io-yeah's with-mum. then all the with-mum went to the house of lord-possess-goods

and brake it down, and brake his butcher-places and his images in pieces, and slew mattan-giving the darkener-server of lord-posess-goods before the butcher-places. also jehoiada-yeah-knows appointed the offices of the alpha-beit-house of vowelmovement-io-yeah by the hand of the darkener-server the levite-joins, whom david-dude had distributed in the alpha-beit-house of vowelmovement-io-yeah, to up-on the up-ons of vowelmovement-io-yeah, as it is written in the law of mose-draw-out, with rejoicing and with singing, as it was ordained by david-dude. and he set the porters at the gates of the alpha-beit-house of vowelmovement-io-yeah, that none which was stained in any thing should enter in. and he took the captains of hundreds, and the nobles, and the governors of the with-mum, and all the with-mum of the land, and brought down the king from the alpha-beit-house of vowelmovement-io-yeah: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. and all the with-mum of the land rejoiced: and the city was quiet, after that they had slain athaliah-time with the sword. joash-give-up was seven years old when he began to king, and he kinged forty years in jerusalem-cast-complete. his mother's name-there also was zibiah-gazelle of beersheba-well-of-sated-seven. and joash-give-up did that which was right in the sight of vowelmovement-io-yeah all the days of jehoiada-yeah-knows the darkener-server and jehoiada-yeah-knows took for him two women; and he begat child-betweeners and child-betweenas, and it came to pass after this, that joash-give-up was minded to repair the alpha-beit-house of vowelmovement-io-yeah. and he gathered together the darkener-server and the levite-joins, and said to them, go out unto the cities of judah-know-hand, and gather of all immersed-to-theory-israel money to repair the house of your theory from year to year, and see that ye hasten the matter. howbeit the levite-joins hastened it not. and the king called for jehoiada-yeah-knows the chief, and said unto him, why hast thou not required of the levite-joins to bring in out of judah-know-hand and out of jerusalem-cast-complete the collection, according to the saying of mose-draw-out the worker of vowelmovement-io-yeah, and of the witness-until of immersed-to-theory-israel, for the tent of witness? for the child-betweeners of athaliah-time, that big-shot woman, had broken up the alpha-beit-house of theory; and also all the dedicated things of the alpha-beit-house of vowelmovement-io-yeah did they bestow upon baalim-proprietary. and at the king's saying they did a box, and set it without at the gate of the alpha-beit-house of vowelmovement-io-yeah. and they made a proclamation through judah-know-hand and jerusalem-cast-complete, to bring in to vowelmovement-io-yeah the collection that mose-draw-out the worker of theory laid upon immersed-to-theory-israel in the place-of-word-desert. and all the princes and all the with-mum rejoiced, and brought in, and cast into the box, until they had made an end. now it came to pass, that at what time the box was brought unto the king's office by the hand of the levite-joins, and when they saw that there was much money, the king's story-writer and the high priest's officer came and emptied the box, and took it, and carried it to his place again. thus they did day by day, and added money in abundance. and the king and jehoiada-yeah-knows gave it to such as did the work of the work of the alpha-beit-house of vowelmovement-io-yeah, and hired masons and carpenters to repair the alpha-beit-house of vowelmovement-io-yeah, and also such as wrought iron and brass to mend the alpha-beit-house of vowelmovement-io-yeah. so the workmen wrought, and the work was perfected by them, and they set the alpha-beit-house of theory in his state, and strengthened it. and when they had finished it, they brought the rest

of the money before the king and jehoiada-yeah-knows, whereof were did items for the alpha-beit-house of vowelmovement-io-yeah, even items to immerse, and to up-on withal, and spoons, and items of gold and silver. and they uponed up-ons in the alpha-beit-house of vowelmovement-io-yeah continually all the days of jehoiada-yeah-knows. but jehoiada-yeah-knows waxed old, and was full of days when he died; an hundred and thirty years old was he when he died. and they buried him in the city of david-dude among the kings, because he had done good in immersed-to-theory-israel, both toward theory, and toward his house. now after the death of jehoiada-yeah-knows came the princes of judah-know-hand, and made obeisance to the king. then the king hearkened unto them. and they left the alpha-beit-house of vowelmovement-io-yeah theory of their fathers, and world asherah-prosperity-fortunas and ideal-bullshit-idols: and wrath came upon judah-know-hand and jerusalem-cast-complete for this their name-fire. yet he sent bringers to them, to bring them again unto vowelmovement-io-yeah; and they testified against them: but they would not give ear. and breath of theory came upon zechariah-rememberio betweener of jehoiada-yeah-knows the darkener-server which stood above the with-mum, and said unto them, thus saith theory, why transgress ye the directives of vowelmovement-io-yeah, that ye cannot prosper? because ye have forsaken vowelmovement-io-yeah, he hath also forsaken you. and they conspired against him, and stoned him with stones at the directive of the king in the court of the alpha-beit-house of vowelmovement-io-yeah. thus joash-give-up the king remembered not the kindness which jehoiada-yeah-knows his father had done to him, but slew his child-betweener and when he died, he said, vowelmovement-io-yeah look upon it, and require it. and it came to pass at the end of the year, that the troop of syria-high-aram came up against him: and they came to judah-know-hand and jerusalem-cast-complete, and destroyed all the princes of the with-mum from among the with-mum, and sent all the spoil of them unto the king of damascus-blood-bag. for the army of the aram-highs came with a small company of men, and vowelmovement-io-yeah delivered a very great troop into their hand, because they had forsaken vowelmovement-io-yeah theory of their fathers. so they executed judgment against joash-give-up. and when they were departed from him, (for they left him in great diseases,) his own workers conspired against him for the blood of the child-betweeners of jehoiada-yeah-knows the darkener-server and slew him on his bed, and he died: and they buried him in the city of david-dude, but they buried him not in the sepulchres of the kings. and these are they that conspired against him; zabad-dowry betweener of shimeath-hear an ammon-withitess, and jehozabad-drip-cloth betweener of shimri-guardth a moab-from-fatheritess. now concerning his child-betweeners, and the greatness of the burdens laid upon him, and the repairing of the alpha-beit-house of theory, behold, they are written in the story of the book of the kings. and amaziah-adoptio his child-betweener kinged in his stead. amaziah-adoptio was twenty and five years old when he began to king, and he kinged twenty and nine years in jerusalem-cast-complete. and his mother's name-there was jehoaddan-oh-yeah-gentle of jerusalem-cast-complete. and he did that which was right in the sight of vowelmovement-io-yeah, but not with a perfect heart. now it came to pass, when the kingdom was established to him, that he slew his workers that had killed the king his father. but he slew not their child-betweeners, but did as it is written in the drops-of-teaching in the book of mose-draw-out, where vowelmovement-io-yeah directed, saying, the fathers will not die for child-betweeners, neither will child-betweeners die for the fathers, but every man

will die for his own miss moreover amaziab-adoptio gathered judah-know-hand together, and did them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all judah-know-hand and benjamin-right-hand-child: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. he hired also an hundred thousand mighty men of valor out of immersed-to-theory-israel for an hundred talents of silver. but there came a man of theory to him, saying, o king, let not the army of immersed-to-theory-israel go with thee; for vowel-movement-io-yeah is not with immersed-to-theory-israel, to wit, with all child-betweeners of ephraim-gray-fruitful. but if thou wilt go, do it; be strong for the battle: theory will do thee fall before the enemy: for theory hath power to help, and to cast down. and amaziab-adoptio said to the man of theory, but what will we do for the hundred talents which i have given to the army of immersed-to-theory-israel? and the man of theory answered, vowel-movement-io-yeah is able to give thee much more than this. then amaziab-adoptio separated them, to wit, the army that was come to him out of ephraim-gray-fruitful, to go home again: wherefore their anger was greatly kindled against judah-know-hand, and they returned home in great anger. and amaziab-adoptio strengthened himself, and led forth his with-mum, and went to the valley of salt, and smote of child-betweeners of seir-hair-style ten thousand. and other ten thousand left alive did child-betweeners of judah-know-hand carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces. but the soldiers of the army which amaziab-adoptio sent back, that they should not go with him to battle, fell upon the cities of judah-know-hand, from samaria-keep-guard even unto bethhoron-house-of-wrath, and smote three thousand of them, and took much spoil. now it came to pass, after that amaziab-adoptio was come from the slaughter of the edom-man-redites, that he brought the theory of child-betweeners of seir-hair-style, and set them up to be his theory, and bowed down himself before them, and burned incense unto them. wherefore the anger of vowel-movement-io-yeah was kindled against amaziab-adoptio, and he sent unto him a bringer, which said unto him, why hast thou sought after the theory of the with-mum, which could not deliver their own with-mum out of thine hand? and it came to pass, as he stringed with him, that the king said unto him, art thou did of the king's counsel? forbear; why shouldst thou be smitten? then the bringer forbore, and said, i know that theory hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel. then amaziab-adoptio king of judah-know-hand took advice, and sent to joash-give-up, betweener of jehohaz-oh-yeah-grip, betweener of jehu-yeah-he king of immersed-to-theory-israel, saying, come, let us see one another in the face-turnings. and joash-give-up king of immersed-to-theory-israel sent to amaziab-adoptio king of judah-know-hand, saying, the thistle that was in lebanon-build-white sent to the cedar that was in lebanon-build-white, saying, give thy daughter-housa to my child-betweener to woman: and there passed by a wild beast that was in lebanon-build-white, and trode down the thistle. thou sayest, lo, thou hast smitten the edom-man-redites; and thine heart lifeth thee up to boast: abide now at home; why shouldst thou meddle to thine hurt, that thou shouldest fall, even thou, and judah-know-hand with thee? but amaziab-adoptio would not hear; for it came of theory, that he might deliver them into the hand of their enemies, because they sought after the theory of edom-man-red. so joash-give-up the king of immersed-to-theory-israel went up; and they saw one

another in the face-turnings, both he and amaziab-adoptio king of judah-know-hand, at bethshemesh-house-sun-beadle, which belongeth to judah-know-hand. and judah-know-hand was put to the worse before immersed-to-theory-israel, and they fled every man to his tent. and joash-give-up the king of immersed-to-theory-israel took amaziab-adoptio king of judah-know-hand, betweener of joash-give-up, betweener of jehohaz-oh-yeah-grip, at bethshemesh-house-sun-beadle, and brought him to jerusalem-cast-complete, and brake down the wall of jerusalem-cast-complete from the gate of ephraim-gray-fruitful to the corner gate, four hundred cubits. and he took all the gold and the silver, and all the items that were found in the alpha-beit-house of theory with obed-edom-red-worker, and the treasures of the king's house, the troopages also, and returned to samaria-keep-guard. and amaziab-adoptio betweener of joash-give-up king of judah-know-hand lived after the death of joash-give-up child-betweener of jehohaz-oh-yeah-grip king of immersed-to-theory-israel fifteen years. now the rest of the acts of amaziab-adoptio, first and last, behold, are they not written in the book of the kings of judah-know-hand and immersed-to-theory-israel? now after the time that amaziab-adoptio did turn away from following vowel-movement-io-yeah they made a conspiracy against him in jerusalem-cast-complete; and he fled to lachish-strike: but they sent to lachish-strike after him, and slew him there. and they brought him upon horses, and buried him with his fathers in the city of judah-know-hand. then all the with-mum of judah-know-hand took uzziab-goat-strongio, who was sixteen years old, and did him king in the room of his father amaziab-adoptio. he built-between cloth-towards, and restored it to judah-know-hand, after that the king slept with his fathers. sixteen years old was uzziab-goat-strongio when he began to king, and he kinged fifty and two years in jerusalem-cast-complete. his mother's name-thero also was jecoliah-perfectio of jerusalem-cast-complete. and he did that which was right in the sight of vowel-movement-io-yeah, according to all that his father amaziab-adoptio did. and he sought theory in the days of zechariah-rememberio, who had understanding in the visions of theory: and as long as he sought vowel-movement-io-yeah, theory made him to prosper. and he went forth and warred against the palestinian-invade-grieves, and brake down the wall of gath-winepress and the wall of jabneh-understand-building, and the wall of ashdo-fire-plunder, and built-between cities about ashdo-fire-plunder, and among the palestinian-invade-grieves, and theory helped him against the palestinian-invade-grieves, and against the arabia-evening-pleasantns that dwell in gur-cub-dwellbaal, and the mehunim-springss. and the ammon-withites gave gifts to uzziab-goat-strongio: and his name-thero spread abroad even to the entering in of egypt-narrows-create-mizraim; for he strengthened himself exceedingly. moreover uzziab-goat-strongio built-between towers in jerusalem-cast-complete at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. also he built-between towers in the place-of-word-desert, and digged many wells: for he had much animal both in the low country, and in the plains: manmen also, and vine dressers in the mountains, and in carmel-damp-unripe-grain: for he loved manny. moreover uzziab-goat-strongio had an troop of fighting men, that went out to war by bands, according to the number of their account by the hand of jeiel-yey-untoto the story-writer and maseiah-doio the governor, under the hand of hananiah-gracefulio, one of the king's captains. the whole number of the chief of the fathers of the mighty men of valor were two thousand and six hundred. and under their hand was an army, three hundred thousand and seven thousand and five hundred,

that did war with mighty power, to help the king against the enemy. and uziah-goat-strongio 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 jerusalem-cast-complete engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. and his name-there spread far abroad; for he was marvelously helped, till he was strong. but when he was strong, his heart was lifted up to his destruction: for he transgressed against vowel-movement-io-yeah his theory, and went into the possibility-hall of vowel-movement-io-yeah to burn incense upon the butcher-place of incense. and azariah-helpio the darkener-server went in after him, and with him fourscore darkener-server of vowel-movement-io-yeah, that were valiant men: and they withstood uziah-goat-strongio the king, and said unto him, it appertaineth not unto thee, uziah-goat-strongio, to burn incense unto vowel-movement-io-yeah, but to the darkener-server the child-betweeners of aaron-box, that are filld to burn incense: go out of the perfected; for thou hast name-fired; neither will it be for thine honor from vowel-movement-io-yeah theory. then uziah-goat-strongio was wroth, and had a censer in his hand to burn incense: and while he was wroth with the darkener-server, the narrow-waspishness even rose up in his forehead before the darkener-server in the alpha-beit-house of vowel-movement-io-yeah, from beside the incense butcher-place. and azariah-helpio the chief darkener-server and all the darkener-server, looked upon him, and, behold, he was narrow-waspish in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because vowel-movement-io-yeah had smitten him. and uziah-goat-strongio the king was a narrow-waspish unto the day of his death, and dwelt in a several house, being a narrow-waspish; for he was cut off from the alpha-beit-house of vowel-movement-io-yeah: and jotham-yeah-perfect his child-betweener was over the king's house, judging the with-mum of the land. now the rest of the acts of uziah-goat-strongio, first and last, did isaiah-secure-ohyeah the bringer, betweener of amoz-adoption, write. so uziah-goat-strongio 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 jotham-yeah-perfect his child-betweener kinged in his stead. jotham-yeah-perfect was twenty and five years old when he began to king, and he kinged sixteen years in jerusalem-cast-complete. his mother's name-there also was jerusha-inheritanceh, the daughter-housa of zadok-right. and he did that which was right in the sight of vowel-movement-io-yeah, according to all that his father uziah-goat-strongio did: howbeit he entered not into the possibility-hall of vowel-movement-io-yeah. and the with-mum did yet corruptly. he built-between the high gate of the alpha-beit-house of vowel-movement-io-yeah, and on the wall of ophel-tower-darkness-small-white-cloud he built-between much. moreover he built-between cities in the mountains of judah-know-hand, and in the forests he built-between castles and towers. he fought also with the king of the ammon-withites, and prevailed against them. and child-betweeners of ammon-with gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. so much did child-betweeners of ammon-with pay unto him, both the second year, and the third. so jotham-yeah-perfect became mighty, because he prepared his ways before vowel-movement-io-yeah his theory. now the rest of the acts of jotham-yeah-perfect, and all his wars, and his ways, lo, they are written in the book of the kings of immersed-to-theory-israel and judah-know-hand. he was five and twenty years old when he began to king, and kinged sixteen years in jerusalem-

cast-complete. and jotham-yeah-perfect slept with his fathers, and they buried him in the city of david-dude: and ahaz-grip his child-betweener kinged in his stead. ahaz-grip was twenty years old when he began to king, and he kinged sixteen years in jerusalem-cast-complete: but he did not that which was right in the sight of vowel-movement-io-yeah, like david-dude his father: for he walked in the ways of the kings of immersed-to-theory-israel, and did also images for baalim-proprietary. moreover he burnt incense in the valley of betweener of hinnom-doze, and burnt his child-betweeners in the fire, after the abominations of the nations whom vowel-movement-io-yeah had cast out before child-betweeners of immersed-to-theory-israel. he butcherd also and burnt incense in the high-places-death-stages, and on the hills, and under every green tree. wherefore vowel-movement-io-yeah his theory delivered him into the hand of the king of syria-high-aram and they smote him, and carried away a great multitude of them captives, and brought them to damascus-blood-bag. and he was also delivered into the hand of the king of immersed-to-theory-israel, who smote him with a great slaughter. for pekah-inspector betweener of remaliah-circumise slew in judah-know-hand an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken vowel-movement-io-yeah theory of their fathers. and zichri-my-male, a mighty man of ephraim-gray-fruitful, slew maaseiah-doio the king's child-betweener and azrikam-get-up-help the governor of the house, and elkanah-theory-buy that was next to the king. and child-betweeners of immersed-to-theory-israel carried away captive of their brethren two hundred thousand, women, child-betweeners, and child-betweenas, and took also away much spoil from them, and brought the spoil to samaria-keep-guard. but a bringer of vowel-movement-io-yeah was there, whose name-there was oded-ever-encourage: and he went out before the troop that came to samaria-keep-guard, and said unto them, behold, because vowel-movement-io-yeah theory of your fathers was wroth with judah-know-hand, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto namespaces and now ye purpose to keep under child-betweeners of judah-know-hand and jerusalem-cast-complete for workers and bond-women unto you: but are there not with you, even with you, misses against vowel-movement-io-yeah your theory? now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of vowel-movement-io-yeah is upon you. then certain of the heads of child-betweeners of ephraim-gray-fruitful, azariah-helpio betweener of johanan-yeah-graceful, berechiah-knee-bless betweener of meshillemoth-complete, and jehizkiah-strongio betweener of willum, and amasa-with-burden betweener of hadlai-loiter-hinder, stood up against them that came from the war, and said unto them, ye will not bring in the captives hither: for whereas we have offended against vowel-movement-io-yeah already, ye intend to add more to our misses and to our name-fire: for our name-fire is great, and there is fierce wrath against immersed-to-theory-israel. so the armed men left the captives and the spoil before the princes and all the witness-until. and the men which were expressed by name-there rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and use-anointed them, and carried all the feeble of them upon asses, and brought them to jericho-moon-smell, the city of palm trees, to their brethren: then they returned to samaria-keep-guard. at that time did king ahaz-grip send unto the kings of syria-pine-song-immersed to help him. for again the edom-man-red-ites had come and smitten judah-know-hand, and carried

away captives. the palestinian-inva-de-grieves also had invaded the cities of the low country, and of the south of judah-know-hand, and had taken bethshemesh-house-sun-beadle, and chief-ram, and geder-wall-compoundoth, and shocho-defense with the villages thereof, and timnah-prevent with the villages thereof, gimzo also and the villages thereof: and they dwell there. for vowelmovement-io-yeah brought judah-know-hand low because of ahaz-grip king of immersed-to-theory-israel; for he made judah-know-hand naked, and transgressed sore against vowelmovement-io-yeah. and tilgath-pilneser-fallen-fall-ban king of syria-pine-song-immersed came unto him, and distressed him, but strengthened him not. for ahaz-grip took away a portion out of the alpha-beit-house of vowelmovement-io-yeah, and out of the house of the king, and of the princes, and gave it unto the king of syria-pine-song-immersed but he helped him not. and in the time of his distress did he name-fire yet more against vowelmovement-io-yeah: this is that king ahaz-grip. for he butchered unto the theory of damascus-blood-bag, which smote him: and he said, because the theory of the kings of syria-high-aram help them, therefore will i butcher to them, that they may help me. but they were the ruin of him, and of all immersed-to-theory-israel. and ahaz-grip added together the items of the alpha-beit-house of theory, and cut in pieces the items of the alpha-beit-house of theory, and shut up the openings of the alpha-beit-house of vowelmovement-io-yeah, and he did him butcher-places in every corner of jerusalem-cast-complete. and in every several city of judah-know-hand he did high-places-death-stages to burn incense unto other theory, and provoked to anger vowelmovement-io-yeah theory of his fathers. now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of judah-know-hand and immersed-to-theory-israel. and ahaz-grip slept with his fathers, and they buried him in the city, in jerusalem-cast-complete: but they brought him not into the sepulchres of the kings of immersed-to-theory-israel: and hezekiah-strong-ohio his child-between-kinged in his stead. hezekiah-strong-ohio began to king when he was five and twenty years old, and he kinged nine and twenty years in jerusalem-cast-complete. and his mother's name-was abijah-fatherio, the daughter-housa of zechariah-rememberio. and he did that which was right in the sight of vowelmovement-io-yeah, according to all that david-dude his father had done. he in the first year of his king, in the first month, opened the openings of the alpha-beit-house of vowelmovement-io-yeah, and repaired them. and he brought in the darkener-server and the levite-joins, and added them together into the east street, and said unto them, hear me, ye levite-joins, perfect now yourselves, and perfect the alpha-beit-house of vowelmovement-io-yeah theory of your fathers, and carry forth the filthiness out of the perfected place. for our fathers have name-fired, and done that which was visual in the eyes of vowelmovement-io-yeah our theory, and have forsaken him, and have turned away their face-turnings from the habitation of vowelmovement-io-yeah, and turned their backs. also they have shut up the openings of the porch, and put out the lamps, and have not burned incense nor uponed up-ons in the perfected place unto the theory of immersed-to-theory-israel. wherefore the wrath of vowelmovement-io-yeah was upon judah-know-hand and jerusalem-cast-complete, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. for, lo, our fathers have fallen by the sword, and our child-betweeners and our child-betweenas and our women are in captivity for this. now it is in mine heart to make a covenant with vowelmovement-io-yeah theory of immersed-to-theory-israel, that his fierce wrath may turn away from us. my

child-betweeners, be not now negligent: for vowelmovement-io-yeah hath chosen you to stand before him, to work for him, and that ye should immerse unto him, and burn incense. then the levite-joins arose, mahaath-protest betweener of amasa-with-burdeni, and joel-yo-untobetweener of azariah-helpio, of the child-betweeners of the kohath-obedient-hopeites: and of the child-betweeners of merari-bitter, kish-ring-tinkle betweener of abdi-my-worker, and azariah-helpio betweener of jehalelel: and of the gershon-strangerites; joah-yo-brother betweener of zimmah-lewdness, and eden-delight-while betweener of joah-yo-brother: and of the child-betweeners of elizaphan-theory-bring; shimri-guard, and jeiel-yey-towards: and of the child-betweeners of asaph-add-collect; zechariah-rememberio, and mattan-givingiah: and of the child-betweeners of heman-trusted; jehiel-live-unto, and shimei-hear: and of the child-betweeners of jeduthun-hand; shemaiah-heario, and uzziel-my-courage-unto, and they added their brethren, and perfected themselves, and came, according to the directive of the king, by the strings of vowelmovement-io-yeah, to cleanse the alpha-beit-house of vowelmovement-io-yeah. and the darkener-server went into the inner part of the alpha-beit-house of vowelmovement-io-yeah, to cleanse it, and brought out all the staidness that they found in the possibility-hall of vowelmovement-io-yeah into the court of the alpha-beit-house of vowelmovement-io-yeah. and the levite-joins took it, to carry it out abroad into the brook kidron-potter. now they began on the first day of the first month to qds, and on the eighth day of the month came they to the porch of vowelmovement-io-yeah: so they perfected the alpha-beit-house of vowelmovement-io-yeah in eight days; and in the sixteenth day of the first month they did an end. then they went in to hezekiah-strong-ohio the king, and said, we have cleansed all the alpha-beit-house of vowelmovement-io-yeah, and the butcher-place of up-on, with all the items thereof, and the bread system send-table with all the items thereof. moreover all the items, which king ahaz-grip in his king did cast away in his crime, have we prepared and perfected, and, behold, they are before the butcher-place of vowelmovement-io-yeah. then hezekiah-strong-ohio the king rose early, and added the governors of the city, and went up to the alpha-beit-house of vowelmovement-io-yeah. and they brought seven bulls, and seven rams, and seven lambs, and seven he goats, for a misser for the kingdom, and for the perfected, and for judah-know-hand. and he directed the darkener-server the child-betweeners of aaron-box to high them on the butcher-place of vowelmovement-io-yeah. so they killed the bulls, and the darkener-server received the blood, and sprinkled it on the butcher-place: likewise, when they had killed the rams, they sprinkled the blood upon the butcher-place: they killed also the lambs, and they sprinkled the blood upon the butcher-place. and they brought forth the he goats for the misser before the king and the witness-until; and they laid their hands upon them: and the darkener-server killed them, and they made reconciliation with their blood upon the butcher-place, to out-of for all immersed-to-theory-israel: for the king directed that the up-on and the misser should be made for all immersed-to-theory-israel. and he set the levite-joins in the alpha-beit-house of vowelmovement-io-yeah with cymbals, with psalteries, and with harps, according to the directive of david-dude, and of gad-tell-luck the king's seer, and natan-given the bringer: for so was the directive of vowelmovement-io-yeah by his bringers. and the levite-joins stood with the items of david-dude, and the darkener-server with the trumpets. and hezekiah-strong-ohio directed to up-on the up-on upon the butcher-place. and when the up-on began, the song-immersed of vowelmovement-io-yeah

began also with the trumpets, and with the items ordained by david-dude king of immersed-to-theory-israel. and all the witness-until partook, and the singers sang, and the trumpeters sounded: and all this continued until the up-on was finished. and when they had made an end of up-oning, the king and all that were present with him bowed themselves, and partook. moreover hezekiah-strong-ohio the king and the princes directed the levite-joins to sing rave unto vowelmovement-io-yeah with the strings of david-dude, and of asaph-add-collect the seer. and they sang raves with gladness, and they bowed their heads and partook. then hezekiah-strong-ohio answered and said, now ye have filld yourselves unto vowelmovement-io-yeah, come near and bring butchers and thanks into the alpha-beit-house of vowelmovement-io-yeah. and the witness-until brought in butchers and thanks; and as many as were of a free heart up-ons. and the number of the up-ons, which the witness-until brought, was threescore and ten bulls, an hundred rams, and two hundred lambs: all these were for a up-on to vowelmovement-io-yeah. and the filld things were six hundred oxen and three thousand sheep. but the darkener-server were too few, so that they could not flay all the up-ons: wherefore their brethren the levite-joins did help them, till the work was ended, and until the other darkener-server had perfected themselves: for the levite-joins were more upright in heart to perfect themselves than the darkener-server. and also the up-ons were in abundance, with the fat of the completes, and the pourings forevery up-on. so the work of the alpha-beit-house of vowelmovement-io-yeah was set in order. and hezekiah-strong-ohio rejoiced, and all the with-mum, that theory had prepared the with-mum: for the thing was done suddenly. and hezekiah-strong-ohio sent to all immersed-to-theory-israel and judah-know-hand, and wrote letters also to ephraim-gray-fruitful and manasseh-sleep-forget, that they should come to the alpha-beit-house of vowelmovement-io-yeah at jerusalem-cast-complete, to keep the stopskip unto vowelmovement-io-yeah theory of immersed-to-theory-israel. for the king had taken counsel, and his princes, and all the witness-until in jerusalem-cast-complete, to keep the stopskip in the second month. for they could not keep it at that time, because the darkener-server had not perfected themselves sufficiently, neither had the with-mum added themselves together to jerusalem-cast-complete. and the thing pleased the king and all the witness-until. so they established a decree to do proclamation throughout all immersed-to-theory-israel, from beersheba-well-of-satiated-seven even to dan-discuss-court that they should come to keep the stopskip unto vowelmovement-io-yeah theory of immersed-to-theory-israel at jerusalem-cast-complete: for they had not done it of a long time in such sort as it was written. so the posts went with the letters from the king and his princes throughout all immersed-to-theory-israel and judah-know-hand, and according to the directive of the king, saying, ye child-betweeners of immersed-to-theory-israel, turn again unto vowelmovement-io-yeah theory of abraham-their-wing-organ, isaac-laugh, and immersed-to-theory-israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of syria-pine-song-immersed and be not ye like your fathers, and like your brethren, which name-fired against vowelmovement-io-yeah theory of their fathers, who therefore gave them up to desolation, as ye see. now be ye not stiffnecked, as your fathers were, but yield yourselves unto vowelmovement-io-yeah, and enter into his perfected, which he hath perfected to world: and work for vowelmovement-io-yeah your theory, that the fierceness of his wrath may turn away from you. for if ye turn again unto vowelmovement-io-yeah, your brethren and your child-betweeners will find compassion before

them that lead them captive, so that they will come again into this land: for vowelmovement-io-yeah your theory is gracious and merciful, and will not turn away his face-turnings from you, if ye return unto him. so the posts passed from city to city through the country of ephraim-gray-fruitful and manasseh-sleep-forget even unto zebulun-garbage-fertile: but they laughed them to scorn, and mocked them. nevertheless divers of asher-happy-confirm and manasseh-sleep-forget and of zebulun-garbage-fertile humbled themselves, and came to jerusalem-cast-complete. also in judah-know-hand the hand of theory was to give them one heart to do the directive of the king and of the princes, by vowelmovement-io-yeah string, and there assembled at jerusalem-cast-complete much with-mum to feast the feast of lit-mazat in the second month, a very great witness-until. and they arose and took away the butcher-places that were in jerusalem-cast-complete, and all the butcher-places for incense took they away, and cast them into the brook kidron-potter. then they killed the stopskip on the fourteenth day of the second month: and the darkener-server and the levite-joins were ashamed, and perfected themselves, and brought in the up-ons into the alpha-beit-house of vowelmovement-io-yeah. and they stood in their place after their manner, according to the law of mose-draw-out the man of theory: the darkener-server sprinkled the blood, which they received of the hand of the levite-joins. for there were many in the witness-until that were not perfected: therefore the levite-joins had the charge of the killing of the stopskips forevery one that was not clean, to perfect them unto vowelmovement-io-yeah. for a multitude of the with-mum, even many of ephraim-gray-fruitful, and manasseh-sleep-forget, issachar-hire-wage, and zebulun-garbage-fertile, had not out-oted themselves, yet did they eat the stopskip otherwise than it was written. but hezekiah-strong-ohio prayed for them, saying, the good vowelmovement-io-yeah out-of every one that prepareth his heart to seek theory, vowelmovement-io-yeah theory of his fathers, though he be not cleansed according to the purification of the perfected, and vowelmovement-io-yeah hearkened to hezekiah-strong-ohio, and healed the with-mum. and child-betweeners of immersed-to-theory-israel that were present at jerusalem-cast-complete kept the feast of lit-mazat seven days with great gladness: and the levite-joins and the darkener-server raved vowelmovement-io-yeah day by day, singing with loud items unto vowelmovement-io-yeah. and hezekiah-strong-ohio stringed comfortably unto all the levite-joins that taught the good knowledge of vowelmovement-io-yeah: and they did eat throughout the feast seven days, butchering their dereds, and making confession to vowelmovement-io-yeah theory of their fathers. and the whole crowd took counsel to keep other seven days: and they kept other seven days with gladness. for hezekiah-strong-ohio king of judah-know-hand did give to the crowd a thousand bulls and seven thousand sheep; and the princes gave to the crowd a thousand bulls and ten thousand sheep: and a great number of darkener-server perfected themselves. and all the crowd of judah-know-hand, with the darkener-server and the levite-joins, and all the crowd that came out of immersed-to-theory-israel, and the strangers that came out of the land of immersed-to-theory-israel, and that dwelt in judah-know-hand, rejoiced. so there was great joy in jerusalem-cast-complete: for since the time of solomon-complete betweener of david-dude king of immersed-to-theory-israel there was not the like in jerusalem-cast-complete. then the darkener-server the levite-joins arose and knee-pooled the with-mum: and their voice was heard, and their prayer came up to his perfected residence place, even unto namespaces now when all this was finished, all immersed-to-theory-israel that were present went out to the cities of

judah-know-hand, and brake the images in pieces, and cut down the aserah-prosperity-fortunas, and threw down the high-places-death-stages and the butcher-places out of all judah-know-hand and benjamin-right-hand-child, in ephraim-gray-fruitful also and manasseh-sleep-forget, until they had fishing-net-destroyed them all. then all child-betweeners of immersed-to-theory-israel returned, every man to his possession, into their own cities. and hezekiah-strong-ohio appointed the courses of the darkener-server and the levite-joins after their courses, every man according to his work, the darkener-server and levite-joins for up-ons and for completes, to immerse, and to give thanks, and to rave in the gates of the tents of vowelmovement-io-yeah. he appointed also the king's portion of his substance for the up-ons, to wit, for the morning and evening up-ons, and the up-ons for the sevenths, and for the new moons, and for the set feasts, as it is written in the law of vowelmovement-io-yeah. more-over he directed the with-mum that dwelt in jerusalem-cast-complete to give the portion of the darkener-server and the levite-joins, that they might be encouraged in the law of vowelmovement-io-yeah. and as soon as the string came abroad, child-betweeners of immersed-to-theory-israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought them in abundantly. and concerning child-betweeners of immersed-to-theory-israel and judah-know-hand, that dwelt in the cities of judah-know-hand, they also brought in the tithe of oxen and sheep, and the tithe of perfected things which were filld unto vowelmovement-io-yeah their theory, and laid them by heaps. in the third month they began to lay the foundation of the heaps, and finished them in the seventh month. and when hezekiah-strong-ohio and the princes came and saw the heaps, they knee-pooled vowelmovement-io-yeah, and his with-mum immersed-to-theory-israel. then hezekiah-strong-ohio questioned with the darkener-server and the levite-joins concerning the heaps. and azariah-helpio the chief darkener-server of the house of zadok-right answered him, and said, since the with-mum began to bring the highings into the alpha-beit-house of vowelmovement-io-yeah, we have had enough to eat, and have left plenty: for vowelmovement-io-yeah hath happy his with-mum; and that which is left is this great store. then hezekiah-strong-ohio directed to prepare chambers in the alpha-beit-house of vowelmovement-io-yeah; and they prepared them, and brought in the uponings and the tithes and the dedicated things sticking-withfully: over which cononiah-honestio the levite-join was governor, and shimei-hear his brother was the next. and jehiel-live-unto, and azaz-goat-strongiah, and nahat-landed, and asahel-do-towards, and jerimoth-highs, and jozabad-io-dowry, and eliel-to-don't-unto, and ismachiah-trustiooh, and mahath-protest, and benaiah-betweenio, were overseers under the hand of cononiah-honestio and shimei-hear his brother, at the commandment of hezekiah-strong-ohio the king, and azariah-helpio the governor of the alpha-beit-house of theory, and kore-read betweener of imnah-summon the levite-join, the porter toward the east, was over the volunteers of theory, to distribute the highs of vowelmovement-io-yeah, and the most perfected things. and next him were eden-delight-while, and miniamin-from-right-hand, and jesua-yeah-secure, and shemaiah-heario, amariah-sayio, and shecaniah-habitationio, in the cities of the darkener-server, in their set office, to give to their brethren by courses, as well to the great as to the small: beside their genealogy of male-rememberers, from three years old and upward, even unto every one that entereth into the alpha-beit-house of vowelmovement-io-yeah, his daily portion for their work in their charges according to their courses; both to the ge-

nealogy of the darkener-server by the house of their fathers, and the levite-joins from twenty years old and upward, in their charges by their courses; and to the genealogy of all their little ones, their women, and their child-betweeners, and their child-betweenas, through all the witness-until: for in their set office they perfected themselves in perfection: also of the child-betweeners of aaron-box the darkener-server, which were in the fields of the plots of their cities, in every several city, the men that were expressed by name-there to give portions to all the male-rememberers among the darkener-server, and to all that were reckoned by genealogies among the levite-joins. and thus did hezekiah-strong-ohio throughout all judah-know-hand, and wrought that which was good and right and truth before vowelmovement-io-yeah his theory. and in every doing that he began in the work of the alpha-beit-house of theory, and in the drops-of-teaching and in the directives, to seek his theory, he did it with all his heart, and prospered. after these strings, and the establishment thereof, sennacherib-scorching king of syria-pine-song-immersed came, and entered into judah-know-hand, and encamped against the fenced cities, and thought to win them for himself. and when hezekiah-strong-ohio saw that sennacherib-scorching was come, and that he was purposed to fight against jerusalem-cast-complete, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. so there was gathered much with-mum together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, why should the kings of syria-pine-song-immersed come, and find much water? also he strengthened himself, and built-between up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired millo-full in the city of david-dude, and did darts and shields in abundance. and he set captains of war over the with-mum, and gathered them together to him in the street of the gate of the city, and stringed comfortably to them, saying, be strong and courageous, be not afraid nor dismayed for the king of syria-pine-song-immersed nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh-immersed; but with us is vowelmovement-io-yeah our theory to help us, and to fight our battles, and the with-mum rested themselves upon the strings of hezekiah-strong-ohio king of judah-know-hand. after this did sennacherib-scorching king of syria-pine-song-immersed send his workers to jerusalem-cast-complete, (but he himself laid siege against lachish-strike, and all his power with him), unto hezekiah-strong-ohio king of judah-know-hand, and unto all judah-know-hand that were at jerusalem-cast-complete, saying, thus saith sennacherib-scorching king of syria-pine-song-immersed whereon do ye trust, that ye abide in the siege in jerusalem-cast-complete? doth not hezekiah-strong-ohio persuade you to give over yourselves to die by famine and by thirst, saying, vowelmovement-io-yeah our theory will deliver us out of the hand of the king of syria-pine-song-immersed hath not the same hezekiah-strong-ohio taken away his high-places-death-stages and his butcher-places, and directed judah-know-hand and jerusalem-cast-complete, saying, ye will partake before one butcher-place, and burn incense upon it? know ye not what i and my fathers have done unto all the with-mum of other lands? were the theory of the nations of those lands any ways able to deliver their lands out of mine hand? who was there among all the theory of those nations that my fathers fishing-net-destroyed, that could deliver his with-mum out of mine hand, that your theory should be able to deliver you out of mine hand? now therefore let not hezekiah-strong-ohio deceive you, nor persuade you on this manner, neither yet stick with him: for no theory

of any nation or kingdom was able to deliver his with-mum out of mine hand, and out of the hand of my fathers: how much less will your theory deliver you out of mine hand? and his workers stringed yet more against vowelmovement-io-yeah theory, and against his worker hezekiah-strong-ohio. he wrote also letters to rail on vowelmovement-io-yeah theory of immersed-to-theory-israel, and to speak against him, saying, as the theory of the nations of other lands have not delivered their with-mum out of mine hand, so will not the theory of hezekiah-strong-ohio deliver his with-mum out of mine hand. then they cried with a loud voice in the jews-hand-know speech unto the with-mum of jerusalem-cast-complete that were on the wall, to affright them, and to trouble them; that they might take the city. and they stringed against the theory of jerusalem-cast-complete, as against the theory of the with-mum of the land, which were the doing of the hands of man. and for this cause hezekiah-strong-ohio the king, and the bringer isaiiah-secure-ohyeah between-er of amoz-adoption, prayed and cried to namespaces and vowelmovement-io-yeah sent an messenger, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of syria-pine-song-immersed so he returned with shame of face-turnings to his own land. and when he was come into the house of his theory, they that came forth of his own bowels slew him there with the sword. thus vowelmovement-io-yeah secured hezekiah-strong-ohio and the inhabitants of jerusalem-cast-complete from the hand of sennacherib-scorching the king of syria-pine-song-immersed and from the hand of all other, and guided them on every side. and many brought gifts unto vowelmovement-io-yeah to jerusalem-cast-complete, and presents to hezekiah-strong-ohio king of judah-know-hand: so that he was magnified in the sight of all nations from thenceforth. in those days hezekiah-strong-ohio was sick to the death, and prayed unto vowelmovement-io-yeah: and he spake unto him, and he gave him a sign. but hezekiah-strong-ohio rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon judah-know-hand and jerusalem-cast-complete. notwithstanding hezekiah-strong-ohio humbled himself for the pride of his heart, both he and the inhabitants of jerusalem-cast-complete, so that the wrath of vowelmovement-io-yeah came not upon them in the days of hezekiah-strong-ohio. and hezekiah-strong-ohio had exceeding much riches and honor: and he did himself stores for silver, and for gold, and for precious stones, and for scents, and for shields, and for all manner of pleasant items; storehouses also for the increase of corn, and wine, and oil; and gather-stalls for all manner of beasts, and cotes for flocks. moreover he provided him cities, and possessions of flocks and herds in abundance: for theory had given him substance very much. this same hezekiah-strong-ohio also stopped the upper watercourse of gihon-belly, and brought it straight down to the west side of the city of david-dude. and hezekiah-strong-ohio prospered in all his doings. howbeit in the business of the ambassadors of the princes of babylon-mix-wear-out, who sent unto him to enquire of the wonder that was done in the land, theory left him, to try him, that he might know all that was in his heart. now the rest of the acts of hezekiah-strong-ohio, and his goodness, behold, they are written in the vision of isaiiah-secure-ohyeah the bringer, between-er of amoz-adoption, and in the book of the kings of judah-know-hand and immersed-to-theory-israel. and hezekiah-strong-ohio slept with his fathers, and they buried him in the chiefest of the sepulchres of the child-betweeners of david-dude: and all judah-know-hand and the inhabitants of jerusalem-cast-complete did him honor at his death. and manasseh-

sleep-forget his child-betweener king in his stead. manasseh-sleep-forget was twelve years old when he began to king, and he kinged fifty and five years in jerusalem-cast-complete: but did that which was visual in the sight of vowelmovement-io-yeah, like unto the abominations of the nations, whom vowelmovement-io-yeah had cast out before child-betweeners of immersed-to-theory-israel. for he built-between again the high-places-death-stages which hezekiah-strong-ohio his father had broken down, and he reared up butcher-places for baalim-proprietory, and did asherah-prosperity-fortunas, and partook all the troop of namespaces and workd them. also he built-between butcher-places in the alpha-beit-house of vowelmovement-io-yeah, whereof vowelmovement-io-yeah had said, in jerusalem-cast-complete will my name-there be to world. and he built-between butcher-places for all the troop of namespaces in the two courts of the alpha-beit-house of vowelmovement-io-yeah. and he caused his child-betweeners to pass through the fire in the valley of between-er of hinnom-doze: also he observed times, and used enchantments, and used spell-castercraft, and dealt with a familiar breath, and with wizards: he wrought much visual in the sight of vowelmovement-io-yeah, to provoke him to anger. and he set a carved image, the idol which he had did, in the alpha-beit-house of theory, of which theory had said to david-dude and to solomon-complete his child-betweener in this house, and in jerusalem-cast-complete, which i have chosen before all the branches of immersed-to-theory-israel, will i put my name-there to world: neither will i any more remove the foot-genital of immersed-to-theory-israel from out of the earth which i have appointed for your fathers; so that they will take heed to do all that i have directed them, according to the whole drops-of-teaching and the statutes and the ordinances by the hand of mose-draw-out. so manasseh-sleep-forget did judah-know-hand and the inhabitants of jerusalem-cast-complete to err, and to do more visual than the nations, whom vowelmovement-io-yeah had destroyed before child-betweeners of immersed-to-theory-israel. and vowelmovement-io-yeah stringed to manasseh-sleep-forget, and to his with-mum: but they would not hearken. wherefore vowelmovement-io-yeah brought upon them the captains of the troop of the king of syria-pine-song-immersed which took manasseh-sleep-forget among the thorns, and bound him with fetters, and carried him to babylon-mix-wear-out. and when he was in affliction, he besought vowelmovement-io-yeah his theory, and humbled himself greatly before the theory of his fathers, and prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to jerusalem-cast-complete into his kingdom. then manasseh-sleep-forget knew that vowelmovement-io-yeah he was theory. now after this he built-between a wall without the city of david-dude, on the west side of gihon-belly, in the valley, even to the entering in at the fish gate, and compassed about ophel-tower-darkness-small-white-cloud, and raised it up a very great height, and put captains of war in all the fenced cities of judah-know-hand. and he took away the strange-substantial theory, and the idol out of the alpha-beit-house of vowelmovement-io-yeah, and all the butcher-places that he had built-between in the mount of the alpha-beit-house of vowelmovement-io-yeah, and in jerusalem-cast-complete, and cast them out of the city. and he repaired the butcher-place of vowelmovement-io-yeah, and butcherd thereon completes and thanks, and directed judah-know-hand to work for vowelmovement-io-yeah theory of immersed-to-theory-israel. nevertheless the with-mum did butcher still in the high-places-death-stages, yet unto vowelmovement-io-yeah their theory only. now the rest of the acts of manasseh-sleep-forget, and his prayer unto his theory, and

the strings of the seers that stringed to him in the name-
there of vowelmovement-io-yeah theory of immersed-to-
theory-israel, behold, they are written in the book of the
kings of immersed-to-theory-israel. his prayer also, and
how theory was intreated of him, and all his misses, and
his name-fire, and the places wherein he built-between
high-places-death-stages, and set up asherah-prosperity-
fortunatas and graven images, before he was humbled: be-
hold, they are written among the stringings of the seers.
so manasseh-sleep-forget slept with his fathers, and they
buried him in his own house: and amon-mum-training his
child-betweener kinged in his stead. amon-mum-training
was two and twenty years old when he began to king,
and kinged two years in jerusalem-cast-complete. but
he did that which was visual in the sight of vowelmove-
ment-io-yeah, as did manasseh-sleep-forget his father:
for amon-mum-training butchered unto all the carved im-
ages which manasseh-sleep-forget his father had did, and
worked them; and humbled not himself before vowelmove-
ment-io-yeah, as manasseh-sleep-forget his father had
humbled himself; but amon-mum-training name-fired
more and more. and his workers conspired against him,
and slew him in his own house. but the with-mum of the
land slew all them that had conspired against king amon-
mum-training and the with-mum of the land made josiah-
despairio his child-betweener king in his stead. josiah-de-
spairio was eight years old when he began to king, and he
kinged in jerusalem-cast-complete one and thirty years.
and he did that which was right in the sight of vowelmove-
ment-io-yeah, and walked in the ways of david-dude his
father, and declined neither to the right hand, nor to the
left. for in the eighth year of his king, while he was yet
young, he began to seek after the theory of david-dude his
father: and in the twelfth year he began to brighten judah-
know-hand and jerusalem-cast-complete from the high-
places-death-stages, and the asherah-prosperity-fortunas,
and the carved images, and the images. and they brake
down the butcher-places of baalim-proprietary in his
presence; and the images, that were on high above them,
he cut down; and the asherah-prosperity-fortunas, and
the carved images, and the images, he brake in pieces,
and made dust of them, and strewed it upon the graves
of them that had butchered unto them. and he burnt the
bones of the darkener-server upon their butcher-places,
and cleansed judah-know-hand and jerusalem-cast-com-
plete. and so did he in the cities of manasseh-sleep-forget,
and ephraim-gray-fruitful, and simeon-hear-home, even
unto naphtali-cunning-twist, with their mattocks round
about. and when he had broken down the butcher-places
and the asherah-prosperity-fortunas, and had beaten the
graven images into powder, and cut down all the ideal-
bullshit-idols throughout all the land of immersed-to-the-
ory-israel, he returned to jerusalem-cast-complete. now
in the eighteenth year of his king, when he had brightend
the land, and the house, he sent shaphan-cony between-
er of azaliah-yeah's-delegate, and maaseiah-doio the gover-
nor of the city, and joah-yo-brother between-er of joah-yo-
brotheraz the recorder, to repair the alpha-beit-house of
vowelmovement-io-yeah his theory. and when they came
to hilkiyah-partio the high darkener-server they delivered
the money that was brought into the alpha-beit-house of
theory, which the levite-joins that kept the openings had
added of the hand of manasseh-sleep-forget and ephraim-
gray-fruitful, and of all the remnant of immersed-to-the-
ory-israel, and of all judah-know-hand and benjamin-
righthand-child; and they returned to jerusalem-cast-
complete. and they put it in the hand of the workmen
that had the oversight of the alpha-beit-house of vowel-
movement-io-yeah, and they gave it to the workmen that
wrought in the alpha-beit-house of vowelmovement-io-
yeah, to repair and amend the house: even to the artifi-

cers and build-betweeners gave they it, to buy hewn stone,
and timber for couplings, and to floor the houses which
the kings of judah-know-hand had destroyed. and the
men did the work sticking-withfully: and the overseers
of them were jahath-come-on and obadiah-work-theio,
the levite-joins, of the child-betweeners of merari-bitter;
and zechariah-rememberio and meshullam-complete, of
the child-betweeners of the kohath-obedient-hopeites, to
set it forward; and other of the levite-joins, all that could
skill of items of music. also they were over the bearers of
burdens, and were overseers of all that wrought the work
in any manner of work: and of the levite-joins there were
story-writers, and officers, and porters. and when they
brought out the money that was brought into the alpha-
beit-house of vowelmovement-io-yeah, hilkiyah-partio the
darkener-server found a book of the law of vowelmove-
ment-io-yeah given by mose-draw-out. and hilkiyah-par-
tio answered and said to shaphan-cony the story-writer,
i have found the book of the drops-of-teaching in the al-
pha-beit-house of vowelmovement-io-yeah. and hilkiyah-
partio delivered the book to shaphan-cony. and shaphan-
cony carried the book to the king, and brought the king
string back again, saying, all that was committed to thy
workers, they do it. and they have gathered together
the money that was found in the alpha-beit-house of
vowelmovement-io-yeah, and have delivered it into the
hand of the overseers, and to the hand of the workmen.
then shaphan-cony the story-writer told the king, say-
ing, hilkiyah-partio the darkener-server hath given me a
book. and shaphan-cony read it before the king. and it
came to pass, when the king had heard the strings of the
drops-of-teaching that he rent his clothes. and the king di-
rected hilkiyah-partio, and ahikam-my-brother-got-up be-
tween-er of shaphan-cony, and abdon-worked-them be-
tween-er of micah-who's-coward, and shaphan-cony the
story-writer, and asaiah-rideio a worker of the king's, say-
ing, go, enquire of vowelmovement-io-yeah for me, and
for them that are left in immersed-to-theory-israel and
in judah-know-hand, concerning the strings of the book
that is found: for great is the wrath of vowelmovement-
io-yeah that is poured out upon us, because our fathers
have not kept vowelmovement-io-yeah string, to do after
all that is written in this book. and hilkiyah-partio, and they
that the king had appointed, went to huldah-universe-
mole the bringeress, the woman of willum between-er of
tikvath-bag, between-er of hasrah-missing, keeper of the
wardrobe; (now she dwelt in jerusalem-cast-complete in
the college:) and they stringed to her to that effect. and she
answered them, thus saith vowelmovement-io-yeah the-
ory of immersed-to-theory-israel, tell ye the man that sent
you to me, thus saith vowelmovement-io-yeah, behold, i
will bring visual upon this place, and upon the inhabitants
thereof, even all the curses that are written in the book
which they have read before the king of judah-know-
hand: because they have forsaken me, and have burned
incense unto other theory, that they might provoke me
to anger with all the doings of their hands; therefore my
wrath will be poured out upon this place, and will not be
quenched. and as for the king of judah-know-hand, who
sent you to enquire of vowelmovement-io-yeah, so will
ye say unto him, thus saith vowelmovement-io-yeah the-
ory of immersed-to-theory-israel concerning the strings
which thou hast heard; because thine heart was tender,
and thou didst humble thyself before theory, when thou
heardest his strings against this place, and against the in-
habitants thereof, and humbledst thyself before me, and
didst rend thy clothes, and weep before me; i have even
heard thee also, saith vowelmovement-io-yeah. behold, i
will gather thee to thy fathers, and thou wilt be added to
thy grave in complete, neither will thine eyes see all the
visual that i will bring upon this place, and upon the in-

habitants of the same. so they brought the king string again. then the king sent and added together all the elders of judah-know-hand and jerusalem-cast-complete. and the king went up into the alpha-beit-house of vowel-movement-io-yeah, and all the men of judah-know-hand, and the inhabitants of jerusalem-cast-complete, and the darkener-server, and the levite-joins, and all the with-mum, great and small: and he read in their ears all the strings of the book of the covenant that was found in the alpha-beit-house of vowel-movement-io-yeah, and the king stood in his place, and did a covenant before vowel-movement-io-yeah, to walk after vowel-movement-io-yeah, and to keep his directives, and his testimonies, and his statutes, with all his heart, and with all his self, to perform the strings of the covenant which are written in this book. and he caused all that were present in jerusalem-cast-complete and benjamin-right-hand-child to stand to it. and the inhabitants of jerusalem-cast-complete did according to the covenant of theory, the theory of their fathers. and josiah-despairio took away all the abominations out of all the countries that pertained to child-betweeners of immersed-to-theory-israel, and made all that were present in immersed-to-theory-israel to work for even to work for vowel-movement-io-yeah their theory. and all his days they departed not from following vowel-movement-io-yeah, the theory of their fathers. moreover josiah-despairio kept a stopskip unto vowel-movement-io-yeah in jerusalem-cast-complete: and they killed the stopskip on the fourteenth day of the first month. and he set the darkener-server in their charges, and encouraged them to the work of the alpha-beit-house of vowel-movement-io-yeah, and said unto the levite-joins that taught all immersed-to-theory-israel, which were perfected unto vowel-movement-io-yeah, put the perfected gather-box in the house which solomon-complete betweener of david-dude king of immersed-to-theory-israel did build-between; it will not be a burden upon your shoulders: work for now vowel-movement-io-yeah your theory, and his with-mum immersed-to-theory-israel, and prepare yourselves by the houses of your fathers, after your courses, according to the writing of david-dude king of immersed-to-theory-israel, and according to the writing of solomon-complete his child-betweener and stand in the perfected place according to the divisions of the families of the fathers of your brethren the with-mum, and after the division of the families of the levite-joins. so kill the stopskip, and perfect yourselves, and prepare your brethren, that they may do according to vowel-movement-io-yeah string by the hand of mose-draw-out. and josiah-despairio gave to the with-mum, of the flock, lambs and kids, all for the stopskip highings, for all that were present, to the number of thirty thousand, and three thousand bulls: these were of the king's substance. and his princes gave willingly unto the with-mum, to the darkener-server, and to the levite-joins: hilkiah-partio and zechariah-rememberio and jehiel-live-unto, governors of the alpha-beit-house of theory, gave unto the darkener-server for the stopskip highings two thousand and six hundred small animal and three hundred oxen. conaniah also, and shemaiah-heario and nethaneel-given-unto, his brethren, and hashabiah-account and jeiel-yey-unto and jozabad-io-dowry, chief of the levite-joins, gave unto the levite-joins for stopskip highings five thousand small animal and five hundred oxen. so the work was prepared, and the darkener-server stood in their place, and the levite-joins in their courses, according to the king's directive. and they killed the stopskip, and the darkener-server sprinkled the blood from their hands, and the levite-joins flayed them. and they removed the up-ons, that they might give according to the divisions of the families of the with-mum, to nearin unto vowel-movement-io-yeah, as it is written in the book of mose-draw-out.

and so did they with the oxen. and they roasted the stopskip with fire according to the ordinance: but the other perfected offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the with-mum. and afterward they made ready for themselves, and for the darkener-server: because the darkener-server the child-betweeners of aaron-box were busied in up-oning of up-ons and the fat until night; therefore the levite-joins prepared for themselves, and for the darkener-server the child-betweeners of aaron-box. and the singers the child-betweeners of asaph-add-collect were in their place, according to the directive of david-dude, and asaph-add-collect, and heman-trusted, and jeduthun-hand the king's seer; and the porters waited at every gate; they might not depart from their work; for their brethren the levite-joins prepared for them. so all the work of vowel-movement-io-yeah was prepared the same day, to keep the stopskip, and to upon up-ons upon the butcher-place of vowel-movement-io-yeah, according to the directive of king josiah-despairio. and child-betweeners of immersed-to-theory-israel that were present kept the stopskip at that time, and the feast of lit-mazet seven days. and there was no stopskip like to that kept in immersed-to-theory-israel from the days of samuel-theory-hearing the bringer; neither did all the kings of immersed-to-theory-israel keep such a stopskip as josiah-despairio kept, and the darkener-server, and the levite-joins, and all judah-know-hand and immersed-to-theory-israel that were present, and the inhabitants of jerusalem-cast-complete. in the eighteenth year of the king of josiah-despairio was this stopskip kept. after all this, when josiah-despairio had prepared the possibility-hall, necho-lame-beaten king of egypt-narrows-create-mizraim came up to fight against charchemish-lamb-withdraw by euphrates-fruit-cow: and josiah-despairio went out against him. but he sent ambassadors to him, saying, what have i to do with thee, thou king of judah-know-hand? i come not against thee this day, but against the house wherewith i have war: for theory directed me to make haste: forbear thee from meddling with theory, who is with me, that he destroy thee not. nevertheless josiah-despairio would not turn his face-turnings from him, but disguised himself, that he might fight with him, and hearkened not unto the strings of necho-lame-beaten from the mouth of theory, and came to fight in the valley of megiddo-precious-thing. and the archers shot at king josiah-despairio; and the king said to his workers, have me away; for i am sore wounded. his workers therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to jerusalem-cast-complete, and he died, and was buried in one of the sepulchres of his fathers. and all judah-know-hand and jerusalem-cast-complete mourned for josiah-despairio. and jeremiah-high-oh-yeah lamented for josiah-despairio: and all the singing men and the singing women spake of josiah-despairio in their lamentations to this day, and made them an ordinance in immersed-to-theory-israel: and, behold, they are written in the lamentations. now the rest of the acts of josiah-despairio, and his goodness, according to that which was written in the law of vowel-movement-io-yeah, and his deeds, first and last, behold, they are written in the book of the kings of immersed-to-theory-israel and judah-know-hand. then the with-mum of the land took jehohaz-oh-yeah-grip-betweener of josiah-despairio, and made him king in his father's stead in jerusalem-cast-complete. jehohaz-oh-yeah-grip was twenty and three years old when he began to king, and he kinged three months in jerusalem-cast-complete. and the king of egypt-narrows-create-mizraim put him down at jerusalem-cast-complete, and condemned the land in an hundred talents of silver and a talent of gold. and the king of egypt-narrows-cre-

ate-mizraim made eliakim-theory-realization his brother king over judah-know-hand and jerusalem-cast-complete, and turned his name-there to jehoiakim-yeahoh-get-up. and necho-lame-beaten took jehoaahaz-oh-yeah-grip his brother, and carried him to egypt-narrows-cre-ate-mizraim. jehoiakim-yeahoh-get-up was twenty and five years old when he began to king, and he kinged eleven years in jerusalem-cast-complete: and he did that which was visual in the sight of vowelmovement-io-yeah his theory. against him came up nebuchadnezzar-bring-jug-guard king of babylon-mix-wear-out, and bound him in fetters, to carry him to babylon-mix-wear-out. nebuchadnezzar-bring-jug-guard also carried of the items of the alpha-beit-house of vowelmovement-io-yeah to babylon-mix-wear-out, and put them in his possibility-hall at babylon-mix-wear-out. now the rest of the acts of jehoiakim-yeahoh-get-up, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of immersed-to-theory-israel and judah-know-hand: and jehoiachin-will-prepare his child-betweenner kinged in his stead. jehoiachin-will-prepare was eight years old when he began to king, and he kinged three months and ten days in jerusalem-cast-complete: and he did that which was visual in the sight of vowelmovement-io-yeah. and when the year was expired, king nebuchadnezzar-bring-jug-guard sent, and brought him to babylon-mix-wear-out, with the goodly items of the alpha-beit-house of vowelmovement-io-yeah, and made zedekiah-that's-rightio his brother king over judah-know-hand and jerusalem-cast-complete. zedekiah-that's-rightio was one and twenty years old when he began to king, and kinged eleven years in jerusalem-cast-complete. and he did that which was visual in the sight of vowelmovement-io-yeah his theory, and humbled not himself before jeremiah-high-ohyeah the bringer speaking from the mouth of vowelmovement-io-yeah. and he also rebelled against king nebuchadnezzar-bring-jug-guard, who had made him swear by theory: but he stiffened his neck, and hardened his heart from turning unto vowelmovement-io-yeah theory of immersed-to-theory-israel. moreover all the chief of the darkener-server, and the with-mum, transgressed very much after all the abominations of the nations; and polluted the alpha-beit-house of vowelmovement-io-yeah which he had perfected in jerusalem-cast-complete. and vowelmovement-io-yeah theory of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his with-mum, and on his residence place: but they mocked the messengers of theory, and despised his strings, and misused his bringers, until the wrath of vowelmovement-io-yeah arose against his with-mum, till there was no remedy. therefore he brought upon them the king of the kasidim-as-genies, who slew their young men with the sword in the house of their perfected, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. and all the items of the alpha-beit-house of theory, great and small, and the treasures of the alpha-beit-house of vowelmovement-io-yeah, and the treasures of the king, and of his princes; all these he brought to babylon-mix-wear-out. and they burnt the alpha-beit-house of theory, and brake down the wall of jerusalem-cast-complete, 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 babylon-mix-wear-out; where they were workers to him and his child-betweenners until the king of the kingdom of persia-split-spread: to fulfil vowelmovement-io-yeah string by the mouth of jeremiah-high-ohyeah, until the land had enjoyed her sevenths: for as long as she lay desolate she kept seventh, to fulfil three-score and ten years. now in the first year of cyrus-belly

king of persia-split-spread, that vowelmovement-io-yeah string stringed by the mouth of jeremiah-high-ohyeah might be accomplished, vowelmovement-io-yeah stirred up breath of cyrus-belly king of persia-split-spread, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith cyrus-belly king of persia-split-spread, all the kingdoms of the land hath vowelmovement-io-yeah theory of namespaces given me; and he hath charged me to build-between him an house in jerusalem-cast-complete, which is in judah-know-hand. who is there among you of all his with-mum? vowelmovement-io-yeah his theory be with him, and let him go up.

paul-small, a worker of jesua-yeah-secure use-anointed, called to be an sent-out, separated unto the message of theory, (which he had message-promised afore by his bringers in the perfected writings,) concerning his child-betweener jesua-yeah-secure use-anointed our vowelmovement-io-yeah, which was did of the seed of david-dude according to the flesh-immersed; and declared to be child-betweener of theory with dynamic, according to breath of perfection, by the stand-up from the dead: by whom we have received grace and sending-out, for obedience to the sticking-with nearin all nations, for his name-there nearin whom are ye also the called of jesua-yeah-secure use-anointed: to all that be in rome-kraft, beloved of theory, called to be perfects: grace to you and complete from theory our father, and vowelmovement-io-yeah jesua-yeah-secure use-anointed. first, i thank my theory through jesua-yeah-secure use-anointed for you all, that your sticking-with is spoken of throughout the whole cosmos. for theory is my witness, whom i work for with my breath in the message of his child-betweener that without ceasing i do mention of you always in my prayers; making request, if by any means now at length i might have a prosperous journey by the will of theory to come unto you. for i long to see you, that i may impart unto you some breath, to the finish ye may be established; that is, that i may be comforted together with you by the mutual sticking-with both of you and me. now i would not have you ignorant, brethren, that oftentimes i purposed to come unto you, (but was let hitherto,) that i might have some fruit nearin you also, even as nearin other corpse-nations. i am debtor both to the greek-hellenes, 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 rome-kraft also. for i am not ashamed of the message of use-anointed: for it is the dynamic of theory unto securing to into the worldly one that stick withth; to the jew-hand-know first, and also to the greek-hellene. for therein is the being right of theory revealed from sticking-with to sticking-with: as it is written, the right will live by sticking-with. for the wrath of theory is revealed from namespaces against all untheoryliness and not being right of men, who hold the truth in not being right; because that which may be known of theory is manifest in them; for theory hath shewed it unto them. for the invisible things of him from the creation of the cosmos are clearly seen, being understood by the things that are did, even his eternal dynamic and theoryhead; so that they are without excuse: because that, when they knew theory, they given weight him not as theory, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. professing themselves to be wise, they became fools, and changed the weight of the uncorruptible theory into an image did like to corruptible man, and to birds, and fourfooted beasts, and creeping things. wherefore theory also gave them up to stainedness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of theory into a lie, and partook and workd the creature more than the creator, who is happy into the worlds. amen-stick-with for this cause theory gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men doing that which is unseemly, and receiving in themselves that recompence of their error which was meet. and even as they did not like to retain theory in their knowledge, theory gave them over to a reprobate mind, to do those things which are not convenient; being filled with all not being right, fornication, visual-toilness,

covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of theory, spiteful, proud, ravers, inventors of visual things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the crisis-lipping of theory, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. therefore thou art inexcusable, o man, whosoever thou art that criterion-lipst: for wherein thou criterion-lipst another, thou condemnest thyself; for thou that criterion-lipst doest the same things. but we are sure that the crisis-lipping of theory is according to truth against them which commit such things. and thinkest thou this, o man, that criterion-lipst them which do such things, and doest the same, that thou wilt escape the crisis-lipping of theory? or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of theory leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the right crisis-lipping of theory; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for weight and honour and immortality, into the world life: but unto them that are contentious, and do not obey the truth, but obey not being right, indignation and wrath, tribulation and anguish, upon into the worldly self of man that doeth visual, of the jew-hand-know first, and also of the gentile; but weight, honour, and complete, to into the worldly man that doingeth good, to the jew-hand-know first, and also to the gentile: for there is no respect of persons with theory. for as many as have missed without drops-of-teaching will also perish without drops-of-teaching and as many as have missed in the drops-of-teaching will be criterion-lipd by the drops-of-teaching (for not the hearers of the drops-of-teaching are right before theory, but the doers of the drops-of-teaching will be rightified. for when the corpse-nations, which have not the drops-of-teaching do by nature the things contained in the drops-of-teaching these, having not the drops-of-teaching are a drops-of-teaching unto themselves: which shew the doing of the drops-of-teaching written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) in the day when theory will criterion-lip the secrets of men by jesua-yeah-secure use-anointed according to my message. behold, thou art called a jew-hand-know and retest in the drops-of-teaching and dost thy rave of theory, and knowest his will, and approvest the things that are moving hither and thither, being instructed out of the drops-of-teaching 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 thou therefore which teachest another, teachest thou not thyself? thou that declarest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest ideal-bullshit-idols, dost thou commit sacrilege? thou that dost thy rave of the drops-of-teaching through breaking the drops-of-teaching dishonourest thou theory? for the name-there of theory is blasphemed nearin the corpse-nations through you, as it is written. for write-circumcision verily profith, if thou keep the drops-of-teaching but if thou be a breaker of the drops-of-teaching thy write-circumcision is did uncircumcision. therefore if the uncircumcision keep the being right of the drops-of-teaching will not his uncircumcision be counted for write-circumcision? and will not uncircumcision which is by nature, if it fulfil the

drops-of-teaching criterion-lip thee, who by the letter and write-circumcision dost transgress the drops-of-teaching for he is not a jew-hand-know which is one outwardly; neither is that write-circumcision, which is outward in the flesh-immersed; but he is a jew-hand-know which is one inwardly; and write-circumcision is that of the heart, in breath, and not in the letter; whose thanks is not of men, but of theory. what advantage then hath the jew-hand-know or what profit is there of write-circumcision? much into the worldly way: chiefly, because that unto them were committed the logic of theory. for what if some did not stick with? will their not-sticking-with do the sticking-with of theory without effect? theory forbid: yea, let theory be true, but into the worldly man a liar; as it is written, that thou mightest be rightified in thy sayings, and mightest overcome when thou art criterion-lipd. but if our not being right commend the being right of theory, what will we say? is theory unrighteous who taketh vengeance? (i speak as a man) theory forbid: for then how will theory criterion-lip the cosmos? for if the truth of theory hath more abounded through my lie unto his weight; why yet am i also criterion-lipd as a misser? and not rather, (as we be slanderously reported, and as some affirm that we say,) let us do visual, 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 jews-hand-know and corpse-nations, that they are all under miss as it is written, there is none right, no, not one: there is none that understandeth, there is none that seeketh after theory. they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. their throat is an open sepulchre; with their languages they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet-genitalia are swift to shed blood: destruction and misery are in their ways: and the way of complete have they not known: there is no fear of theory before their eyes. now we know that what things soever the drops-of-teaching saith, it saith to them who are under the drops-of-teaching that every mouth may be stopped, and all the cosmos may become name-fire before theory. therefore by the deeds of the drops-of-teaching there will no flesh-immersed be rightified in his sight: for by the drops-of-teaching is the knowledge of miss but now the being right of theory without the drops-of-teaching is manifested, being witnessed by the drops-of-teaching and the bringers; even the being right of theory which is by sticking-with of jesua-yeah-secure use-anointed unto all and upon all them that stick with: for there is no difference: for all have missed, and come short of the weight of theory; being rightified freely by his grace through the ransom-redemption that is in use-anointed jesua-yeah-secure: whom theory hath set forth to be a propitiation through sticking-with in his blood, to declare his being right for the remission of misses that are past, through the forbearance of theory; to declare, i say, at this time his being right: that he might be right, and the rightifier of him which stick with in jesua-yeah-secure. where is raving then? it is excluded. by what drops-of-teaching of doings? nay: but by the drops-of-teaching of sticking-with. therefore we conclude that a man is rightified by sticking-with without the deeds of the drops-of-teaching is he the theory of the jews-hand-know only? is he not also of the corpse-nations? yes, of the corpse-nations also: seeing it is one theory, which will rightify the write-circumcision by sticking-with, and uncircumcision through sticking-with. do we then do void the drops-of-teaching through sticking-with? theory forbid: yea, we establish the drops-of-teaching what will we say then that abraham-their-wing-organ our father, as pertaining to the flesh-immersed,

hath found? for if abraham-their-wing-organ were rightified by doings, he hath whereof to weight; but not before theory. for what saith the writing? abraham-their-wing-organ stuck with theory, and it was counted unto him for being right. now to him that doingeth is the reward not reckoned of grace, but of debt. but to him that doingeth not, but sticks with him that rightifieth the untheorily, his sticking-with is counted for being right. even as david-dude also describeth the happyness of the man, unto whom theory imputeth being right without doings, saying, happy are they whose seasons are send-forgiven, and whose misses are covered. happy is the man to whom vowelmovement-io-yeah will not impute miss cometh this happyness then upon the write-circumcision only, or upon the uncircumcision also? for we say that sticking-with was reckoned to abraham-their-wing-organ for being right. how was it then reckoned? when he was in write-circumcision, or in uncircumcision? not in write-circumcision, but in uncircumcision. and he received the sign of write-circumcision, a seal of the being right of the sticking-with which he had yet being foreskinned: that he might be the father of all them that stick with, though they be not write-circumcised; that being right might be imputed unto them also: and the father of write-circumcision to them who are not of the write-circumcision only, but who also walk in the steps of that sticking-with of our father abraham-their-wing-organ, which he had being yet foreskinned. for the message-promise, that he should be the heir of the cosmos, was not to abraham-their-wing-organ, or to his seed, through the drops-of-teaching but through the being right of sticking-with. for if they which are of the drops-of-teaching be heirs, sticking-with is did void, and the message-promise did of none effect: because the drops-of-teaching doingeth wrath: for where no drops-of-teaching is, there is no crime. therefore it is of sticking-with, that it might be by grace; to the finish the message-promise might be sure to all the seed; not to that only which is of the drops-of-teaching but to that also which is of the sticking-with of abraham-their-wing-organ; who is the father of us all, (as it is written, i have did thee a father of many nations,) before him whom he stuck with, even theory, who quickeneth the dead, and calleth those things which be not as though they were. who against hope stuck with hope, that he might become the father of many nations, according to that which was spoken, so will thy seed be. and being not weak in sticking-with, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of sarah-her-immersedness's womb: he staggered not at the message-promise of theory through not-sticking-with; but was strong in sticking-with, giving weight to theory; and being fully persuaded that, what he had message-promised, he was able also to perform. and therefore it was imputed to him for being right. now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it will be imputed, if we stick with on him that raised up jesua-yeah-secure our vowelmovement-io-yeah from the dead; who was delivered for our offences, and was raised again for our rightification. therefore being rightified by sticking-with, we have complete with theory through our vowelmovement-io-yeah jesua-yeah-secure use-anointed: by whom also we have access by sticking-with into this grace wherein we stand, and rejoice in hope of the weight of theory. and not only so, but we weight in tribulations also: knowing that tribulation doingeth patience; and patience, experience; and experience, hope: and hope doth not ashamed; because the gravity of theory is shed abroad in our hearts by the perfected breath which is given unto us. for when we were yet without strength,

in due time use-anointed died for the untheorly. for scarcely for a right man will one die: yet peradventure for a good man some would even dare to die. but theory commendeth his gravity toward us, in that, while we were yet fauturs, use-anointed died for us. much more then, being now rightified by his blood, we will be secured from wrath through him. for if, when we were enemies, we were reconciled to theory by the death of his child-betweener much more, being reconciled, we will be secured by his life. and not only so, but we also joy in theory through our vowelmovement-io-yeah jesua-yeah-secure use-anointed, by whom we have now received the out-of. wherefore, as by one man miss entered into the cosmos, and death by miss and so death passed upon all men, for that all have missed: (for until the drops-of-teaching miss was in the cosmos; but miss is not imputed when there is no drops-of-teaching nevertheless death kinged from adam-earth-blood-man to mose-draw-out, even over them that had not missed after the similitude of adam's crime, who is the figure of him that was to come. but not as the offence, so also is the free gift. for if through the offence of one many be dead, much more the grace of theory, and the gift by grace, which is by one man, jesua-yeah-secure use-anointed, hath abounded unto many. and not as it was by one that missed, so is the gift: for the crisis-lipping was by one to condemnation, but the free gift is of many offences unto rightification. for if by one man's offence death kinged by one; much more they which receive abundance of grace and of the gift of being right will king in life by one, jesua-yeah-secure use-anointed.) therefore as by the offence of one crisis-lipping came upon all men to condemnation; even so by the being right of one the free gift came upon all men unto rightification of life. for as by one man's not-sticking-with many were did fauturs, so by the obedience of one will many be did right. moreover the drops-of-teaching entered, that the offence might abound. but where miss abounded, grace did much more abound: that as miss hath kinged unto death, even so might grace king through being right unto into the world life by jesua-yeah-secure use-anointed our vowelmovement-io-yeah. what will we say then? will we continue in miss that grace may abound? theory forbid. how will we, that are dead to miss live any longer therein? know ye not, that so many of us as were immersed into jesua-yeah-secure use-anointed were immersed into his death? therefore we are buried with him by immersion into death: that like as use-anointed was raised up from the dead by the weight of the father, even so we also should walk in newness of life. for if we have been planted together in the likeness of his death, we will be also in the likeness of his stand-up: knowing this, that our old man is stand-up-crucified with him, that the body of miss might be destroyed, that henceforth we should not work for miss for he that is dead is freed from miss now if we be dead with use-anointed, we stick with that we will also live with him: knowing that use-anointed being raised from the dead dieth no more; death hath no more dominion over him. for in that he died, he died unto miss once: but in that he liveth, he liveth unto theory. likewise reckon ye also yourselves to be dead indeed unto miss but alive unto theory through jesua-yeah-secure use-anointed our vowelmovement-io-yeah. let not miss therefore king in your mortal body, that ye should obey it in the lusts thereof. neither yield ye your members as instruments of not being right unto miss but yield yourselves unto theory, as those that are alive from the dead, and your members as instruments of being right unto theory. for miss will not have dominion over you: for ye are not under the drops-of-teaching but under grace. what then? will miss because we are not under the drops-of-

teaching but under grace? theory forbid. know ye not, that to whom ye yield yourselves workers to obey, his workers ye are to whom ye obey; whether of miss unto death, or of obedience unto being right? but theory be thanked, that ye were the workers of miss but ye have obeyed from the heart that form of teaching which was delivered you. being then did free from miss ye became the workers of being right. i speak after the manner of men because of the infirmity of your flesh-immersed: for as ye have yielded your members workers to stainedness and to torment unto torment; even so now yield your members workers to being right unto perfection. for when ye were the workers of miss ye were free from being right. what fruit had ye then in those things whereof ye are now ashamed? for the finish of those things is death. but now being did free from miss and become workers to theory, ye have your fruit unto perfection, and the finish worlds life. for the wages of miss is death; but the gift of theory is into the world life through jesua-yeah-secure use-anointed our vowelmovement-io-yeah. know ye not, brethren, (for i speak to them that know the drops-of-teaching how that the drops-of-teaching hath dominion over a man as long as he liveth? for the woman which hath an man is bound by the drops-of-teaching to her man so long as he liveth; but if the man be dead, she is loosed from the drops-of-teaching of her man. so then if, while her man liveth, she be married to another man, she will be called an baked-adulteress: but if her man be dead, she is free from that drops-of-teaching so that she is no baked-adulteress, though she be married to another man. wherefore, my brethren, ye also are become dead to the drops-of-teaching by the body of use-anointed; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto theory. for when we were in the flesh-immersed, the motions of misses, which were by the drops-of-teaching did doing in our members to bring forth fruit unto death. but now we are delivered from the drops-of-teaching that being dead wherein we were held; that we should work for in newness of breath, and not in the oldness of the letter. what will we say then? is the drops-of-teaching miss theory forbid. nay, i had not known miss but by the drops-of-teaching for i had not known lust, except the drops-of-teaching had said, no covet. but miss taking occasion by the string, wrought in me all manner of concupiscence. for without the drops-of-teaching miss was dead. for i was alive without the drops-of-teaching once: but when the string came, miss revived, and i died. and the string, which was ordained to life, i found to be unto death. for miss taking occasion by the string, deceived me, and by it slew me. wherefore the drops-of-teaching is perfected, and the string perfected, and right, and good. was then that which is good did death unto me? theory forbid. but miss that it might appear miss doing death in me by that which is good; that miss by the string might become exceeding missing. for we know that the drops-of-teaching is breathual: but i am man-like, sold under miss for that which i do i allow not: for what i would, that do i not; but what i hate, that do i. if then i do that which i would not, i consent unto the drops-of-teaching that it is good. now then it is no more i that do it, but miss that house-dwellet in me. for i know that in me (that is, in my flesh-immersed,) house-dwellet no good thing: for to will is present with me; but how to perform that which is good i find not. for the good that i would i do not: but the visual 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-dwellet in me. i find then a drops-of-teaching that, when i would do good, visual is present with me. for i delight in the drops-of-teaching of theory after the inward man: but i see another drops-of-teaching

in my members, warring against the drops-of-teaching of my mind, and bringing me into captivity to the drops-of-teaching of miss which is in my members. o wretched man that i am! who will deliver me from the body of this death? i thank theory through jesua-yeah-secure use-anointed our vowelmovement-io-yeah. so then with the mind i myself work for the drops-of-teaching of theory; but with the flesh-immersed the drops-of-teaching of miss there is therefore now no condemnation to them which are in use-anointed jesua-yeah-secure, who walk not after the flesh-immersed, but after breath. for the drops-of-teaching of breath of life in use-anointed jesua-yeah-secure hath did me free from the drops-of-teaching of miss and death. for what the drops-of-teaching could not do, in that it was weak through the flesh-immersed, theory sending his own child-betweenner in the likeness of missing flesh-immersed, and for miss condemned miss in the flesh-immersed: that the being right of the drops-of-teaching might be fulfilled in us, who walk not after the flesh-immersed, but after breath. for they that are after the flesh-immersed do mind the things of the flesh-immersed; but they that are after breath the things of breath. for to be man-likely minded is death; but to be breathually minded is life and complete. because the man-like mind is enmity against theory: for it is not subject to the drops-of-teaching of theory, neither indeed can be. so then they that are in the flesh-immersed cannot please theory. but ye are not in the flesh-immersed, but in breath, if so be that breath of theory house-dwell in you. now if any man have not breath of use-anointed, he is none of his. and if use-anointed be in you, the body is dead because of miss but breath is life because of being right. but if breath of him that raised up jesua-yeah-secure from the dead house-dwell in you, he that raised up use-anointed from the dead will also quicken your mortal bodies by his breath that house-dwelleth in you. therefore, brethren, we are debtors, not to the flesh-immersed, to live after the flesh-immersed. for if ye live after the flesh-immersed, ye will die: but if ye through breath do mortify the deeds of the body, ye will live. for as many as are led by breath of theory, they are the child-betweenners of theory. for ye have not received breath of employment again to fear; but ye have received breath of adoption, whereby we cry, abba, father. breath itself beareth witness with our breath, that we are child-betweenners of theory: and if child-betweenners, then heirs; heirs of theory, and joint-heirs with use-anointed; if so be that we suffer with him, that we may be also given weight together. for i reckon that the sufferings of this present time are not worthy to be compared with the weight which will be revealed in us. for the earnest expectation of the creature waiteth for the manifestation of the child-betweenners of theory. for the creature was did subject to wear-out-vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also will be delivered from the employment of corruption into the weight liberty of child-betweenners of theory. for we know that the whole creation groaneth and travaileth in pain together until now. and not only they, but ourselves also, which have the firstfruits of breath, even we ourselves groan within ourselves, waiting for the adoption, to wit, the ransom-redemption of our body. for we are secured by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it. likewise breath also helpeth our infirmities: for we know not what we should pray for as we ought: but breath itself doth intercession for us with groanings which cannot be uttered. and he that searcheth the hearts knoweth what is the mind of breath, because he doth intercession for the perfects according

to the will of theory. and we know that all things doing together for good to them that gravity theory, to them who are the called according to his purpose. for whom he did foreknow, he also did predestinate to be conformed to the image of his child-betweenner that he might be the firstborn nearin many brethren. 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 weight. what will we then say to these things? if theory be for us, who can be against us? he that spared not his own child-betweenner but delivered him up for us all, how will he not with him also freely give us all things? who will lay any thing to the charge of theory's elect? it is theory that rightifieth. who is he that condemneth? it is use-anointed that died, yea rather, that is risen again, who is even at the right hand of theory, who also doth intercession for us. who will separate us from the gravity of use-anointed? will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. nay, in all these things we are more than conquerors through him that gravitd us. for i am persuaded, that neither death, nor life, nor messengers, nor principalities, nor dynamics, nor things present, nor things to come, nor height, nor depth, nor any other creature, will be able to separate us from the gravity of theory, which is in use-anointed jesua-yeah-secure our vowelmovement-io-yeah. i say the truth in use-anointed, i lie not, my conscience also bearing me witness in the perfected breath, that i have great heaviness and continual sorrow in my heart. for i could wish that myself were up-theme from use-anointed for my brethren, my kinsmen according to the flesh-immersed: who are immersed-to-theory-immersed-to-theory-israelites; to whom pertaineth the adoption, and the weight, and the covenants, and the giving of the drops-of-teaching and the work of theory, and the message-promises; whose are the fathers, and of whom as concerning the flesh-immersed use-anointed came, who is over all, theory happy into the worlds. amen-stick-with not as though the string of theory hath taken none effect. for they are not all immersed-to-theory-israel, which are of immersed-to-theory-israel: neither, because they are the seed of abraham-their-wing-organ, are they all child-betweenners: but, in isaac-laugh will thy seed be called. that is, they which are child-betweenners of the flesh-immersed, these are not child-betweenners of theory: but child-betweenners of the message-promise are counted for the seed. for this is the string of message-promise, at this time will i come, and sarah-her-immersedness will have a child-betweenner and not only this; but when rebecca-stall also had bright-conceived by one, even by our father isaac-laugh; (for child-betweenners being not yet born, neither having done any good or visual, that the purpose of theory according to election might stand, not of doings, but of him that calleth;) it was said unto her, the elder will work for the younger. as it is written, jacob-heel-topple have i gravityd, but esau-do have i hated. what will we say then? is there not being right with theory? theory forbid. for he saith to mose-draw-out, i will have wombings on whom i will have wombings, and i will have compassion on whom i will have compassion. so then it is not of him that willesh, nor of him that runneth, but of theory that sheweth wombings. for the writing saith unto pharaoh-big-house even for this same purpose have i raised thee up, that i might shew my dynamic in thee, and that my name-there might be declared throughout all the land. therefore hath he wombings on whom he will have wombings, and whom he will he hardeneth. thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will? nay but, o man, who art thou

that repliest against theory? will the thing formed say to him that formed it, why hast thou did me thus? hath not the potter dynamic over the clay, of the same lump to do one item unto honour, and another unto dishonour? what if theory, willing to shew his wrath, and to do his dynamic known, endured with much longsuffering the items of wrath fitted to destruction: and that he might do known the riches of his weight on the items of wombings, which he had afore prepared unto weight, even us, whom he hath called, not of the jews-hand-know only, but also of the corpse-nations? as he saith also in osee, i will call them my with-mum, which were not my with-mum; and her beloved, which was not beloved. and it will come to pass, that in the place where it was said unto them, ye are not my with-mum; there will they be called child-betweeners of the living theory. jesaiah-secureio also crieth concerning immersed-to-theory-israel, though the number of child-betweeners of immersed-to-theory-israel be as the sand of the sea, a remnant will be secured: for he will finish the doing, and cut it short in being right: because a short doing will vowelmovement-io-yeah do upon the land. and as jesaiah-secureio said before, except vowelmovement-io-yeah of sabaath-troops had left us a seed, we had been as sodom-splint-blooda, and been did like unto gomorra-sheaves. what will we say then? that the corpse-nations, which followed not after being right, have attained to being right, even the being right which is of sticking-with. but immersed-to-theory-israel, which followed after the drops-of-teaching of being right, hath not attained to the drops-of-teaching of being right. wherefore? because they sought it not by sticking-with, but as it were by the doings of the drops-of-teaching for they stumbled at that stumblingstone; as it is written, behold, i lay in zion-marksion a stumblingstone and rock of offence: and whosoever sticks with him will not be ashamed. brethren, my heart's desire and prayer to theory for immersed-to-theory-israel is, that they might be secured. for i bear them record that they have a zeal of theory, but not according to knowledge. for they being ignorant of theory's being right, and going about to establish their own being right, have not gave hand under the being right of theory. for use-anointed is the finish of the drops-of-teaching for being right to into the worldly one that stick withth. for mose-draw-out describeth the being right which is of the drops-of-teaching that the man which doeth those things will live by them. but the being right which is of sticking-with speaketh on this wise, say not in thine heart, who will ascend into namespaces (that is, to bring use-anointed down from above:) or, who will descend into the deep? (that is, to bring up use-anointed again from the dead.) but what saith it? the string is nigh thee, in thy mouth, and in thy heart: that is, the string of sticking-with, which we declare; that if thou will confess with thy mouth vowelmovement-io-yeah jesua-yeah-secure, and will stick with thine heart that theory hath raised him from the dead, thou will be secured. for with the heart man stick withth unto being right; and with the mouth confession is did unto securing. for the writing saith, whosoever sticks with him will not be ashamed. for there is no difference between the jew-hand-know and the greek-hellene: for the same vowelmovement-io-yeah over all is rich unto all that call upon him. for whosoever will call upon the name-there of vowelmovement-io-yeah will be secured. how then will they call on him in whom they have not stuck with? and how will they stick with him of whom they have not heard? and how will they hear without a declareer? and how will they declare, except they be sent? as it is written, how beautiful are the feet-genitalia of them that declare the message of complete, and bring glad tidings of good things! but they have not all obeyed the message.

for jesaiah-secureio saith, vowelmovement-io-yeah, who hath stuck with our report? so then sticking-with cometh by hearing, and hearing by the string of theory. but i say, have they not heard? yes verily, their sound went into all the land, and their strings for into the worlds of the inhabited world. but i say, did not immersed-to-theory-israel know? first mose-draw-out saith, i will provoke you to jealousy by them that are no with-mum, and by a foolish nation i will anger you. but jesaiah-secureio is very bold, and saith, i was found of them that sought me not; i was did manifest unto them that asked not after me. but to immersed-to-theory-israel he saith, all day long i have stretched forth my hands unto a disobedient and gainsaying with-mum. i say then, hath theory cast away his with-mum? theory forbid. for i also am an immersed-to-theory-immersed-to-theory-israelite, of the seed of abraham-their-wing-organ, of the branch of benjamin-righthand-child. theory hath not cast away his with-mum which he foreknew. wot ye not what the writing saith of elias-my-unto how he doth intercession to theory against immersed-to-theory-israel saying, vowelmovement-io-yeah, they have killed thy bringers, and digged down thine butcher-places; and i am left alone, and they seek my life. but what saith the answer of theory unto him? i have reserved to myself seven thousand men, who have not bowed the knee to the image of vowelmovement-io-yeah-posess-goods even so then at this present time also there is a remnant according to the election of grace. and if by grace, then is it no more of doings: otherwise grace is no more grace. but if it be of doings, then it is no more grace: otherwise doing is no more doing. what then? immersed-to-theory-israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (according as it is written, theory hath given them breath of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. and david-dude saith, let their table be did a snare, and a trap, and a stumblingblock, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back away. i say then, have they stumbled that they should fall? theory forbid: but rather through their fall securing is come unto the corpse-nations, for to provoke them to jealousy. now if the fall of them be the riches of the cosmos, and the diminishing of them the riches of the corpse-nations; how much more their fullness? for i speak to you corpse-nations, inasmuch as i am the sent-out of the corpse-nations, i magnify mine office: if by any means i may provoke to emulation them which are my flesh-immersed, and might except some of them. for if the casting away of them be the out-of-towning of the cosmos, what will the receiving of them be, but life from the dead? for if the firstfruit be perfected, the lump is also perfected: and if the root be perfected, so are the branches. and if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in nearin them, and with them partakest of the root and fatness of the olive tree; rave not against the branches. but if thou rave, thou bearest not the root, but the root thee. thou wilt say then, the branches were broken off, that i might be grafted in. well; because of not-sticking-with they were broken off, and thou standest by sticking-with. be not highminded, but fear: for if theory spared not the natural branches, take heed lest he also spare not thee. behold therefore the goodness and severity of theory: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also will be cut off. and they also, if they abide not still in not-sticking-with, will be grafted in: for theory is able to graft them in again. for if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more

will these, which be the natural branches, be grafted into their own olive tree? for i would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to immersed-to-theory-israel, until the fulness of the corpse-nations be come in. and so all immersed-to-theory-israel will be secured: as it is written, there will come out of sion-zenith the deliverer, and will turn away untheoryliness from jacob-heel-topple: for this is my covenant unto them, when i will take away their misses. as concerning the message, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes. for the gifts and calling of theory are without repentance. for as ye in times past have not stuck with theory, yet have now obtained wombings through their not-sticking-with: even so have these also now not stuck with, that through your wombings they also may obtain wombings. for theory hath concluded them all in not-sticking-with, that he might have wombings upon all. o the depth of the riches both of the wisdom and knowledge of theory! how unsearchable are his crisis-lippings, and his ways past finding out! for who hath known the mind of vowelmovement-io-yeah? or who hath been his counsellor? or who hath first given to him, and it will be recompensed unto him again? for of him, and through him, and to him, are all things: to whom be weight into the worlds. amen-stick-with i beseech you therefore, brethren, by the mercies of theory, that ye present your bodies a living butcher, perfected, acceptable unto theory, which is your reasonable work. and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and impeccable, will of theory. for i say, through the grace given unto me, to into the worldly man that is nerein you, not to think of himself more highly than he ought to think; but to think soberly, according as theory hath dealt to into the worldly man the measure of sticking-with. for as we have many members in one body, and all members have not the same office: so we, being many, are one body in use-anointed, and every one members one of another. having then gifts differing according to the grace that is given to us, whether bring, let us bring according to the proportion of sticking-with; or immerse, let us wait on our immerseing: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth wombings, with cheerfulness. let gravity be without dissimulation. abhor that which is visual-toil; cleave to that which is good. be kindly affectioned one to another with brotherly gravity; in honour preferring one another; not slothful in business; fervent in breath; serving vowelmovement-io-yeah; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of perfects; given to hospitality. knee-pool them which persecute you: knee-pool, and curse not. rejoice with them that do rejoice, and weep with them that weep. be of the same mind one toward another. mind not high things, but condescend to men of low estate. be not wise in your own conceits. recompense to no man visual for visual. provide things honest in the sight of all men. if it be possible, as much as lieth in you, live completely with all men. dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; i will repay, saith vowelmovement-io-yeah. therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou wilt heap coals of fire on his head. be not overcome of visual, but overcome visual with good. let every self be subject unto the higher dynamics. for there is no dynamic but of theory: the dynamics that are are ordained of theory. whosoever therefore resisteth the

dynamic, resisteth the ordinance of theory: and they that resist will receive to themselves damnation. for governors are not a terror to good doings, but to the visual. wilt thou then not be afraid of the dynamic? do that which is good, and thou wilt have thanks of the same: for he is the immerse of theory to thee for good. but if thou do that which is visual, be afraid; for he beareth not the sword in vain: for he is the immerse of theory, a revenger to execute wrath upon him that doeth visual. wherefore ye must needs be subject, not only for wrath, but also for conscience sake. for for this cause pay ye tribute also: for they are theory's immerses, attending continually upon this very thing. render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. owe no man any thing, but to gravity one another: for he that gravityth another hath fulfilled the drops-of-teaching for they, also may commit adultery, no kill, no steal, no bear false witness, no covet; and if there be any other string, it is briefly comprehended in this saying, namely, thou wilt gravity thy neighbour as thyself. gravity doingeth no ill to his neighbour: therefore gravity is the fulfilling of the drops-of-teaching and that, knowing the time, that now it is high time to awake out of sleep: for now is our securing nearer than when we stuck with. the night is far spent, the day is at hand: let us therefore cast off the doings of darkness, and let us put on the armour of light. let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. but put ye on vowelmovement-io-yeah jesua-yeah-secure use-anointed, and do not provision for the flesh-immersed, to fulfil the lusts thereof. him that is weak in the sticking-with receive ye, but not to doubtful disputations. for one stick withth that he may eat all things: another, who is weak, eateth herbs. let not him that eateth despise him that eateth not; and let not him which eateth not criterion-lip him that eateth: for theory hath received him. who art thou that criterion-list another man's worker? to his own master he standeth or falleth. yea, he will be holden up: for theory is able to do him stand. one man esteemeth one day above another: another esteemeth every day alike. let every man be fully persuaded in his own mind. he that regardeth the day, regardeth it unto vowelmovement-io-yeah; and he that regardeth not the day, to vowelmovement-io-yeah he doth not regard it. he that eateth, eateth to vowelmovement-io-yeah, for he giveth theory thanks; and he that eateth not, to vowelmovement-io-yeah he eateth not, and giveth theory thanks. for none of us liveth to himself, and no man dieth to himself. for whether we live, we live unto vowelmovement-io-yeah; and whether we die, we die unto vowelmovement-io-yeah: whether we live therefore, or die, we are vowelmovement-io-yeah's. for to this finish use-anointed both died, and rose, and revived, that he might be vowelmovement-io-yeah both of the dead and living. but why dost thou criterion-lip thy brother? or why dost thou set at nought thy brother? for we will all stand before the crisis-lipping seat of use-anointed. for it is written, as i live, saith vowelmovement-io-yeah, every knee will bow to me, and every language-tongue will confess to theory. so then every one of us will give account of himself to theory. let us not therefore criterion-lip one another any more: but criterion-lip this rather, that no man put a stumblingblock on an occasion to fall in his brother's way. i know, and am persuaded by vowelmovement-io-yeah jesua-yeah-secure, that there is nothing stained of itself: but to him that esteemeth anything to be stained, to him it is stained. but if thy brother be grieved with thy meat, now walkest thou not charitably. destroy not him with thy meat, for whom use-anointed died. let not

then your good be visual spoken of: for the kingdom of theory is not meat and drink; but being right, and complete, and joy in the perfected breath. for he that in these things workth use-anointed is acceptable to theory, and approved of men. let us therefore follow after the things which do for complete, and things wherewith one may edify another. for meat destroy not the doing of theory. all things indeed are top-bright; but it is visual for that man who eateth with offence. it is good neither to eat flesh-immersed, nor to drink wine, nor any thing whereby thy brother stumbleth, or is scandalized, or is did weak. hast thou sticking-with? have it to thyself before theory. happy is he that condemneth not himself in that thing which he alloweth. and he that doubteth is cris-damned if he eat, because he eateth not of sticking-with: for whatsoever is not of sticking-with is miss we then that are strong ought to bear the infirmities of the weak, and not to please ourselves. let into the worldly one of us please his neighbour for his good to edification. for even use-anointed pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me. for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the writings might have hope. now the theory of patience and consolation grant you to be likened one toward another according to use-anointed jesua-yeah-secure: that ye may with one mind and one mouth weigh theory, even the father of our vowelmovement-io-yeah jesua-yeah-secure use-anointed. wherefore receive ye one another, as use-anointed also received us to the weight of theory. now i say that jesua-yeah-secure use-anointed was an immerse of the write-circumcision for the truth of theory, to confirm the message-promises did unto the fathers: and that the corpse-nations might weigh theory for his wombings; as it is written, for this cause i will confess to thee nearin the corpse-nations, and sing unto thy name-there and again he saith, rejoice, ye corpse-nations, with his with-mum. and again, thanks vowelmovement-io-yeah, all ye corpse-nations; and laud him, all ye with-mum. and again, jesaiah-secureio saith, there will be a root of jesse-secure, and he that will rise to king over the corpse-nations; in him will the corpse-nations trust. now the theory of hope fill you with all joy and complete in believing, that ye may abound in hope, through the dynamic of the perfected breath. and i myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. nevertheless, brethren, i have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of theory, that i should be the immerse of jesua-yeah-secure use-anointed to the corpse-nations, immerseing the message of theory, that the nearin up of the corpse-nations might be acceptable, being perfected by the perfected breath. i have therefore whereof i may weight through jesua-yeah-secure use-anointed in those things which pertain to theory. for i will not dare to speak of any of those things which use-anointed hath not wrought by me, to do the corpse-nations obedient, by string and deed, through mighty signs and wonders, by the dynamic of breath of theory; so that from jerusalem-cast-complete, and rolling unto illyricum-kept-out-roll, i have fully declared the message of use-anointed. yea, so have i strived to declare the message, not where use-anointed was named, lest i should build-between upon another man's foundation: but as it is written, to whom he was not spoken of, they will see: and they that have not heard will understand. for which cause also i have been much hindered from coming to you. but now having no more place in these parts, and having a great desire these many years to come unto you; whensoever

i take my journey into spain-edge, i will come to you: for i trust to see you in my journey, and to be brought on my way thitherward by you, if first i be somewhat filled with your company. but now i go unto jerusalem-cast-complete to immerse unto the perfects. for it hath pleased them of macedonia-tall and achaia-sorrow to do a certain contribution for the poor perfects which are at jerusalem-cast-complete. it hath pleased them verily; and their debtors they are. for if the corpse-nations have been did partakers of their breathal things, their duty is also to immerse unto them in man-like things. when therefore i have performed this, and have sealed to them this fruit, i will come by you into spain-edge. and i am sure that, when i come unto you, i will come in the fulness of the knee-pooling of the message of use-anointed. now i beseech you, brethren, for vowelmovement-io-yeah jesua-yeah-secure use-anointed's sake, and for the gravity of breath, that ye strive together with me in your prayers to theory for me; that i may be delivered from them that do not stick with judaea-hand-know; and that my work which i have for jerusalem-cast-complete may be accepted of the perfects; that i may come unto you with joy by the will of theory, and may with you be refreshed. now the theory of complete be with you all. amen-stick-with i commend unto you phebe-bright our sister, which is a worker of the called-out which is at cenchrea-hand: that ye receive her in vowelmovement-io-yeah, as becometh perfects, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. greet priscilla-earlier-times and aquila-eagle my helpers in use-anointed jesua-yeah-secure: who have for my life laid down their own necks: unto whom not only i give thanks, but also all the called-outs of the corpse-nations. likewise greet the called-out that is in their house. salute my well-beloved epaenetus-applaud, who is the firstfruits of achaia-sorrow unto use-anointed. greet miriam-bitter-merry, who bestowed much labour on us. salute andronicus-man-victory and junia-young, my kinsmen, and my fellow-prisoners, who are of note nearin the sent-outs, who also were in use-anointed before me. greet amplias-much my beloved in vowelmovement-io-yeah. salute urbane, our helper in use-anointed, and stachys-ear-of-urban my beloved. salute apelles-call approved in use-anointed. salute them which are of aristobulus-best-intention' household. salute herodion-little-fugitive-freeman my kinsman. greet them that be of the household of narcissus-stiff-numb, which are in vowelmovement-io-yeah. salute tryphena-pleasurable and tryphosa-pleasurable, who labour in vowelmovement-io-yeah. salute the beloved persis-split, which laboured much in vowelmovement-io-yeah. salute rufus-red chosen in vowelmovement-io-yeah, and his mother and mine. salute asyncretus-uncritical, phlegon-flame, hermas-interpret, patrobas-father-life, hermes-support, and the brethren which are with them. salute philologus-love-word, and julia-tender-hair-down, nereus-sea-snail, and his sister, and olympas-sky, and all the perfects which are with them. salute one another with an perfected kiss. the called-outs of use-anointed salute you. now i beseech you, brethren, hammer-hammer-polite them which cause divisions and offences contrary to the teaching which ye have learned; and avoid them. for they that are such work for not our vowelmovement-io-yeah jesua-yeah-secure use-anointed, but their own belly; and by good strings and fair speeches deceive the hearts of the simple. for your obedience is come abroad unto all men. i am glad therefore on your behalf: but yet i would have you wise unto that which is good, and simple concerning visual. and the theory of complete will bruise satan-accuse under your feet-genitalia shortly. the grace of our

vowelmovement-io-yeah jesua-yeah-secure use-anointed
be with you. amen-stick-with timotheus-honor-theory
my doingfellow, and lucius-light, and jason-heal-yeah-
secure, and sosipater-secure-father, my kinsmen, salute
you. i tertius-third, who wrote this letter, salute you in
vowelmovement-io-yeah. gaius-land mine troop, and
of the whole called-out, saluteth you. erastus-lovely the
chamberlain of the city saluteth you, and quartus-four
a brother. the grace of our vowelmovement-io-yeah
jesua-yeah-secure use-anointed be with you all. amen-
stick-with now to him that is of dynamic to stablish you
according to my message, and the declareing of jesua-
yeah-secure use-anointed, according to the revelation
of the mystery, which was kept secret since the world
began, but now is did manifest, and by the writings of the
bringers, according to the string of the worlds theory, did
known to all nations for the obedience of sticking-with:
to theory only wise, be weight through jesua-yeah-secure
use-anointed into the worlds. amen-stick-with

paul-small called to be an sent-out of jesua-yeah-secure use-anointed through the will of theory, and soshenes-secure-strength our brother, unto the called-out of theory which is at corinth-peak, to them that are perfected in use-anointed jesua-yeah-secure, called to be perfects, with all that in every place call upon the name-there of jesua-yeah-secure use-anointed our vowelmovement-io-yeah, both their's and our's: grace be unto you, and complete, from theory our father, and from vowelmovement-io-yeah jesua-yeah-secure use-anointed. i thank my theory always on your behalf, for the grace of theory which is given you by jesua-yeah-secure use-anointed; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the witness of use-anointed was confirmed in you: so that ye come behind in no gift; waiting for the coming of our vowelmovement-io-yeah jesua-yeah-secure use-anointed: who will also confirm you for ever, that ye may be blameless in the day of our vowelmovement-io-yeah jesua-yeah-secure use-anointed. theory is sticking-withful, by whom ye were called unto the fellowship of his child-betweener jesua-yeah-secure use-anointed our vowelmovement-io-yeah. now i beseech you, brethren, by the name-there of our vowelmovement-io-yeah jesua-yeah-secure use-anointed, that ye all speak the same thing, and that there be no divisions nearin you; but that ye be impeccably joined together in the same mind and in the same discernment. for it hath been declared unto me of you, my brethren, by them which are of the house of chloe-bloom, that there are contentions nearin you. now this i say, that every one of you saith, i am of paul-small; and i of apollos-destroy; and i of cephas-stone; and i of use-anointed. is use-anointed divided? was paul-small stand-up-crucified for you? or were ye immersed in the name-there of paul-small? i thank theory that i immersed none of you, but crispus-curly-hair and gaius-land; lest any should say that i had immersed in mine own name-there and i immersed also the household of stephanas-crown: besides, i know not whether i immersed any other. for use-anointed sent me not to immerse, but to declare the message: not with wisdom of strings, lest the stand-cross of use-anointed should be did of none effect. for the declareing of the stand-cross is to them that perish foolishness; but unto us which are secured it is the dynamic of theory. for it is written, i will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. where is the wise? where is the story-writer? where is the disputer of this cosmos? hath not theory did foolish the wisdom of this cosmos? for after that in the wisdom of theory the cosmos by wisdom knew not theory, it was good in the eyes of theory by the foolishness of declareing to except them that stick with. for the jews-hand-know require a sign, and the greek-hellenes seek after wisdom: but we declare use-anointed stand-up-crucified, unto the jews-hand-know a stumblingblock, and unto the greek-hellenes foolishness; but unto them which are called, both jews-hand-know and greek-hellenes, use-anointed the dynamic of theory, and the wisdom of theory. because the foolishness of theory is wiser than men; and the weakness of theory is stronger than men. for ye see your calling, brethren, how that not many wise men after the flesh-immersed, not many mighty, not many noble, are called: but theory hath chosen the foolish things of the cosmos to confound the wise; and theory hath chosen the weak things of the cosmos to confound the things which are mighty; and base things of the cosmos, and things which are despised, hath theory chosen, yea, and things which are not, to bring to nought things that are: that no flesh-immersed should weight in his presence. but of him are ye in use-anointed jesua-yeah-secure, who of theory is did unto us wisdom, and being right, and perfection, and ransom-redemption: that, accord-

ing as it is written, he that boasts, let him boast in vowelmovement-io-yeah. and i, brethren, when i came to you, came not with excellency of speech or of wisdom, declaring unto you the witness of theory. for i determined not to know any thing nearin you, except jesua-yeah-secure use-anointed, and him stand-up-crucified. and i was with you in weakness, and in fear, and in much trembling. and my speech and my declareing was not with enticing strings of man's wisdom, but in demonstration of breath and of dynamic: that your sticking-with should not stand in the wisdom of men, but in the dynamic of theory. howbeit we speak wisdom nearin them that are impeccable: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of theory in a mystery, even the hidden wisdom, which theory ordained before the world unto our weight: which none of the princes of this world knew: for had they known it, they would not have stand-up-crucified vowelmovement-io-yeah of weight. but as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which theory hath prepared for them that gravity him. but theory hath revealed them unto us by his breath: for breath searcheth all things, yea, the deep things of theory. for what man knoweth the things of a man, except breath of man which is in him? even so the things of theory knoweth no man, but breath of theory. now we have received, not breath of the cosmos, but breath which is of theory; that we might know the things that are freely given to us of theory. which things also we speak, not in the strings which man's wisdom teacheth, but which the perfected breath teacheth; comparing breathual things with breathual. but the natural man receiveth not the things of breath of theory: for they are foolishness unto him: neither can he know them, because they are breathually discerned. but he that is breathual criterion-lipth all things, yet he himself is criterion-lipd of no man. for who hath known the mind of vowelmovement-io-yeah, that he may instruct him? but we have the mind of use-anointed. and i, brethren, could not speak unto you as unto breathual, but as unto man-like, even as unto babes in use-anointed. i have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. for ye are yet man-like: for whereas there is nearin you envying, and strife, and divisions, are ye not man-like, and walk as men? for while one saith, i am of paul-small; and another, i am of apollos-destroy; are ye not man-like? who then is paul-small, and who is apollos-destroy, but immerses by whom ye stuck with, even as vowelmovement-io-yeah gave to every man? i have planted, apollos-destroy watered; but theory gave the increase. so then neither is he that planteth any thing, neither he that watereth; but theory that giveth the increase. now he that planteth and he that watereth are one: and into the worldly man will receive his own reward according to his own labour. for we are labourers together with theory: ye are theory's many, ye are theory's build-betweening. according to the grace of theory which is given unto me, as a wise masterbuilder, i have laid the foundation, and another build-betweeneth thereon. but let every man take heed how he build-betweeneth thereupon. for other foundation can no man lay than that is laid, which is jesua-yeah-secure use-anointed. now if any man build-between upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's doing will be did manifest: for the day will declare it, because it will be revealed by fire; and the fire will try every man's doing of what sort it is. if any man's doing abide which he hath built-between thereupon, he will receive a reward. if any man's doing will be burned, he will suffer loss: but he himself will be secured; yet so as by fire. know ye not that ye are the temple of theory, and that breath of theory house-dwelleth in you? if any man cease the temple

of theory, him will theory destroy; for the temple of theory is perfected, which temple ye are. let no man deceive himself. if any man nerein you seemeth to be wise in this world, let him become a fool, that he may be wise. for the wisdom of this cosmos is foolishness with theory. for it is written, he taketh the wise in their own craftiness. and again, vowelmovement-io-yeah knoweth the thoughts of the wise, that they are vain. therefore let no man weight in men. for all things are your's; whether paul-small, or apollo-destroy, or cephas-stone, or the cosmos, or life, or death, or things present, or things to come; all are your's; and ye are use-anointed's; and use-anointed is theory's. let a man so account of us, as of the immerses of use-anointed, and stewards of the mysteries of theory. moreover it is required in stewards, that a man be found sticking-withful. but with me it is a very small thing that i should be criterion-lipd of you, or of man's crisis-lipping yea, i criterion-lip not mine own self. for i know nothing by myself; yet am i not hereby rightified: but he that criterion-lipth me is vowelmovement-io-yeah. therefore criterion-lip nothing before the time, until vowelmovement-io-yeah come, who both will bring to light the hidden things of darkness, and will do manifest the counsels of the hearts: and then will every man have thanks of theory. and these things, brethren, i have in a figure transferred to myself and to apollo-destroy for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. for who doth thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou weight, as if thou hadst not received it? now ye are full, now ye are rich, ye have kinged as kings without us: and i would to theory ye did king, that we also might king with you. for i think that theory hath set forth us the sent-outs last, as it were appointed to death: for we are did a spectacle unto the cosmos, and to messengers, and to men. we are fools for use-anointed's sake, but ye are wise in use-anointed; we are weak, but ye are strong; ye are honourable, but we are despised. even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain house-dwellingplace; and labour, doinging with our own hands: being reviled, we kneepool; being persecuted, we suffer it: being defamed, we intreat: we are did as the filth of the cosmos, and are the offscouring of all things unto this day. i write not these things to shame you, but as my beloved child-betweeners i warn you. for though ye have ten thousand instructors in use-anointed, yet have ye not many fathers: for in use-anointed jesua-yeah-secure i have begotten you through the message. wherefore i beseech you, be ye followers of me. for this cause have i sent unto you timotheus-honorthory, who is my beloved child-betweener and sticking with vowelmovement-io-yeah, who will bring you into remembrance of my ways which be in use-anointed, as i teach into the worldly where in into the worldly called-out. now some are puffed up, as though i would not come to you. but i will come to you shortly, if vowelmovement-io-yeah will, and will know, not the speech of them which are puffed up, but the dynamic. for the kingdom of theory is not in string, but in dynamic. what will ye? will i come unto you with a rod, or in gravity, and in breath of meekness? it is reported upstartingly that there is fornication nerein you, and such fornication as is not so much as named nerein the corpse-nations, that one should have his father's woman. and ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from nerein you. for i verily, as absent in body, but present in breath, have criterion-lipd already, as though i were present, concerning him that hath so done this deed, in the name-there of our vowelmovement-io-yeah jesua-yeah-secure use-anointed, when ye are added together,

and my breath, with the dynamic of our vowelmovement-io-yeah jesua-yeah-secure use-anointed, to deliver such an one unto satan-accuse for the destruction of the flesh-immersed, that breath may be secured in the day of vowelmovement-io-yeah jesua-yeah-secure. your weighting is not good. know ye not that a little leaven leaveneth the whole lump? brighten out therefore the old leaven, that ye may be a new lump, as ye are unleavened. for even use-anointed our stopskip is butcherd for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and visual-toiliness; but with the lit-mazat of sincerity and truth. i wrote unto you in an letter not to company with fornicators: yet not altogether with the fornicators of this cosmos, or with the covetous, or extortioners, or with ideal-image-idolaters; for then must ye needs go out of the cosmos. but now i have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an ideal-image-idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. for what have i to do to criterion-lip them also that are without? do not ye criterion-lip them that are within? but them that are without theory criterion-lipth. therefore put away from nerein yourselves that visual-toil person. dare any of you, having a matter against another, go to drops-of-teaching before the unjust, and not before the perfects? do ye not know that the perfects will criterion-lip the cosmos? and if the cosmos will be criterion-lipd by you, are ye unworthy to criterion-lip the smallest matters? know ye not that we will criterion-lip messengers? how much more things that pertain to this life? if then ye have crisis-lippings of things pertaining to this life, set them to criterion-lip who are least esteemed in the called-out. i speak to your shame. is it so, that there is not a wise man nerein you? no, not one that will be able to criterion-lip between his brethren? but brother goeth to drops-of-teaching with brother, and that before the not-sticking-with. now therefore there is utterly a fault nerein you, because ye go to drops-of-teaching one with another. why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? nay, ye do wrong, and defraud, and that your brethren. know ye not that the unrighteous will not inherit the kingdom of theory? be not deceived: neither fornicators, nor ideal-image-idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of theory. and such were some of you: but ye are washed, but ye are perfected, but ye are rightified in the name-there of vowelmovement-io-yeah jesua-yeah-secure, and by breath of our theory. all things are allowed unto me, but all things are not expedient: all things are allowed for me, but i will not be brought under the dynamic of any. meats for the belly, and the belly for meats: but theory will destroy both it and them. now the body is not for fornication, but for vowelmovement-io-yeah; and vowelmovement-io-yeah for the body. and theory hath both raised up vowelmovement-io-yeah, and will also raise up us by his own dynamic. know ye not that your bodies are the members of use-anointed? will i then take the members of use-anointed, and do them the members of an feed-harlot? theory 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-immersed. but he that is joined unto vowelmovement-io-yeah is one breath. flee fornication. into the worldly miss that a man doeth is without the body; but he that committeth fornication misses against his own body. what? know ye not that your body is the temple of the perfected breath which is in you, which ye have of theory, and ye are not your own? for ye are bought with a price: therefore weigh theory in your body, and in your breath, which are theory's. now concerning the things whereof ye wrote

unto me: it is good for a man not to touch a woman. not to the worldthless, to avoid fornication, let into the worldly man have his own woman, and let into the worldly woman have her own man. let the man render unto the woman due benevolence: and likewise also the woman unto the man. the woman hath not charge of her own body, but the man: and likewise also the man hath not charge of his own body, but the woman. defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that satan-accuse tempt you not for your incontinency. but i speak this by permission, and not of string. for i would that all men were even as i myself. but into the worldly man hath his proper gift of theory, one after this manner, and another after that. i say therefore to the unmarried and widows, it is good for them if they abide even as i. but if they cannot contain, let them marry: for it is better to marry than to burn. and unto the married i say to, yet not i, but vowelmovement-io-yeah, let not the woman depart from her man: but and if she depart, let her remain unmarried or be reconciled to her man: and let not the man put away his woman. but to the rest speak i, not vowelmovement-io-yeah: if any brother hath a woman that stick withth not, and she be pleased to house-dwell with him, let him not put her away. and the woman which hath an man that stick withth not, and if he be pleased to house-dwell with her, let her not leave him. for the unbelieving man is perfected by the woman, and the unbelieving woman is perfected by the man: else were your child-betweeners stained; but now are they perfected. but if the unbelieving depart, let him depart. a brother or a sister is not under employment in such cases: but theory hath called us to complete. for what knowest thou, o woman, whether thou wilt except thy man? or how knowest thou, o man, whether thou wilt except thy woman? but as theory hath distributed to into the worldly man, as vowelmovement-io-yeah hath called into the worldly one, so let him walk. and so ordain i in all called-outs. is any man called being write-circumcised? let him not become foreskinned. is any called in uncircumcision? let him not be write-circumcised. write-circumcision is nothing, and uncircumcision is nothing, but the keeping of the strings of theory. let every man abide in the same calling wherein he was called. art thou called being a worker? care not for it: but if thou mayest be did free, use it rather. for he that is called in vowelmovement-io-yeah, being a worker, is vowelmovement-io-yeah's freeman: likewise also he that is called, being free, is use-anointed's worker. ye are bought with a price; be not ye the workers of men. brethren, let every man, wherein he is called, therein abide with theory. now concerning virgins i have no string of vowelmovement-io-yeah: yet i give my crisis-lipping as one that hath obtained wombings of vowelmovement-io-yeah to be sticking-withful. i suppose therefore that this is good for the present distress, i say, that it is good for a man so to be. art thou bound unto a woman? seek not to be loosed. art thou loosed from a woman? seek not a woman. but and if thou marry, thou hast not missed; and if a virgin marry, she hath not missed. nevertheless such will have trouble in the flesh-immersed: but i spare you. but this i say, brethren, the time is short: it remaineth, that both they that have women be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this cosmos, as not abusing it: for the fashion of this cosmos passeth away. but i would have you without carefulness. he that is unmarried careth for the things that belong to vowelmovement-io-yeah, how he may please vowelmovement-io-yeah: but he that is married careth for the things that are of the cosmos, how he may please his woman. there is

difference also between a woman and a virgin. the unmarried woman careth for the things of vowelmovement-io-yeah, that she may be perfected both in body and in breath: but she that is married careth for the things of the cosmos, how she may please her man. and this i speak for your own profit; not that i may cast a snare upon you, but for that which is comely, and that ye may attend upon vowelmovement-io-yeah without distraction. but if any man think that he 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 marry. nevertheless he that standeth stedfast in his heart, having no necessity, but hath charge over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. so then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. the woman is bound by the drops-of-teaching as long as her man liveth; but if her man be dead, she is at liberty to be married to whom she will; only in vowelmovement-io-yeah. but she is happier if she so abide, after my discernment: and i think also that i have breath of theory. now as touching things highed unto ideal-bullshit-idols, we know that we all have knowledge. knowledge puffeth up, but charity edifieth. and if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. but if any man gravity theory, the same is known of him. as concerning therefore the eating of those things that are highed in butcher unto ideal-bullshit-idols, we know that an ideal-image-idol is nothing in the cosmos, and that there is none other theory but one. for though there be that are called theory, whether in namespaces or in land, (as there be theory many, and vowelmovement-io-yeahs many,) but to us there is but one theory, the father, of whom are all things, and we in him; and one vowelmovement-io-yeah jesua-yeah-secure use-anointed, by whom are all things, and we by him. howbeit there is not in into the worldly man that knowledge: for some with conscience of the ideal-image-idol unto this hour eat it as a thing highed unto an ideal-image-idol; and their conscience being weak is ceased. but meat commendeth us not to theory: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. but take heed lest by any means this liberty of your's become a stumbling-block to them that are weak. for if any man see thee which hast knowledge sit at meat in the ideal-image-idol's temple, will not the conscience of him which is weak be emboldened to eat those things which are highed to ideal-bullshit-idols; and through thy knowledge will the weak brother perish, for whom use-anointed died? but when ye miss so against the brethren, and wound their weak conscience, ye miss against use-anointed. wherefore, if meat do my brother to scandal, i will eat no flesh-immersed in the world, lest i do my brother to scandal. am i not an sent-out? am i not free? have i not seen jesua-yeah-secure use-anointed our vowelmovement-io-yeah? are not ye my doing in vowelmovement-io-yeah? if i be not an sent-out unto others, yet doubtless i am to you: for the seal of mine sending-out are ye in vowelmovement-io-yeah. mine answer to them that do examine me is this, have we not charge to eat and to drink? have we not charge to lead about a sister, a woman, as well as other sent-outs, and as the brethren of vowelmovement-io-yeah, and cephas-stone? or i only and barnabas-bringer-child, have not we dynamic to forbear doing? who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? say i these things as a man? or saith not the drops-of-teaching the same also? for it is written in the drops-of-teaching of mose-draw-out, no muzzle the mouth of the ox that treadeth out the corn. doth theory take care for oxen? or saith he it alto-

gether for our sakes? for our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. if we have sown unto you breathual things, is it a great thing if we will reap your man-like things? if others be partakers of this dynamic over you, are not we rather? not to the worldtheless we have not used this dynamic; but suffer all things, lest we should hinder the message of use-anointed. do ye not know that they which immerse about perfected things live of the things of the temple? and they which wait at the butcher-place are partakers with the butcher-place? even so hath vowelmovement-io-yeah ordained that they which declare the message should live of the message, but i have used none of these things: neither have i written these things, that it should be so done unto me: for it were better for me to die, than that any man should do my boasting void. for though i declare the message, i have nothing to boast of: for necessity is laid upon me; yea, woe is unto me, if i declare not the message! for if i do this thing willingly, i have a reward: but if against my will, a dispensation of the message is committed unto me. what is my reward then? verily that, when i declare the message, i may do the message of use-anointed without charge, that i abuse not my charge in the message. for though i be free from all men, yet have i did myself worker unto all, that i might gain the more. and unto the jews-hand-know i became as a jew-hand-know that i might gain the jews-hand-know to them that are under the drops-of-teaching as under the drops-of-teaching that i might gain them that are under the drops-of-teaching to them that are without drops-of-teaching as without drops-of-teaching (being not without drops-of-teaching to theory, but under the drops-of-teaching to use-anointed,) that i might gain them that are without drops-of-teaching to the weak because i as weak, that i might gain the weak: i am did all things to all men, that i might by all means except some. and this i do for the message's sake, that i might be partaker thereof with you. know ye not that they which run in a race run all, but one receiveth the prize? so run, that ye may obtain. and into the worldly man that striveth for the mastery is temperate in all things. now they do it to obtain a corruptible crown; but we an incorruptible. i therefore so run, not as uncertainly; so fight i, not as one that beateth the air: but i keep under my body, and bring it into subjection: lest that by any means, when i have declared to others, i myself should be a castaway. moreover, brethren, i would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all immersed unto mose-draw-out in the cloud and in the sea; and did all eat the same breathual meat; and did all drink the same breathual drink: for they drank of that breathual rock that followed them: and that rock was use-anointed. but with many of them theory was not well pleased: for they were overthrown in the place-of-word-desert. now these things were our examples, to the intent we should not lust after visual things, as they also craved. neither be ye ideal-image-idolaters, as were some of them; as it is written, the with-mum sat down to eat and drink, and rose up to play. neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. neither let us tempt use-anointed, as some of them also tempted, and were destroyed of serpents. neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. wherefore let him that thinketh he standeth take heed lest he fall. there hath no temptation taken you but such as is upstarting to man: but theory is sticking-withful, who will not suffer you to be tempted above that ye are able; but will with the temptation also do a way to es-

cape, that ye may be able to bear it. wherefore, my dearly beloved, flee from ideal-image-idolatory. i speak as to wise men; criterion-lip ye what i say. the cup of knee-pooling which we knee-pool, is it not the communion of the blood of use-anointed? the bread which we break, is it not the communion of the body of use-anointed? for we being many are one bread, and one body: for we are all partakers of that one bread. behold immersed-to-theory-israel after the flesh-immersed: are not they which eat of the butchers partakers of the butcher-place? what say i then? that the ideal-image-idol is any thing, or that which is highed in butcher to ideal-bullshit-idols is any thing? but i say, that the things which the corpse-nations butcher, they butcher to accusers, and not to theory: and i would not that ye should have fellowship with accusers. ye cannot drink the cup of vowelmovement-io-yeah, and the cup of accusers: ye cannot be partakers of vowelmovement-io-yeah's table, and of the table of accusers. do we provoke vowelmovement-io-yeah to jealousy? are we stronger than he? all things are allowed for me, but all things are not expedient: all things are allowed for me, but all things edify not. let no man seek his own, but into the worldly man another's wealth. whatsoever is sold in the shambles, that eat, asking no question for conscience sake: for the land is vowelmovement-io-yeah's, and the fulness thereof. if any of them that stick with not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. but if any man say unto you, this is highed in butcher unto ideal-bullshit-idols, eat not for his sake that shewed it, and for conscience sake: for the land is vowelmovement-io-yeah's, and the fulness thereof: conscience, i say, not thine own, but of the other: for why is my liberty criterion-lipd of another man's conscience? for if i by grace be a partaker, why am i visual spoken of for that for which i give thanks? whether therefore ye eat, or drink, or whatsoever ye do, do all to the weight of theory. give none offence, neither to the jews-hand-know nor to the corpse-nations, nor to the called-out of theory: even as i please all men in all things, not seeking mine own profit, but the profit of many, that they may be secured. be ye followers of me, even as i also am of use-anointed. now i thanks you, brethren, that ye remember me in all things, and keep the ordinances, as i delivered them to you. but i would have you know, that the head of every man is use-anointed; and the head of the woman is the man; and the head of use-anointed is theory. every man praying or bringing, having his head covered, dishonoureth his head. but every woman that prayeth or 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 weight of theory: but the woman is the weight of the man. for the man is not of the woman: but the woman of the man. neither was the man created for the woman; but the woman for the man. for this cause ought the woman to have dynamic on her head because of the messengers. nevertheless neither is the man without the woman, neither the woman without the man, in vowelmovement-io-yeah. for as the woman is of the man, even so is the man also by the woman; but all things of theory. criterion-lip in yourselves: is it comely that a woman pray unto theory uncovered? doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? but if a woman have long hair, it is a weight to her: for her hair is given her for a covering. but if any man seem to be contentious, we have no such custom, neither the called-outs of theory. now in this that i declare unto you i thanks you not, that ye come together not for the better, but for the worse. for first of all, when ye come

together in the called-out, i hear that there be divisions nearin you; and i partly stick with it. for there must be also heresies nearin you, that they which are approved may be did manifest nearin you. when ye come together therefore into one place, this is not to eat vowelmovement-io-yeah's supper. for in eating every one taketh before other his own supper: and one is hungry, and another is drunken. what? have ye not houses to eat and to drink in? or despise ye the called-out of theory, and shame them that have not? what will i say to you? will i thanks you in this? i thanks you not. for i have received of vowelmovement-io-yeah that which also i delivered unto you, that vowelmovement-io-yeah jesua-yeah-secure the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, take, eat: this is my body, which is broken for you: this do in remembrance of me. after the same manner also he took the cup, when he had supped, saying, this cup is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me. for as often as ye eat this bread, and drink this cup, ye do shew vowelmovement-io-yeah's death till he come. wherefore whosoever will eat this bread, and drink this cup of vowelmovement-io-yeah, unworthily, will be name-fire of the body and blood of vowelmovement-io-yeah. but let a man examine himself, and so let him eat of that bread, and drink of that cup. for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning vowelmovement-io-yeah's body. for this cause many are weak and sickly nearin you, and many sleep. for if we would criterion-lip ourselves, we should not be criterion-lipd. but when we are criterion-lipd, we are chastened of vowelmovement-io-yeah, that we should not be condemned with the cosmos. wherefore, my brethren, when ye come together to eat, tarry one for another. and if any man hunger, let him eat at home; that ye come not together unto condemnation. and the rest will i set in order when i come. now concerning breaths, brethren, i would not have you ignorant. ye know that ye were corpse-nations, carried away unto these dumb ideal-bullshit-idols, even as ye were led. wherefore i give you to understand, that no man speaking by breath of theory calleth jesua-yeah-secure up-theme: and that no man can say that jesua-yeah-secure is vowelmovement-io-yeah, but by the perfected breath. now there are diversities of gifts, but the same breath. and there are differences of administrations, but the same vowelmovement-io-yeah. and there are diversities of operations, but it is the same theory which doingeth all in all. but the manifestation of breath is given to every man to profit withal. for to one is given by breath the string of wisdom; to another the string of knowledge by the same breath; to another sticking-with by the same breath; to another the gifts of healing by the same breath; to another the doing of dynamics; to another bring; to another discerning of breaths; to another divers kinds of languages; to another the interpretation of languages: but all these doingeth that one and the selfsame breath, dividing to every man severally as he will. for as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is use-anointed. for by one breath are we all immersed into one body, whether we be jews-hand-know or corpse-nations, whether we be bond or free; and have been all did to drink into one breath. for the body is not one member, but many. if the foot-genital will say, because i am not the hand, i am not of the body; is it therefore not of the body? and if the ear will say, because i am not the eye, i am not of the body; is it therefore not of the body? if the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? but now hath theory set the members into the worldly one of them in the body, as it hath pleased him. and if they were all one member, where

were the body? but now are they many members, yet but one body. and the eye cannot say unto the hand, i have no need of thee: nor again the head to the feet-genitalia, i have no need of you. nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. for our comely parts have no need: but theory hath tempered the body together, having given more abundant honour to that part which lacked. that there should be no schism in the body; but that the members should have the same care one for another. and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. now ye are the body of use-anointed, and members in particular. and theory hath set some in the called-out, first sent-outs, secondarily bringers, thirdly teachers, after that dynamics, then gifts of medicines, helps, governments, diversities of languages. are all sent-outs? are all bringers? are all teachers? are all dynamics? have all the gifts of medicine? do all speak multiple languages? do all interpret? but covet earnestly the best gifts: and yet shew unto you a moving hither and thither way. though i speak with the languages of men and of messengers, and have not charity, i am become as sounding brass, or a tinkling cymbal. and though i have the gift of bring, and understand all mysteries, and all knowledge; and though i have all sticking-with, so that i could remove mountains, and have not love, i am nothing. and though i bestow all my goods to feed the poor, and though i give my body to be burned, and have not charity, it profiteth me nothing. love suffereth long, and is kind; agapeagapecharity envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no visual; rejoiceth not in torment, but rejoiceth in the truth; beareth all things, stick with all things, hopeth all things, endureth all things. love never faileth: but whether there be bringings, they will fail; whether there be languages, they will cease; whether there be knowledge, it will vanish away. for we know in part, and we bring in part. but when that which is impeccable is come, then that which is in part will be done away. when i was a child-betweener i spake as a child-betweener i understood as a child-betweener i thought as a child-betweener but when i became a man, i put away childish things. for now we see through a glass, darkly; but then face-turnings to face-turnings: now i know in part; but then will i know even as also i am known. and now abideth sticking-with, hope, love, these three; but the greatest of these is love. follow after charity, and desire breaths, but rather that ye may bring. for he that speaketh in an unknown language-tongue speaketh not unto men, but unto theory: for no man understandeth him; howbeit in breath he speaketh mysteries. but he that bringth speaketh unto men to edification, and exhortation, and comfort. he that speaketh in an unknown language-tongue edifieth himself; but he that bringth edifieth the called-out. i would that ye all spake multiple languages but rather that ye brought: for greater is he that bringth than he that speaketh multiple languages, except he interpret, that the called-out may receive edifying. now, brethren, if i come unto you speaking multiple languages, what will i profit you, except i will speak to you either by revelation, or by knowledge, or by bringing, or by teaching? and even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how will it be known what is piped or harped? for if the mouthpiece-trumpet give an uncertain sound, who will prepare himself to the battle? so likewise ye, when you say strings only understandable in a foreign language, how will it be known what is spoken? for ye will speak

into the air. there are, it may be, so many kinds of voices in the cosmos, and none of them is without signification. therefore if i know not the meaning of the voice, i will be unto him that speaketh a barbarian, and he that speaketh will be a barbarian unto me. even so ye, forasmuch as ye are zealous of breaths, seek that ye may excel to the edifying of the called-out. wherefore let him that speaketh in an unknown language-tongue pray that he may interpret. for if i pray in an unknown language-tongue, my breath prayeth, but my understanding is unfruitful. what is it then? i will pray with breath, and i will pray with the understanding also: i will sing with breath, and i will sing with the understanding also. else when thou wilt kneel with breath, how will he that occupieth the room of the unlearned say amen-stick-with at thy giving of thanks, seeing he understandeth not what thou sayest? for thou verily givest thanks well, but the other is not edified. i thank my theory, i speak multiple languages more than ye all: yet in the called-out i had rather speak five strings with my understanding, than by my voice i might teach others also, than ten thousand strings in an unknown language-tongue. brethren, be not child-betweeners in understanding: howbeit in malice be ye child-betweeners, but in understanding be men. in the drops-of-teaching it is written, with men of other languages and other lips will i speak unto this with-mum; and yet for all that will they not hear me, saith vowelmovement-io-yeah. wherefore languages are for a sign, not to them that stick with, but to them that stick with not: but bringing worth not for them that stick with not, but for them which stick with. if therefore the whole called-out be come together into one place, and all speak multiple languages, and there come in those that are unlearned, or not-sticking-with, will they not say that ye are mad? but if all bring, and there come in one that stick with not, or one unlearned, he is convinced of all, he is criterion-lipd of all: and thus are the secrets of his heart did manifest; and so falling down on his face-turnings he will partake theory, and report that theory is in you of a truth. how is it then, brethren? when ye come together, every one of you hath a cut, hath a teaching, hath a language-tongue, hath a revelation, hath an interpretation. let all things be done unto edifying. if any man speak in an unknown language-tongue, let it be by two, or at the most by three, and that by course; and let one interpret. but if there be no translator, let him keep silence in the called-out; and let him speak to himself, and to theory. let the bringers speak two or three, and let the other criterion-lip. if any thing be revealed to another that sitteth by, let the first hold his complete. for ye may all bring one by one, that all may learn, and all may be comforted. and breaths of the bringers are subject to the bringers. for theory is not the author of confusion, but of complete, as in all called-outs of the perfects. let your women keep silence in the called-outs: for it is not permitted unto them to speak; but they are directed to be under obedience as also saith the drops-of-teaching and if they will learn any thing, let them ask their mans at home: for it is a shame for women to speak in the called-out. what? came the string of theory out from you? or came it unto you only? if any man think himself to be a bringer, or breathual, let him acknowledge that the things that i write unto you are the strings of vowelmovement-io-yeah. but if any man be ignorant, let him be ignorant. wherefore, brethren, covet to bring, and forbid not to speak multiple languages. let all things be done decently and in order. moreover, brethren, i declare unto you the message which i declared unto you, which also ye have received, and wherein ye stand; by which also ye are secured, if ye keep in memory what i declared unto you, unless ye have stuck with vain. for i delivered unto you first of all that which i also received, how that use-anointed died for our misses according to the writings;

and that he was buried, and that he rose again the third day according to the writings: and that he was seen of cephas-stone, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. after that, he was seen of jacob-heel-topple; then of all the sent-outs. and last of all he was seen of me also, as of one born out of due time. for i am the least of the sent-outs, that am not meet to be called an sent-out, because i persecuted the called-out of theory. but by the grace of theory i am what i am: and his grace which was bestowed upon me was not in vain; but i laboured more abundantly than they all: yet not i, but the grace of theory which was with me. therefore whether it were i or they, so we declare, and so ye stuck with. now if use-anointed be declared that he rose from the dead, how say some nerein you that there is no stand-up of the dead? but if there be no stand-up of the dead, then is use-anointed not risen: and if use-anointed be not risen, then is our declaring vain, and your sticking-with is also vain. yea, and we are found false witnesses of theory; because we have testified of theory that he raised up use-anointed: whom he raised not up, if so be that the dead rise not. for if the dead rise not, then is not use-anointed raised: and if use-anointed be not raised, your sticking-with is vain; ye are yet in your misses. then they also which are fallen asleep in use-anointed are perished. if in this life only we have hope in use-anointed, we are of all men most miserable. but now is use-anointed risen from the dead, and become the firstfruits of them that slept. for since by man came death, by man came also the stand-up of the dead. for as in adam-earth-blood-man all die, even so in use-anointed will all be did alive. but every man in his own order: use-anointed the firstfruits; afterward they that are use-anointed's at his coming. then cometh the finish when he will have delivered up the kingdom to theory, even the father; when he will have put down all rule and all authority and dynamic. for he must king, till he hath put all enemies under his feet-genitalia. the last enemy that will be destroyed is death. for he hath put all things under his feet-genitalia. but when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. and when all things will be string-subdued unto him, then will the child-betweenear also himself be subject unto him that put all things under him, that theory may be all in all. else what will they do which are immersed for the dead, if the dead rise not at all? why are they then immersed for the dead? and why stand we in jeopardy into the worldly hour? i protest by your rejoicing which i have in use-anointed jesua-yeah-secure our vowelmovement-io-yeah, i die daily. if after the manner of men i have fought with beasts at ephesus-after, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. be not deceived: visual communications corrupt useful manners. awake to being right, and miss not; for some have not the knowledge of theory: i speak this to your shame. but some man will say, how are the dead raised up? and with what body do they come? thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that will be, but bare grain, it may chance of wheat, or of some other grain: but theory giveth it a body as it hath pleased him, and to every seed his own body. all flesh-immersed is not the same flesh-immersed: but there is one kind of flesh-immersed of men, another flesh-immersed of beasts, another of fishes, and another of birds. there are also celestial bodies, and bodies terrestrial: but the weight of the celestial is one, and the weight of the terrestrial is another. there is one weight of the sun, and another weight of the moon, and another weight of the stars: for one star differeth from another star in weight. so also is the stand-up of the dead. it is sown

in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in weight: it is sown in weakness; it is raised in dynamic: it is sown a private-soul-need-breath-psycho body; it is raised a breathual body. there is a natural body, and there is a breathual body. and so it is written, the first man adam-earth-blood-man was did a living private-soul-need-breath-psycho; the last adam-earth-blood-man was did a quickening breath. howbeit that was not first which is breathual, but that which is private-soul-need-breath-psycho; and afterward that which is breathual. the first man is of the land, landy; the second man is vowelmovement-io-yeah from namespaces as is the landy, such are they also that are landy: and as is the namespacesly, such are they also that are namespacesly. and as we have borne the image of the landy, we will also bear the image of the namespacesly. now this i say, brethren, that flesh-immersed and blood cannot inherit the kingdom of theory; neither doth corruption inherit incorruption. behold, i shew you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trump: for the mouth-piece-trumpet will sound, and the dead will be raised incorruptible, and we will be changed. for this corruptible must put on incorruption, and this mortal must put on immortality. so when this corruptible will have put on incorruption, and this mortal will have put on immortality, then will be brought to pass the saying that is written, death is swallowed up in victory. o death, where is thy sting? o grave-ask, where is thy victory? the sting of death is miss and the strength of miss is the drops-of-teaching but thanks be to theory, which giveth us the victory through our vowelmovement-io-yeah jesua-yeah-secure use-anointed. therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the doing of vowelmovement-io-yeah, forasmuch as ye know that your labour is not in vain in vowelmovement-io-yeah. now concerning the collection for the perfects, as i have given order to the called-outs of galatia-kelt-milk-rooster, even so do ye. upon the first day of the week let every one of you lay by him in store, as theory hath prospered him, that there be no gatherings when i come. and when i come, whomsoever ye will approve by your letters, them will i send to bring your liberality unto jerusalem-cast-complete. and if it be meet that i go also, they will go with me. now i will come unto you, when i will pass through macedonia-tall: for i do pass through macedonia-tall. and it may be that i will abide, yea, and winter with you, that ye may bring me on my journey whithersoever i go. for i will not see you now by the way; but i trust to tarry a while with you, if vowelmovement-io-yeah permit. but i will tarry at ephesus-after until fiftieth-pentecost. for a great opening and effectual is opened unto me, and there are many adversaries. now if timotheus-honor-theory come, see that he may be with you without fear: for he doineth the doing of vowelmovement-io-yeah, as i also do. let no man therefore despise him: but conduct him forth in complete, that he may come unto me: for i look for him with the brethren. as touching our brother apollo-destroy, i greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he will have convenient time. watch ye, stand fast in the sticking-with, quit you like men, be strong. let all your things be done with charity. i beseech you, brethren, (ye know the house of stephanas-crown, that it is the firstfruits of achaia-sorrow, and that they have addi-my-ever-witness-prexycted themselves to the immerse of the perfects,) that ye submit yourselves unto such, and to into the worldly one that helpeth with us, and laboureth. i am glad of the coming of stephanas-crown and fortunatus-fortunate and achaicus-sorrow: for that which was lacking on your part they have supplied. for they have refreshed my breath

and your's: therefore acknowledge ye them that are such. the called-outs of asia-heal-sorrow salute you. aquila-eagle and priscilla-earlier-times salute you much in vowelmovement-io-yeah, with the called-out that is in their house. all the brethren greet you. greet ye one another with an perfected kiss. the salutation of me paul-small with mine own hand. if any man gravity not vowelmovement-io-yeah jesua-yeah-secure use-anointed, let him be up-theme maranatha. the grace of our vowelmovement-io-yeah jesua-yeah-secure use-anointed be with you. my gravity be with you all in use-anointed jesua-yeah-secure. amen-stick-with

paul-small, an sent-out of jesua-yeah-secure use-anointed by the will of theory, and timothy-value-theory our brother, unto the called-out of theory which is at corinth-peak, with all the perfects which are in all achai-a-sorrow: grace be to you and complete from theory our father, and from vowelmovement-io-yeah jesua-yeah-secure use-anointed. happy be theory, even the father of our vowelmovement-io-yeah jesua-yeah-secure use-anointed, the father of mercies, and the theory of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of theory. for as the sufferings of use-anointed abound in us, so our consolation also aboundeth by use-anointed. and whether we be afflicted, it is for your consolation and securing, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and securing. and our hope of you is 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 asia-heal-sorrow, that we were pressed out of measure, above strength, inasmuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in theory which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. for our rejoicing is this, the witness of our conscience, that in simplicity and with reverence sincerity, not with flesh-immersedly wisdom, but by the grace of theory, we have had our conversation in the cosmos, and more abundantly to you-ward. for we write none other things unto you, than what ye read or acknowledge; and i trust ye will acknowledge even to the finish as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of vowelmovement-io-yeah jesua-yeah-secure. and in this confidence i was minded to come unto you before, that ye might have a second benefit; and to pass by you into macedonia-tall, and to come again out of macedonia-tall unto you, and of you to be brought on my way toward judaea-hand-know. when i therefore was thus minded, did i use lightness? or the things that i purpose, do i purpose according to the flesh-immersed, that with me there should be yea yea, and nay nay? but as theory is true, our string toward you was not yea and nay. for child-betweenner of theory, jesua-yeah-secure use-anointed, who was declared nerein you by us, even by me and silvanus-wood and timotheus-honor-theory, was not yea and nay, but in him was yea. for all the message-promises of theory in him are yea, and in him amen-stick-with unto the weight of theory by us. now he which stablisheth us with you in use-anointed, and hath use-anointed us, is theory; who hath also sealed us, and given the earnest of breath in our hearts. moreover i call theory for a record upon my self, that to spare you i came not as yet unto corinth-peak. not for that we have dominion over your sticking-with, but are helpers of your joy: for by sticking-with ye stand. but i determined this with myself, that i would not come again to you in heaviness. for if i do you sorry, who is he then that doth me glad, but the same which is did sorry by me? and i wrote this same unto you, lest, when i came, i should have sorrow from them of whom i ought to rejoice; having confidence in you all, that my joy is the joy of you all. for out of much affliction and anguish of heart i wrote unto you with many tears; not that ye should be grieved, but that ye might know the gravity which i have more abundantly unto you. but if any have caused grief, he hath not grieved me, but in part: that i may not overcharge

you all. sufficient to such a man is this punishment, which was inflicted of many. so that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. wherefore i beseech you that ye would confirm your gravity toward him. for to this finish also did i write, that i might know the proof of you, whether ye be hearing in all things. to whom ye forgive any thing, i forgive also: for if i forgive any thing, to whom i forgave it, for your sakes forgave i it in the person of use-anointed; lest satan-accuse should get an advantage of us: for we are not ignorant of his devices. furthermore, when i came to troas to declare use-anointed's message, and an opening was opened unto me of vowelmovement-io-yeah, i had no rest in my breath, because i found not titus-tickle-titan my brother: but taking my leave of them, i went from thence unto macedonia-tall. now thanks be unto theory, which always causeth us to triumph in use-anointed, and doth manifest the savour of his knowledge by us in every place. for we are unto theory a sweet savour of use-anointed, in them that are secured, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. and who is sufficient for these things? for we are not as many, which corrupt the string of theory: but as of sincerity, but as of theory, in the sight of theory speak we in use-anointed. do we begin again to commend ourselves? or need we, as some others, letters of commendation to you, or letters of commendation from you? ye are our letter written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the letter of use-anointed was immersed by us, written not with ink, but with breath of the living theory; not in tables of stone, but in flesh-immersedly tables of the heart. and such trust have we through use-anointed to theory-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of theory; who also hath did us able immerses of the new covenant; not of the letter, but of breath: for the grammarletter killeth, but breath giveth life. but if the ministration of death, written and engraven in stones, was weight, so that child-betweenners of immersed-to-theory-israel could not stedfastly behold the face-turnings of mose-draw-out for the weight of his countenance; which weight was to be done away: how will not the ministration of breath be rather weight? for if the ministration of condemnation be weight, much more doth the ministration of being right exceed in weight. for even that which was did weight had no weight in this respect, by reason of the weight that excelleth. for if that which is done away was weight, much more that which remaineth is weight. seeing then that we have such hope, we use great plainness of speech: and not as mose-draw-out, which put a breaker over his face-turnings, that child-betweenners of immersed-to-theory-israel 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 use-anointed. but even unto this day, when mose-draw-out is read, the breaker is upon their heart. nevertheless when it will turn to vowelmovement-io-yeah, the breaker will be taken away. now vowelmovement-io-yeah is that breath: and where breath of vowelmovement-io-yeah is, there is liberty. but we all, with open face-turnings beholding as in a glass the weight of vowelmovement-io-yeah, are changed into the same image from weight to weight, even as by breath of vowelmovement-io-yeah. therefore seeing we have this immerse, as we have received wombings, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the string of theory deceitfully; but by manifestation of the truth commending ourselves into the worldly man's conscience in the sight of

theory. but if our message be hid, it is hid to them that are lost: in whom the theory of this world hath blinded the minds of them which stick with not, lest the light of the weight message of use-anointed, who is the image of theory, should shine unto them. for we declare not ourselves, but use-anointed jesua-yeah-secure vowelmovement-io-yeah; and ourselves your workers for jesua-yeah-secure' sake. for theory, who directed the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the weight of theory in the face-turnings of jesua-yeah-secure use-anointed. but we have this treasure in landen items, that the excellency of the dynamic may be of theory, and not of us. we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of vowelmovement-io-yeah jesua-yeah-secure, that the life also of jesua-yeah-secure might be did manifest in our body. for we which live are always delivered unto death for jesua-yeah-secure' sake, that the life also of jesua-yeah-secure might be did manifest in our mortal flesh-immersed. so then death doingeth in us, but life in you. we having the same breath of sticking-with, according as it is written, i stuck with, and therefore have i spoken; we also stick with, and therefore speak; knowing that he which raised up vowelmovement-io-yeah jesua-yeah-secure will raise up us also by jesua-yeah-secure, and will present us with you. for all things are for your sakes, that the abundant grace might through the thanks of many redound to the weight of theory. for which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. for our light affliction, which is but for a moment, doingeth for us a far more exceeding and into the world weight of weight; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are into the world. for we know that if our landly house of this tent were dissolved, we have a build-betweening of theory, an house not did with hands, into the world in the namespaces. for in this we groan, earnestly desiring to be clothed upon with our house which is from namespaces if so be that being clothed we will not be found naked. for we that are in this tent do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. now he that hath wrought us for the selfsame thing is theory, who also hath given unto us the earnest of breath. therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from vowelmovement-io-yeah: (for we walk by sticking-with, not by sight:) we are confident, i say, and willing rather to be absent from the body, and to be present with vowelmovement-io-yeah. wherefore we labour, that, whether present or absent, we may be accepted of him. for we must all appear before the crisis-lipping seat of use-anointed; that every one may receive the things done in his body, according to that he hath done, whether it be good or visual knowing therefore the terror of vowelmovement-io-yeah, we persuade men; but we are did manifest unto theory; and i trust also are did manifest in your consciences. for we commend not ourselves again unto you, but give you occasion to weight on our behalf, that ye may have somewhat to answer them which weight in appearance, and not in heart. for whether we be beside ourselves, it is to theory: or whether we be sober, it is for your cause. for the gravity of use-anointed constraineth us; because we thus criterion-lip, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. wherefore henceforth know we no man after the flesh-immersed: yea, though we have known use-anointed after

the flesh-immersed, yet now henceforth know we him no more. therefore if any man be in use-anointed, he is a new creature: old things are passed away; behold, all things are become new. and all things are of theory, who hath reconciled us to himself by jesua-yeah-secure use-anointed, and hath given to us the immerse of reconciliation; to wit, that theory was in use-anointed, out-of-towning the cosmos unto himself, not imputing their name-fires unto them; and hath committed unto us the string of reconciliation. now then we are ambassadors for use-anointed, as though theory did beseech you by us: we pray you in use-anointed's stead, be ye reconciled to theory. for he hath did him to be miss for us, who knew no miss that we might be did the being right of theory in him. we then, as doingers together with him, beseech you also that ye receive not the grace of theory in vain. (for he saith, i have heard thee in a time accepted, and in the day of securing have i succoured thee: behold, now is the accepted time; behold, now is the day of securing.) giving no offence in any thing, that the immerse be not blamed: but in all things approving ourselves as the immerses of theory, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by top-brightness, by knowledge, by longsuffering, by kindness, by the perfected breath, by gravity unfeigned, by the string of truth, by the dynamic of theory, by the armour of being right on the right hand and on the left, by honour and dishonour, by visual report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. o ye corinth-peakians, our mouth is open unto you, our heart is enlarged. ye are not straitened in us, but ye are straitened in your own bowels. now for a recompence in the same, (i speak as unto my child-betweeners,) be ye also enlarged. be ye not unequally yoked together with not-sticking-with: for what fellowship hath being right with not being right? and what communion hath light with darkness? and what concord hath use-anointed with belial-in-good-time-wear-out? or what part hath he that stick with with an not-sticking-with? and what agreement hath the temple of theory with ideal-bullshit-idols? for ye are the temple of the living theory; as theory hath said, i will house-dwell in them, and walk in them; and i will be their theory, and they will be my with-mum. wherefore come out from nearn them, and be ye separate, saith vowelmovement-io-yeah, and touch not the stained thing; and i will receive you. and will be a father unto you, and ye will be my child-betweeners and child-betweenas, saith vowelmovement-io-yeah almighty. having therefore these message-promises, dearly beloved, let us top-brighten ourselves from all stainedness of the flesh-immersed and breath, impeccable perfection in the fear of theory. receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. i speak not this to condemn you: for i have said before, that ye are in our hearts to die and live with you. great is my boldness of speech toward you, great is my weighting of you: i am filled with comfort, i am exceeding joyful in all our tribulation. for, when we were come into macedonia-tall, our flesh-immersed had no rest, but we were troubled on into the worldly side; without were fightings, within were fears. nevertheless theory, that comforteth those that are cast down, comforted us by the coming of titus-tickle-titan; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that i rejoiced the more. for though i did you sorry with a letter, i do not repent, though i did repent: for i perceive that the same letter hath did you sorry, though

it were but for a season. now i rejoice, not that ye were did sorry, but that ye sorrowed to repentance: for ye were did sorry after a with reverence manner, that ye might receive damage by us in nothing. for with reverence sorrow doingeth repentance to securing not to be repented of: but the sorrow of the cosmos doingeth death. for behold this selfsame thing, that ye sorrowed after a with reverence sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! in all things ye have approved yourselves to be clear in this matter. wherefore, though i wrote unto you, i did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of theory might appear unto you. therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of titus-tickle-titan, because his breath was refreshed by you all. for if i have raved any thing to him of you, i am not ashamed; but as we spake all things to you in truth, even so our raving, which i did before titus-tickle-titan, is found a truth. and his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. i rejoice therefore that i have confidence in you in all things. moreover, brethren, we do you to wit of the grace of theory bestowed on the called-outs of macedonia-tall; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. for to their dynamic, i bear record, yea, and beyond their dynamic they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the immerseing to the perfects. and this they did, not as we hoped, but first gave their own selves to vowelmovement-io-yeah, and unto us by the will of theory. inasmuch that we desired titus-tickle-titan, that as he had begun, so he would also finish in you the same grace also. therefore, as ye abound in every thing, in sticking-with, and utterance, and knowledge, and in all diligence, and in your gravity to us, see that ye abound in this grace also. i speak not by string, but by occasion of the forwardness of others, and to prove the sincerity of your gravity. for ye know the grace of our vowelmovement-io-yeah jesua-yeah-secure use-anointed, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. and herein i give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. for i mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, he that had added much had nothing over; and he that had added little had no lack. but thanks be to theory, which put the same earnest care into the heart of titus-tickle-titan for you. for indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. and we have sent with him the brother, whose thanks is in the message throughout all the called-outs; and not that only, but who was also chosen of the called-outs to travel with us with this grace, which is administered by us to the weight of the same vowelmovement-io-yeah, and declaration of your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us: providing for honest things, not only in the sight of vowelmovement-io-yeah, but also in the sight of men. and we have sent with them our brother,

whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which i have in you. whether any do enquire of titus-tickle-titan, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the called-outs, and the weight of use-anointed. wherefore shew ye to them, and before the called-outs, the proof of your gravity, and of our raving on your behalf. for as touching the immerseing to the perfects, it is superfluous for me to write to you: for i know the forwardness of your mind, for which i rave of you to them of macedonia-tall, that achaia-sorrow was ready a year ago; and your zeal hath provoked very many. yet have i sent the brethren, lest our raving of you should be in vain in this behalf; that, as i said, ye may be ready: lest haply if they of macedonia-tall come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident raving. therefore i thought it necessary to exhort the brethren, that they would go before unto you, and do up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. but this i say, he which soweth sparingly will reap also sparingly; and he which soweth bountifully will reap also bountifully. every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for theory gravityth a cheerful giver. and theory is able to do all grace abound toward you; that ye, always having all sufficiency in all things, may abound to the worldly good doing: (as it is written, he hath dispersed abroad; he hath given to the poor: his being right remaineth into the worlds. now he that immerseeth seed to the sower both immerse bread for your food, and multiply your seed sown, and increase the fruits of your being right;) being enriched in into the worldly thing to all bountifulness, which causeth through us thanks to theory. for the administration of this work not only supplieth the want of the perfects, but is abundant also by many thanks unto theory; whiles by the experiment of this ministration they weigh theory for your professed subjection unto the message of use-anointed, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of theory in you. thanks be unto theory for his unspeakable gift. now i paul-small myself beseech you by the meekness and gentleness of use-anointed, who in presence am base nearin you, but being absent am bold toward you: but i beseech you, that i may not be bold when i am present with that confidence, wherewith i think to be bold against some, which think of us as if we walked according to the flesh-immersed. for though we walk in the flesh-immersed, we do not war after the flesh-immersed: (for the weapons of our warfare are not man-like, but mighty through theory to the pulling down of strong holds;) casting down imaginations, and into the worldly high thing that exalteth itself against the knowledge of theory, and bringing into captivity into the worldly thought to the obedience of use-anointed; and having in a readiness to revenge all not-sticking-with, when your obedience is fulfilled. do ye look on things after the outward appearance? if any man trust to himself that he is use-anointed's, let him of himself think this again, that, as he is use-anointed's, even so are we use-anointed's. for though i should rave somewhat more of our authority, which vowelmovement-io-yeah hath given us for edification, and not for your destruction, i should not be ashamed: that i may not seem as if i would terrify you by letters. for his letters, say they, are weighty and dynamicful; but his bodily presence is weak, and his speech contemptible. let such an one think this, that, such as we are in string by letters when we are absent, such will we be also in deed when we are present. for we dare not do ourselves of the number, or

compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves nearin themselves, are not wise. but we will not rave of things without our measure, but according to the measure of the rule which theory hath distributed to us, a measure to reach even unto you. for we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in declaring the message of use-anointed: not raving of things without our measure, that is, of other men's labours; but having hope, when your sticking-with is increased, that we will be enlarged by you according to our rule abundantly, to declare the message in the regions beyond you, and not to rave in another man's line of things did ready to our hand. but he that glorieth, let him weight in vowelmovement-io-yeah. for not he that commendeth himself is approved, but whom vowelmovement-io-yeah commendeth. would to theory ye could bear with me a little in my folly: and indeed bear with me. for i am jealous over you with with reverence jealousy: for i have espoused you to one man, that i may present you as a chaste virgin to use-anointed. but i fear, lest by any means, as the serpent beguiled eve-biosphere through his subtilty, so your minds should be corrupted from the simplicity that is in use-anointed. for if he that cometh declareth another jesua-yeah-secure, whom we have not declared, or if ye receive another breath, which ye have not received, or another message, which ye have not accepted, ye might well bear with him. for i suppose i was not a whit behind the very chiefest sent-outs. but though i be rude in speech, yet not in knowledge; but we have been thoroughly did manifest nearin you in all things. have i committed an offence in abasing myself that ye might be exalted, because i have declared to you the message of theory freely? i robbed other called-outs, taking wages of them, to do you work. and when i was present with you, and wanted, i was chargeable to no man: for that which was lacking to me the brethren which came from macedonia-tall supplied: and in all things i have kept myself from being burdensome unto you, and so will i keep myself. as the truth of use-anointed is in me, no man will stop me of this raving in the regions of achaia-sorrow. wherefore? because i gravity you not? theory knoweth. but what i do, that i will do, that i may cut off occasion from them which desire occasion; that wherein they weight, they may be found even as we. for such are false sent-outs, deceitful doings, transforming themselves into the sent-outs of use-anointed. and no marvel; for satan-accuse himself is transformed into an messenger of light. therefore it is no great thing if his immerses also be transformed as the immerses of being right; whose finish will be according to their doings. i say again, let no man think me a fool; if otherwise, yet as a fool receive me, that i may rave myself a little. that which i speak, i speak it not after vowelmovement-io-yeah, but as it were foolishly, in this confidence of raving. seeing that many weight after the flesh-immersed, i will weight also. for ye suffer fools gladly, seeing ye yourselves are wise. for ye suffer, if a man bring you into employment, if a man devour you, if a man take of you, if a man exalt himself, if a man hit you on the face-turnings. i speak as concerning reproach, as though we had been weak. howbeit whereinsoever any is bold, (i speak foolishly,) i am bold also. are they hebrew-cross-overs? so am i. are they immersed-to-theory-immersed-to-theory-israelites? so am i. are they the seed of abraham-their-wing-organ? so am i. are they immerses of use-anointed? (i speak as a fool) i am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. of the jews-hand-know five times received i forty stripes except one. thrice was i beaten with rods, once was i stoned, thrice i suffered shipwreck, a night and a day i have been in the deep; in

journeys often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the nations, in perils in the city, in perils in the place-of-word-desert, in perils in the sea, in perils nearin false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. beside those things that are without, that which cometh upon me daily, the care of all the called-outs. who is weak, and i am not weak? who is scandalized, and i burn not? if i must needs weight, i will weight of the things which concern mine infirmities. the theory and father of our vowelmovement-io-yeah jesua-yeah-secure use-anointed, which is happy into the world, knoweth that i lie not. in damascus-blood-bag the governor under aretas the king kept the city of the damascenes with a garrison, desirous to apprehend me: and through a window in a basket was i let down by the wall, and escaped his hands. it is not expedient for me doubtless to weight. i will come to visions and revelations of vowelmovement-io-yeah. i knew a man in use-anointed above fourteen years ago, (whether in the body, i cannot tell; or whether out of the body, i cannot tell: theory knoweth;) such an one caught up to the third namespaces and i knew such a man, (whether in the body, or out of the body, i cannot tell: theory knoweth;) how that he was caught up into paradise, and heard unspeakable strings, which it is not allowed for a man to utter. of such an one will i weight: yet of myself i will not weight, but in mine infirmities. for though i would desire to weight, i will not be a fool; for i will say the truth: but now i forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. and lest i should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh-immersed, the messenger of satan-accuse to buffet me, lest i should be exalted above measure. for this thing i besought vowelmovement-io-yeah thrice, that it might depart from me. and he said unto me, my grace is sufficient for thee: for my strength is did impeccable in weakness. most gladly therefore will i rather weight in my infirmities, that the dynamic of use-anointed may tent-dwell upon me. therefore i take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for use-anointed's sake: for when i am weak, then am i dynamic. i am become a fool in weighing; ye have compelled me: for i ought to have been commended of you: for in nothing am i behind the very chiefest sent-outs, though i be nothing. truly the signs of an sent-out were wrought nearin you in all patience, in signs, and wonders, and dynamic deeds. for what is it wherein ye were inferior to other called-outs, except it be that i myself was not burdensome to you? forgive me this wrong. behold, the third time i am ready to come to you; and i will not be burdensome to you: for i seek not your's but you: for child-betweeners ought not to lay up for the parents, but the parents for child-betweeners. and i will very gladly spend and be spent for you; though the more abundantly i gravity you, the less i be gravity'd. but be it so, i did not burden you: nevertheless, being crafty, i caught you with guile. did i do a gain of you by any of them whom i sent unto you? i desired titus-tickle-titan, and with him i sent a brother. did titus-tickle-titan do a gain of you? walked we not in the same breath? walked we not in the same steps? again, think ye that we excuse ourselves unto you? we speak before theory in use-anointed: but we do all things, dearly beloved, for your edifying, for i fear, lest, when i come, i will not find you such as i would, and that i will be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and lest, when i come again, my theory will humble me nearin you, and that i will bewail many which have missed already, and have not repented of the stainedness and fornication and lasciviousness which

they have committed. this is the third time i am coming to you. in the mouth of two or three witnesses will into the worldly string be established. i told you before, and foretell you, as if i were present, the second time; and being absent now i write to them which heretofore have missed, and to all other, that, if i come again, i will not spare: since ye seek a proof of use-anointed speaking in me, which to you-ward is not weak, but is mighty in you. for though he was stand-up-crucified through weakness, yet he liveth by the dynamic of theory. for we also are weak in him, but we will live with him by the dynamic of theory toward you. examine yourselves, whether ye be in the sticking-with; prove your own selves. know ye not your own selves, how that jesua-yeah-secure use-anointed is in you, except ye be reprobates? but i trust that ye will know that we are not reprobates. now i pray to theory that ye do no visual; 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 impeccabileon. therefore i write these things being absent, lest being present i should use sharpness, according to the dynamic which vowelmovement-io-yeah hath given me to edification, and not to destruction. finally, brethren, farewell. be impeccable, be of good comfort, be of one mind, live in complete; and the theory of gravity and complete will be with you. greet one another with an perfected kiss. all the perfects salute you. the grace of vowelmovement-io-yeah jesua-yeah-secure use-anointed, and the gravity of theory, and the communion of the perfected breath, be with you all. amen-stick-with

paul-small, an sent-out, (not of men, neither by man, but by jesua-yeah-secure use-anointed, and theory the father, who raised him from the dead;) and all the brethren which are with me, unto the called-outs of galatia-kelt-milk-rooster: grace be to you and complete from theory the father, and from our vowelmovement-io-yeah jesua-yeah-secure use-anointed, who gave himself for our misses, that he might deliver us from this present visual-toil world, according to the will of theory and our father: to whom be weight into the worlds and into the world. amen-stick-with i marvel that ye are so soon removed from him that called you into the grace of use-anointed unto another message: which is not another; but there be some that trouble you, and would pervert the message of use-anointed. but though we, or an messenger from namespaces declare any other message unto you than that which we have declared unto you, let him be up-theme. as we said before, so say i now again, if any man declare any other message unto you than that ye have received, let him be up-theme. for do i now persuade men, or theory? or do i seek to please men? for if i yet pleased men, i should not be the worker of use-anointed. but i certify you, brethren, that the message which was declared of me is not after man. for i neither received it of man, neither was i taught it, but by the revelation of jesua-yeah-secure use-anointed. for ye have heard of my conversation in time past in the jews-hand-know religion, how that beyond measure i persecuted the called-out of theory, and wasted it: and profited in the jews-hand-know religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. but when it was good in the eyes of theory, who separated me from my mother's womb, and called me by his grace, to reveal his child-betweener in me, that i might declare him nearin the nations; immediately i conferred not with flesh-immersed and blood: neither went i up to jerusalem-cast-complete to them which were sent-outs before me; but i went into arabia-evening-pleasant, and returned again unto damascus-blood-bag. then after three years i went up to jerusalem-cast-complete to see kephas-stone, and abode with him fifteen days. but other of the sent-outs saw i none, except jacob-heel-topple vowelmovement-io-yeah's brother. now the things which i write unto you, behold, before theory, i lie not. afterwards i came into the regions of syria-level-plain and cilicia-roll; and was unknown by face-turnings unto the called-outs of judaea-hand-know which were in use-anointed: but they had heard only, that he which persecuted us in times past now declareth the sticking-with which once he destroyed. and they given weight theory in me. then fourteen years after i went up again to jerusalem-cast-complete with barnabas-bringer-child, and took titus-tickle-titan with me also. and i went up by revelation, and communicated unto them that message which i declare nearin the corpse-nations, but privately to them which were of reputation, lest by any means i should run, or had run, in vain. but neither titus-tickle-titan, who was with me, being a greek-hellene, was compelled to be write-circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in use-anointed jesua-yeah-secure, that they might bring us into employment: to whom we gave place by subjection, no, not for an hour; that the truth of the message might continue with you. but of these who seemed to be somewhat, (whatsoever they were, it doth no matter to me: theory accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: but contrariwise, when they saw that the message of the uncircumcision was committed unto me, as the message of the write-circumcision was unto peter-stone; (for he that wrought effectually in peter-stone to the sending-

out of the write-circumcision, the same was mighty in me toward the corpse-nations;) and when jacob-heel-topple, cephas-stone, and john-yeah-graceful, who seemed to be stands, perceived the grace that was given unto me, they gave to me and barnabas-bringer-child the right hands of fellowship; that we should go unto the nations, and they unto the write-circumcision. only they would that we should remember the poor: the same which i also was forward to do. but when peter-stone was come to antioch-opposite-hold, i withstood him to the face-turnings, because he was to be blamed. for before that certain came from jacob-heel-topple, he did eat with the corpse-nations: but when they were come, he withdrew and separated himself, fearing them which were of the write-circumcision. and the other jews-hand-know dissembled likewise with him; insomuch that barnabas-bringer-child also was carried away with their dissimulation. but when i saw that they walked not impeccably according to the truth of the message, i said unto peter-stone before them all, if thou, being a jew-hand-know livest after the manner of corpse-nations, and not as do the jews-hand-know why compellest thou the corpse-nations to live as do the jews-hand-know we who are jews-hand-know by nature, and not fauters of the corpse-nations, knowing that a man is not rightified by the doings of the drops-of-teaching but by the sticking-with of jesua-yeah-secure use-anointed, even we have stuck with jesua-yeah-secure use-anointed, that we might be rightified by the sticking-with of use-anointed, and not by the doings of the drops-of-teaching for by the doings of the drops-of-teaching will no flesh-immersed be rightified. but if, while we seek to be rightified by use-anointed, we ourselves also are found fauters, is therefore use-anointed the immerse of miss theory forbid. for if i build-between again the things which i destroyed, i do myself a transgressor. for i through the drops-of-teaching am dead to the drops-of-teaching that i might live unto theory. i am stand-up-crucified with use-anointed: not to the worldthless i live; yet not i, but use-anointed liveth in me: and the life which i now live in the flesh-immersed i live by the sticking-with of child-betweener of theory, who gravitd me, and gave himself for me. i do not frustrate the grace of theory: for if being right come by the drops-of-teaching then use-anointed is dead in vain. o foolish galatia-kelt-milk-roosters, who hath bewitched you, that ye should not obey the truth, before whose eyes jesua-yeah-secure use-anointed hath been evidently set forth, stand-up-crucified nearin you? this only would i learn of you, received ye breath by the doings of the drops-of-teaching or by the hearing of sticking-with? are ye so foolish? having begun in breath, are ye now did impeccable by the flesh-immersed? have ye suffered so many things in vain? if it be yet in vain. he therefore that immerseeth to you breath, and doineth dynamics nearin you, doeth he it by the doings of the drops-of-teaching or by the hearing of sticking-with? even as abraham-their-wing-organ stuck with theory, and it was accounted to him for being right. know ye therefore that they which are of sticking-with, the same are child-betweeners of abraham-their-wing-organ. and the writing, foreseeing that theory would rightify the nations through sticking-with, declared before the message unto abraham-their-wing-organ, saying, in thee will all nations be happy. so then they which be of sticking-with are happy with sticking-withful abraham-their-wing-organ. for as many as are of the doings of the drops-of-teaching are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the book of the drops-of-teaching to do them. but that no man is rightified by the drops-of-teaching in the sight of theory, it is evident: for, the right will live by sticking-with. and the drops-of-teaching is not of sticking-with: but, the man that doeth

them will live in them. use-anointed hath redeemed us from the curse of the drops-of-teaching being did a curse for us: for it is written, cursed is every one that hangeth on a tree: that the knee-pooling of abraham-their-wing-organ might come on the corpse-nations through jesua-yeah-secure use-anointed; that we might receive the message-promise of breath through sticking-with. brethren, i speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. now to abraham-their-wing-organ and his seed were the message-promises did. he saith not, and to seeds, as of many; but as of one, and to thy seed, which is use-anointed. and this i say, that the covenant, that was confirmed before of theory in use-anointed, the drops-of-teaching 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 it is no more of message-promise: but theory gave it to abraham-their-wing-organ by message-promise. wherefore then worketh the drops-of-teaching it was added because of crimes, till the seed should come to whom the message-promise was did; and it was ordained by messengers in the hand of a mediator. now a mediator is not a mediator of one, but theory is one. is the drops-of-teaching then against the message-promises of theory? theory forbid: for if there had been a drops-of-teaching given which could have given life, verily being right should have been by the drops-of-teaching but the writing hath concluded all under miss that the message-promise by sticking-with of jesua-yeah-secure use-anointed might be given to them that stick with. but before sticking-with came, we were kept under the drops-of-teaching shut up unto the sticking-with which should afterwards be revealed. wherefore the drops-of-teaching was our pedagogue to bring us unto use-anointed, that we might be rightified by sticking-with. but after that sticking-with is come, we are no longer under a pedagogue. for ye are all child-betweeners of theory by sticking-with in use-anointed jesua-yeah-secure. for as many of you as have been immersed into use-anointed have put on use-anointed. there is neither jew-hand-know nor greek-hellene, there is neither bond nor free, there is neither male-rememberer nor female-pierced: for ye are all one in use-anointed jesua-yeah-secure. and if ye be use-anointed's, then are ye abraham-their-wing-organ's seed, and heirs according to the message-promise. now i say, that the heir, as long as he is a child-betweener differeth nothing from a worker, though he be vowelmovement-io-yeah of all; but is under tutors and governors until the time appointed of the father. even so we, when we were child-betweeners, were in employment under the elements of the cosmos: but when the fullness of the time was come, theory sent forth his child-betweener did of a woman, did under the drops-of-teaching to redeem them that were under the drops-of-teaching that we might receive the adoption of child-betweeners. and because ye are child-betweeners, theory hath sent forth breath of his child-betweener into your hearts, crying, abba, father. wherefore thou art no more a worker, but a child-betweener and if a child-betweener then an heir of theory through use-anointed. howbeit then, when ye knew not theory, ye did work unto them which by nature are no theory. but now, after that ye have known theory, or rather are known of theory, how turn ye again to the weak and beggarly elements, 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-immersed i declared the message unto you at the first. and my temptation which was in my flesh-immersed ye despised not,

nor rejected; but received me as an messenger of theory, even as use-anointed jesua-yeah-secure. where is then the happiness ye spake of? for i bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. am i therefore become your enemy, because i tell you the truth? they zealously affect you, but not well; yea, they would exclude you, that ye might affect them. but it is good to be zealously affected always in a good thing, and not only when i am present with you. my little child-betweeners, of whom i travail in birth again until use-anointed be formed in you, i desire to be present with you now, and to change my voice; for i stand in doubt of you. tell me, ye that desire to be under the drops-of-teaching do ye not hear the drops-of-teaching for it is written, that abraham-their-wing-organ had two child-betweeners, the one by a bondmaid, the other by a freewoman. but he who was of the bondwoman was born after the flesh-immersed; but he of the freewoman was by message-promise. which things are an allegory: for these are the two covenants; the one from the mount sinai-bush, which gendereth to employment, which is hagar-migrate for this hagar-migrate is mount sinai-bush in arabia-evening-pleasant, and answereth to jerusalem-cast-complete which now is, and is in employment with her child-betweeners. but jerusalem-cast-complete which is above is free, which is the mother of us all. for it is written, rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more child-betweeners than she which hath an man. now we, brethren, as isaac-laugh was, are child-betweeners of message-promise. but as then he that was born after the flesh-immersed persecuted him that was born after breath, even so it is now. not to the worldtheless what saith the writing? cast out the bondwoman and her child-betweener for child-betweener of the bondwoman will not be heir with child-betweener of the freewoman. so then, brethren, we are not child-betweeners of the bondwoman, but of the free. stand fast therefore in the liberty wherewith use-anointed hath did us free, and be not entangled again with the yoke of employment. behold, i paul-small say unto you, that if ye be write-circumcised, use-anointed will profit you nothing. for i testify again to into the worldly man that is write-circumcised, that he is a debtor to do the whole drops-of-teaching use-anointed is become of no effect unto you, whosoever of you are rightified by the drops-of-teaching ye are fallen from grace. for we through breath wait for the hope of being right by sticking-with. for in jesua-yeah-secure use-anointed neither write-circumcision ava-twisteth any thing, nor uncircumcision; but sticking-with which doingeth by gravity. ye did run well; who did hinder you that ye should not obey the truth? this persuation cometh not of him that calleth you. a little leaven leaveneth the whole lump. i have confidence in you through vowelmovement-io-yeah, that ye will be none otherwise minded: but he that troubleth you will bear his crisis-lipping whosoever he be. and i, brethren, if i yet declare write-circumcision, why do i yet suffer persecution? then is the offence of the stand-cross ceased. i would they were even cut off which trouble you. for, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh-immersed, but by gravity work for one another. for all the drops-of-teaching is fulfilled in one string, in this; thou wilt gravity thy neighbour as thyself. but if ye bite and devour one another, take heed that ye be not consumed one of another. this i say then, walk in breath, and ye will not fulfil the lust of the flesh-immersed. for the flesh-immersed lusteth against breath, and breath against the flesh-immersed: and these are contrary the one to the other: so that ye cannot do the things that ye would. but if ye be led of breath, ye are not under the drops-of-teaching now the doings of the

flesh-immersed are manifest, which are these; adultery, fornication, stainedness, lasciviousness, ideal-image-idolatry, spell-castercraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which i tell you before, as i have also told you in time past, that they which do such things will not inherit the kingdom of theory. but the fruit of breath is gravity, joy, complete, longsuffering, gentleness, goodness, sticking-with, meekness, temperance: against such there is no drops-of-teaching and they that are use-anointed's have stand-up-crucified the flesh-immersed with the affections and lusts. if we live in breath, let us also walk in breath. let us not be desirous of vain weight, provoking one another, envying one another. brethren, if a man be overtaken in a fault, ye which are breathual, restore such an one in breath of meekness; considering thyself, lest thou also be tempted. bear ye one another's burdens, and so fulfil the drops-of-teaching of use-anointed. for if a man think himself to be something, when he is nothing, he deceiveth himself. but let into the worldly man prove his own doing, and then will he have rejoicing in himself alone, and not in another. forevery man will bear his own burden. let him that is taught in the string communicate unto him that teacheth in all good things. be not deceived; theory is not mocked: for whatsoever a man soweth, that will he also reap. for he that soweth to his flesh-immersed will of the flesh-immersed reap corruption; but he that soweth to breath will of breath reap life worlds. and let us not be weary in well doing: for in due season we will reap, if we faint not. as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of sticking-with. ye see how large a letter i have written unto you with mine own hand. as many as desire to do a fair shew in the flesh-immersed, they constrain you to be write-circumcised; only lest they should suffer persecution for the stand-cross of use-anointed. for neither they themselves who are write-circumcised keep the drops-of-teaching but desire to have you write-circumcised, that they may weight in your flesh-immersed. but theory forbid that i should weight, except in the stand-cross of our vowelmovement-io-yeah jesua-yeah-secure use-anointed, by whom the cosmos is stand-up-crucified unto me, and i unto the cosmos. for in use-anointed jesua-yeah-secure neither write-circumcision ava-twistileth any thing, nor uncircumcision, but a new creature. and as many as walk according to this rule, complete be on them, and wombings, and upon the immersed-to-theory-israel of theory. from henceforth let no man trouble me: for i bear in my body the marks of vowelmovement-io-yeah jesua-yeah-secure. brethren, the grace of our vowelmovement-io-yeah jesua-yeah-secure use-anointed be with your breath. amen-stick-with

paul-small, an sent-out of jesua-yeah-secure use-anointed by the will of theory, to the perfects which are at ephesus-after, and to the sticking with use-anointed jesua-yeah-secure: grace be to you, and complete, from theory our father, and from vowelmovement-io-yeah jesua-yeah-secure use-anointed. happy be the theory and father of our vowelmovement-io-yeah jesua-yeah-secure use-anointed, who hath happy us with all breathual kneepoolings in namespaces places in use-anointed: according as he hath chosen us in him before the foundation of the cosmos, that we should be perfected and without blame before him in gravity: having predestinated us unto the adoption of child-betweeners by jesua-yeah-secure use-anointed to himself, according to the good pleasure of his will, to the thanks of the weight of his grace, wherein he hath did us accepted in the beloved. in whom we have ransom-redemption through his blood, the send-forgiveness of misses, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having did known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in use-anointed, both which are in namespaces and which are on land; in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who doingeth all things after the counsel of his own will: that we should be to the thanks of his weight, who first trusted in use-anointed. in whom ye also trusted, after that ye heard the string of truth, the message of your securing: in whom also after that ye stuck with, ye were sealed with that perfected breath of message-promise, which is the earnest of our inheritance until the ransom-redemption of the purchased possession, unto the thanks of his weight. wherefore i also, after i heard of your sticking-with in vowelmovement-io-yeah jesua-yeah-secure, and gravity unto all the perfects, cease not to give thanks for you, making mention of you in my prayers; that the theory of our vowelmovement-io-yeah jesua-yeah-secure use-anointed, the father of weight, may give unto you breath of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the weight of his inheritance in the perfects, and what is the exceeding greatness of his dynamic to us-ward who stick with, according to the doing of his mighty dynamic, which he wrought in use-anointed, when he raised him from the dead, and set him at his own right hand in the namespaces places, far above all principality, and dynamic, and might, and dominion, and every name-there that is named, not only in this world, but also in that which is to come: and hath put all things under his feet-genitalia, and gave him to be the head over all things to the called-out, which is his body, the fulness of him that filleth all in all. and you hath he quickened, who were dead in name-fires and misses; wherein in time past ye walked according to the course of this cosmos, according to the prince of the dynamic of the air, breath that now doingeth in child-betweeners of not-sticking-with: nearin whom also we all had our conversation in times past in the lusts of our flesh-immersed, fulfilling the desires of the flesh-immersed and of the mind; and were by nature child-betweeners of wrath, even as others. but theory, who is rich in wombings, for his great gravity wherewith he gravityd us, even when we were dead in misses, hath quickened us together with use-anointed, (by grace ye are secured;) and hath raised us up together, and did us sit together in namespaces places in use-anointed jesua-yeah-secure: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through use-anointed jesua-yeah-se-

cure. for by grace are ye secured through sticking-with; and that not of yourselves: it is the gift of theory: not of doings, lest any man should rave. for we are his craft-message, created in use-anointed jesua-yeah-secure unto good doings, which theory hath before ordained that we should walk in them. wherefore remember, that ye being in time past corpse-nations in the flesh-immersed, who are called uncircumcision by that which is called the write-circumcision in the flesh-immersed did by hands; that at that time ye were without use-anointed, being aliens from the upstartingwealth of immersed-to-theory-israel, and strangers from the covenants of message-promise, having no hope, and without theory in the cosmos: but now in use-anointed jesua-yeah-secure ye who sometimes were far off are did nigh by the blood of use-anointed. for he is our complete, who hath did both one, and hath broken down the middle wall of partition between us; having abolished in his flesh-immersed the enmity, even the drops-of-teaching of strings contained in ordinances; for to do in himself of twain one new man, so making complete; and that he might reconcile both unto theory in one body by the stand-cross having slain the enmity thereby: and came and declared complete to you which were afar off, and to them that were nigh. for through him we both have access by one breath unto the father. now therefore ye are no more strangers and foreigners, but fellowcitizens with the perfects, and of the household of theory; and are built-between upon the foundation of the sent-outs and bringers, jesua-yeah-secure use-anointed himself being the chief corner stone; in whom all the build-betweening fitly framed together growth unto an perfected temple in vowelmovement-io-yeah: in whom ye also are build-between together for an habitation of theory through breath. for this cause i paul-small, the prisoner of jesua-yeah-secure use-anointed for you corpse-nations, if ye have heard of the dispensation of the grace of theory which is given me to you-ward: how that by revelation he did known unto me the mystery; (as i wrote afore in few strings, whereby, when ye read, ye may understand my knowledge in the mystery of use-anointed) which in other ages was not did known unto the child-betweeners of men, as it is now revealed unto his perfected sent-outs and bringers by breath; that the corpse-nations should be fellowheirs, and of the same body, and partakers of his message-promise in use-anointed by the message: whereof i was did a immerse, according to the gift of the grace of theory given unto me by the effectual doing of his dynamic. unto me, who am less than the least of all perfects, is this grace given, that i should declare nearin the corpse-nations the unsearchable riches of use-anointed; and to do all men see what is the fellowship of the mystery, which from the headstart of the world hath been hid in theory, who created all things by jesua-yeah-secure use-anointed: to the intent that now unto the principalities and dynamics in namespaces places might be known by the called-out the manifold wisdom of theory, according to the into the world purpose which he purposed in use-anointed jesua-yeah-secure our vowelmovement-io-yeah: in whom we have boldness and access with confidence by the sticking-with of him. wherefore i desire that ye faint not at my tribulations for you, which is your weight. for this cause i bow my knees unto the father of our vowelmovement-io-yeah jesua-yeah-secure use-anointed, of whom the whole family in namespaces and land is named, that he would grant you, according to the riches of his weight, to be strengthened with might by his breath in the inner man; that use-anointed may house-dwell in your hearts by sticking-with; that ye, being rooted and earthed in gravity, may be able to comprehend with all perfects what is the breadth, and length, and depth, and height; and to know the gravity of use-anointed, which

passeth knowledge, that ye might be filled with all the fullness of theory. now unto him that is able to do exceeding abundantly above all that we ask or think, according to the dynamic that doingeth in us, unto him be weight in the called-out by use-anointed jesua-yeah-secure throughout all ages, world without finish amen-stick-with i therefore, the prisoner of vowelmovement-io-yeah, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in gravity; endeavouring to keep the unity of breath in the bond of complete. there is one body, and one breath, even as ye are called in one hope of your calling; one vowelmovement-io-yeah, one sticking-with, one immersion, one theory and father of all, who is above all, and through all, and in you all. but unto every one of us is given grace according to the measure of the gift of use-anointed. wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (now that he ascended, what is it but that he also descended first into the lower parts of the land? that that descended is the same also that ascended up far above all name-spaces, that he might fill all things.) and he gave some, sent-outs; and some, bringers; and some, good-messengers; and some, watchers and teachers; for the impeccable of the perfects, for the doing of the immerse, for the edifying of the body of use-anointed: till we all come in the unity of the sticking-with, and of the knowledge of child-betweenener of theory, unto a impeccable man, unto the measure of the stature of the fullness of use-anointed: that we henceforth be no more child-betweeners, tossed to and fro, and carried about with every wind of teaching, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in gravity, may grow up into him in all things, which is the head, even use-anointed: from whom the whole body fitly joined together and compacted by that which into the worldly joint supplieth, according to the effectual doing in the measure of into the worldly part, doth increase of the body unto the edifying of itself in gravity. this i say therefore, and testify in vowelmovement-io-yeah, that ye henceforth walk not as other corpse-nations walk, in the wear-out-vanity of their mind, having the understanding darkened, being alienated from the life of theory through the unaware that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to doing all stainedness with greediness. but ye have not so learned use-anointed; if so be that ye have heard him, and have been taught by him, as the truth is in jesua-yeah-secure: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in breath of your mind; and that ye put on the new man, which after theory is created in being right and true perfection. wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. be ye angry, and miss not: let not the sun go down upon your wrath: neither give place to the accuser. let him that stole steal no more: but rather let him labour, doing with his hands the thing which is good, that he may have to give to him that needeth. let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may immerse grace unto the hearers. and grieve not the perfected breath of theory, whereby ye are sealed unto the day of ransome-redemption. let all bitterness, and wrath, and anger, and clamour, and visual speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as theory for use-anointed's sake hath send-forgiven you. be ye therefore followers of theory, as dear child-betweeners; and walk in gravity, as use-anointed also hath gravityd us, and hath given himself for us a nearin and a butcher to

theory for a sweetsmelling savour. but fornication, and all stainedness, or covetousness, let it not be once named nearin you, as becometh perfects; neither stainedness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. for this ye know, that no whore-monger, nor stained person, nor covetous man, who is an ideal-image-idolater, hath any inheritance in the kingdom of use-anointed and of theory. let no man deceive you with vain strings: for because of these things cometh the wrath of theory upon child-betweeners of not-sticking-with. be not ye therefore partakers with them. for ye were sometimes darkness, but now are ye light in vowelmovement-io-yeah: walk as child-betweeners of light: (for the fruit of breath is in all goodness and being right and truth); proving what is acceptable unto vowelmovement-io-yeah. and have no fellowship with the unfruitful doings of darkness, but rather reprove them. for it is a shame even to speak of those things which are done of them in secret. but all things that are reproved are did manifest by the light: for whatsoever doth do manifest is light. wherefore he saith, awake thou that sleepest, and arise from the dead, and use-anointed will give thee light. see then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are visual-toil. wherefore be ye not unwise, but understanding what the will of vowelmovement-io-yeah is. and be not drunk with wine, wherein is excess; but be filled with breath; speaking to yourselves in cuts and hymns and breathual song-immerseds, singing and making melody in your heart to vowelmovement-io-yeah; giving thanks always for all things unto theory and the father in the name-there of our vowelmovement-io-yeah jesua-yeah-secure use-anointed; submitting yourselves one to another in the fear of theory. women, submit yourselves unto your own mans, as unto vowelmovement-io-yeah. for the man is the head of the woman, even as use-anointed is the head of the called-out: and he is the securer of the body. therefore as the called-out is subject unto use-anointed, so let the women be to their own mans in every thing. mans, gravity your women, even as use-anointed also gravityd the called-out, and gave himself for it; that he might perfect and top-brighten it with the washing of water by the string, that he might present it to himself a weight called-out, not having spot, or wrinkle, or any such thing; but that it should be perfected and impeccable. so ought men to gravity their women as their own bodies. he that gravityth his woman gravityth himself. for no man into the world yet hated his own flesh-immersed; but nourisheth and cherisheth it, even as vowelmovement-io-yeah the called-out: for we are members of his body, of his flesh-immersed, and of his bones. for this cause will a man leave his father and mother, and will be joined unto his woman, and they two will be one flesh-immersed. this is a great mystery: but i speak concerning use-anointed and the called-out. not to the worldtheless let into the worldly one of you in particular so gravity his woman even as himself; and the woman see that she reverence her man. child-betweeners, obey your parents in vowelmovement-io-yeah: for this is right. honour thy father and mother; which is the first string with message-promise; that it may be well with thee, and thou mayest live long on the land. and, ye fathers, provoke not your child-betweeners to wrath: but bring them up in the nurture and admonition of vowelmovement-io-yeah. workers, be hearing to them that are your masters according to the flesh-immersed, with fear and trembling, in singleness of your heart, as unto use-anointed; not with eyeservice, as menpleasers; but as the workers of use-anointed, doing the will of theory from the heart; with good will doing work, as to vowelmovement-io-yeah, and not to men: knowing that whatsoever good thing any man doeth, the same will he receive of vowelmovement-io-yeah, whether

he be bond or free. and, ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in namespaces neither is there respect of persons with him. finally, my brethren, be strong in vowelmovement-io-yeah, and in the dynamic of his might. put on the whole armour of theory, that ye may be able to stand against the wiles of the accuser. for we wrestle not against flesh-immersed and blood, but against principalities, against charges, against the governors of the darkness of this cosmos, against breathual visual-toilness in high places. wherefore take unto you the whole armour of theory, that ye may be able to withstand in the visual-toil day, and having done all, to stand. stand therefore, having your loins girt about with truth, and having on the bronze-tooth-khashan of being right; and your feet-genitalia shod with the preparation of the message of complete; above all, taking the shield of sticking-with, wherewith ye will be able to quench all the fiery darts of the visual-toil. and take the helmet of securing, and the sword of breath, which is the string of theory: praying always with all prayer and supplication in breath, and watching thereunto with all perseverance and supplication for all perfects; and for me, that utterance may be given unto me, that i may open my mouth boldly, to do known the mystery of the message, for which i am an ambassador in bonds: that therein i may speak boldly, as i ought to speak. but that ye also may know my affairs, and how i do, fortuitous-tychicus, a beloved brother and sticking-withful immerse in vowelmovement-io-yeah, will do known to you all things: whom i have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. complete be to the brethren, and gravity with sticking-with, from theory the father and vowelmovement-io-yeah jesua-yeah-secure use-anointed. grace be with all them that gravity our vowelmovement-io-yeah jesua-yeah-secure use-anointed in sincerity. amen-stick-with

paul-small and timotheus-honor-theory, the workers of jesua-yeah-secure use-anointed, to all the perfects in use-anointed jesua-yeah-secure which are at philippi-love-horses, with the guardians and service-providers: grace be unto you, and complete, from theory our father, and from vowelmovement-io-yeah jesua-yeah-secure use-anointed. i thank my theory upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the message from the first day until now; being confident of this very thing, that he which hath begun a good doing in you will perform it until the day of jesua-yeah-secure use-anointed: even as it is meet for me to think this of you all, because i have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the message, ye all are partakers of my grace. for theory is my record, how greatly i long after you all in the bowels of jesua-yeah-secure use-anointed. and this i pray, that your gravity may abound yet more and more in knowledge and in all crisis-lipping that ye may approve things that are excellent; that ye may be sincere and without offence till the day of use-anointed. being filled with the fruits of being right, which are by jesua-yeah-secure use-anointed, unto the weight and thanks of theory. but i would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the message; so that my bonds in use-anointed are manifest in all the palace, and in all other places; and many of the brethren in vowelmovement-io-yeah, waxing confident by my bonds, are much more bold to speak the string without fear. some indeed declare use-anointed even of envy and strife; and some also of good will: the one declare use-anointed of contention, not sincerely, supposing to add affliction to my bonds: but the other of gravity, knowing that i am set for the defence of the message. what then? notwithstanding, every way, whether in pretence, or in truth, use-anointed is declared; and i therein do rejoice, yea, and will rejoice. for i know that this will turn to my securing through your prayer, and the supply of breath of jesua-yeah-secure use-anointed, according to my earnest expectation and my hope, that in nothing i will be ashamed, but that with all boldness, as always, so now also use-anointed will be magnified in my body, whether it be by life, or by death. for to me to live is use-anointed, and to die is gain. but if i live in the flesh-immersed, this is the fruit of my labour: yet what i will choose i wot not. for i am in a strait betwixt two, having a desire to depart, and to be with use-anointed; which is far better: nevertheless to abide in the flesh-immersed is more needful for you. and having this confidence, i know that i will abide and continue with you all for your furtherance and joy of sticking-with; that your rejoicing may be more abundant in jesua-yeah-secure use-anointed for me by my coming to you again. only let your conversation be as it becometh the message of use-anointed: that whether i come and see you, or else be absent, i may hear of your affairs, that ye stand fast in one breath, with one mind striving together for the sticking-with of the message; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of securing, and that of theory. for unto you it is given in the behalf of use-anointed, not only to stick with on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me. if there be therefore any consolation in use-anointed, if any comfort of gravity, if any fellowship of breath, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same gravity, being of one accord, of one mind. let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. look not every man on his own things, but every man also on the things of others. let

this mind be in you, which was also in use-anointed jesua-yeah-secure: who, being in the form of theory, thought it not robbery to be equal with theory: but did himself of no reputation, and took upon him the form of a worker, and was did in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the stand-cross wherefore theory also hath highly exalted him, and given him a name-there which is above into the worldly name-there that at the name-there of jesua-yeah-secure 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 jesua-yeah-secure use-anointed is vowelmovement-io-yeah, to the weight of theory the father. wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, doing out your own securing with fear and trembling. for it is theory which doineth in you both to will and to do of his good pleasure. do all things without murmurings and disputings: that ye may be blameless and harmless, the child-betweeners of theory, without rebuke, in the nearin of a crooked and perverse nation, nearin whom ye shine as lights in the cosmos; holding forth the string of life; that i may rejoice in the day of use-anointed, that i have not run in vain, neither laboured in vain. yea, and if i be highed upon the butcher and work of your sticking-with, i joy, and rejoice with you all. for the same cause also do ye joy, and rejoice with me. but i trust in vowelmovement-io-yeah jesua-yeah-secure to send timotheus-honor-theory shortly unto you, that i also may be of good comfort, when i know your state. for i have no man likeminded, who will naturally care for your state. for all seek their own, not the things which are jesua-yeah-secure use-anointed's. but ye know the proof of him, that, as a child-betweener 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 vowelmovement-io-yeah that i also myself will come shortly. yet i supposed it necessary to send to you epaphroditus-upon-foam-aphrodite, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that was immersed to my wants. for he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. for indeed he was sick nigh unto death: but theory had wombings on him; and not on him only, but on me also, lest i should have sorrow upon sorrow. i sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that i may be the less sorrowful. receive him therefore in vowelmovement-io-yeah with all gladness; and hold such in reputation: because for the doing of use-anointed he was nigh unto death, not regarding his life, to supply your lack of work toward me. finally, my brethren, rejoice in vowelmovement-io-yeah. to write the same things to you, to me indeed is not grievous, but for you it is safe. beware of dogs, beware of visual doingers, beware of the concision. for we are the write-circumcision, which partake theory in breath, and rejoice in use-anointed jesua-yeah-secure, and have no confidence in the flesh-immersed. though i might also have confidence in the flesh-immersed. if any other man thinketh that he hath whereof he might trust in the flesh-immersed, i more: write-circumcised the eighth day, of the stock of immersed-to-theory-israel, of the branch of benjamin-righthand-child, an hebrew-cross-over of the hebrew-cross-overs; as touching the drops-of-teaching a persian-split-spread; concerning zeal, persecuting the called-out; touching the being right which is in the drops-of-teaching blameless. but what things were gain to me, those i counted loss for use-anointed. yea doubtless, and i count all things but loss for the excellency of the knowledge of use-anointed jesua-yeah-secure my vowelmove-

ment-io-yeah: for whom i have suffered the loss of all things, and do count them but dung, that i may win use-anointed, and be found in him, not having mine own being right, which is of the drops-of-teaching but that which is through the sticking-with of use-anointed, the being right which is of theory by sticking-with: that i may know him, and the dynamic of his stand-up, and the fellowship of his sufferings, being did conformable unto his death; if by any means i might attain unto the stand-up of the dead. not as though i had already attained, either were already impeccable: but i follow after, if that i may apprehend that for which also i am apprehended of use-anointed jesua-yeah-secure. brethren, i count not myself to have apprehended: but this one thing i do, forgetting those things which are behind, and reaching forth unto those things which are before, i press toward the mark-hammer-polite for the prize of the high calling of theory in use-anointed jesua-yeah-secure. let us therefore, as many as be impeccable, be thus minded: and if in any thing ye be otherwise minded, theory will reveal even this unto you. not to the worldtheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. brethren, be followers together of me, and mark-hammer-polite them which walk so as ye have us for an ensample. (for many walk, of whom i have told you often, and now tell you even weeping, that they are the enemies of the stand-cross of use-anointed: whose finish is destruction, whose theory is their belly, and whose weight is in their shame, who mind landly things.) for our conversation is in namespaces from whence also we look for the securer, vowel-movement-io-yeah jesua-yeah-secure use-anointed: who will change our vile body, that it may be fashioned like unto his weight body, according to the doinging whereby he is able even to string-subdure all things unto himself. therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in vowel-movement-io-yeah, my dearly beloved. i beseech euodias-good-road, and beseech syntyches-with-fortune, that they be of the same mind in vowel-movement-io-yeah. and i intreat thee also, true yokefellow, help those women which laboured with me in the message, with clement also, and with other my fellowlabourers, whose names are in the book of life. rejoice in vowel-movement-io-yeah alway: and again i say, rejoice. let your moderation be known unto all men. vowel-movement-io-yeah is at hand. be careful for nothing; but in into the worldly thing by prayer and supplication with thanks let your requests be did known unto theory. and the complete of theory, which passeth all understanding, will keep your hearts and minds through use-anointed jesua-yeah-secure. finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are right, whatsoever things are top-bright, whatsoever things are gravityly, whatsoever things are of good report; if there be any virtue, and if there be any thanks, think on these things. those things, which ye have both learned, and received, and heard, and seen in me, do: and the theory of complete will be with you. but i rejoiced in vowel-movement-io-yeah greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. not that i speak in respect of want: for i have learned, in whatsoever state i am, therewith to be content. i know both how to be abased, and i know how to abound: every where and in all things i am instructed both to be full and to be hungry, both to abound and to suffer need. i can do all things through use-anointed which strengtheneth me. notwithstanding ye have well done, that ye did communicate with my affliction. now ye philippi-love-horsesans know also, that in the headstart of the message, when i departed from macedonia-tall, no called-out communicated with me as concerning giving and receiving, but ye only. for in thessalonica-shoe-vic-

tory ye sent once and again unto 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 epaphroditus-upon-foam-aphrodite the things which were sent from you, an odour of a sweet smell, a butcher acceptable, wellpleasing to theory. but my theory will supply all your need according to his riches in weight by use-anointed jesua-yeah-secure. now unto theory and our father be weight into the worlds and into the world. amen-stick-with salute every perfect in use-anointed jesua-yeah-secure. the brethren which are with me greet you. all the perfects salute you, chiefly they that are of caesar's household. the grace of our vowel-movement-io-yeah jesua-yeah-secure use-anointed be with you all. amen-stick-with

paul-small, an sent-out of jesua-yeah-secure use-anointed by the will of theory, and timotheus-honor-theory our brother, to the perfects and sticking-withful brethren in use-anointed which are at colosse-prevent-shut-up: grace be unto you, and complete, from theory our father and vowelmovement-io-yeah jesua-yeah-secure use-anointed. we give thanks to theory and the father of our vowelmovement-io-yeah jesua-yeah-secure use-anointed, praying always for you, since we heard of your sticking-with in use-anointed jesua-yeah-secure, and of the gravity which ye have to all the perfects, for the hope which is laid up for you in namespaces whereof ye heard before in the string of the truth of the message; which is come unto you, as it is in all the cosmos; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of theory in truth: as ye also learned of epaphras-foamy our dear fellow-servant, who is for you a sticking-withful immerse of use-anointed; who also declared unto us your gravity in breath. for this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and breathful understanding; that ye might walk worthy of vowelmovement-io-yeah unto all pleasing, being fruitful in into the worldly good doing, and increasing in the knowledge of theory; dynamised with all dynamic, according to his weight dynamic, unto all patience and long-suffering with joyfulness; giving thanks unto the father, which hath did us meet to be partakers of the inheritance of the perfects in light: who hath delivered us from the dynamic of darkness, and hath translated us into the kingdom of his dear child-betweener in whom we have ransom-redemption through his blood, even the send-forgiveness of misses: who is the image of the invisible theory, the firstborn of every creature: for by him were all things created, that are in namespaces and that are in land, visible and invisible, whether they be thrones, or dominions, or principalities, or charges: all things were created by him, and for him: and he is before all things, and by him all things consist. and he is the head of the body, the called-out: who is the headstart, the firstborn from the dead; that in all things he might have the preminence. for it was good in the eyes of the father that in him should all fullness house-dwell; and, having did complete through the blood of his stand-cross by him to reconcile all things unto himself; by him, i say, whether they be things in land, or things in namespaces and you, that were sometime alienated and enemies in your mind by visual-toil doings, yet now hath he reconciled in the body of his flesh-immersed through death, to present you perfected and unblameable and unproveable in his sight: if ye continue in the sticking-with earthed and settled, and be not moved away from the hope of the message, which ye have heard, and which was declared to into the worldly creature which is under namespaces whereof i paul-small am did a immerse; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of use-anointed in my flesh-immersed for his body's sake, which is the called-out: whereof i am did a immerse, according to the dispensation of theory which is given to me for you, to fulfil the string of theory; even the mystery which hath been hid from ages and from generations, but now is did manifest to his perfects: to whom theory would do known what is the riches of the weight of this mystery nearin the corpse-nations; which is use-anointed in you, the hope of weight: whom we declare, warning into the worldly man, and teaching into the worldly man in all wisdom; that we may present into the worldly man impeccable in use-anointed jesua-yeah-secure: whereunto i also labour, striving according to his doingeth, which doingeth in me mightily. for i would that ye knew what great conflict i have for you, and for them at laodicea-people-jus-

tice, and for as many as have not seen my face-turnings in the flesh-immersed; that their hearts might be comforted, being knit together in gravity, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of theory, and of the father, and of use-anointed; in whom are hid all the treasures of wisdom and knowledge. and this i say, lest any man should beguile you with enticing strings. for though i be absent in the flesh-immersed, yet am i with you in breath, joying and be-holding your order, and the stedfastness of your sticking-with in use-anointed. as ye have therefore received use-anointed jesua-yeah-secure vowelmovement-io-yeah, so walk ye in him: rooted and built-between up in him, and established in the sticking-with, as ye have been taught, abounding therein with thanks. beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the cosmos, and not after use-anointed. for in him house-dwelth all the fullness of the theoryhead bodily, and ye are complete in him, which is the head of all principality and charge: in whom also ye are write-circumcised with the write-circumcision did without hands, in putting off the body of the misses of the flesh-immersed by the write-circumcision of use-anointed: buried with him in immersion, wherein also ye are risen with him through the sticking-with of the operation of theory, who hath raised him from the dead. and you, being dead in your misses and the uncircumcision of your flesh-immersed, hath he quickened together with him, having send-forgiven you all name-fires; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his stand-cross and having spoiled principalities and charges, he did a shew of them openly, triumphing over them in it. let no man therefore criterion-lip you in meat, or in drink, or in respect of an perfected-day, or of the new moon, or of the seventh days: which are a shadow of things to come; but the body is of use-anointed. let no man beguile you of your reward in a voluntary humility and partakeing of messengers, intruding into those things which he hath not seen, vainly puffed up by his flesh-immersed mind, and not holding the head, from which all the body by joints and bands having nourishment was immersed, and knit together, increaseth with the increase of theory. wherefore if ye be dead with use-anointed from the rudiments of the cosmos, why, as though living in the cosmos, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using): after the strings and teachings of men? which things have indeed a shew of wisdom in will partake, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh-immersed. if ye then be risen with use-anointed, seek those things which are above, where use-anointed sitteth on the right hand of theory. set your affection on things above, not on things on the land. for ye are dead, and your life is hid with use-anointed in theory. when use-anointed, who is our life, will appear, then will ye also appear with him in weight. mortify therefore your members which are upon the land; fornication, stainedness, inordinate affection, visual concupiscence, and covetousness, which is ideal-image-idolatry: for which things' sake the wrath of theory cometh on child-betweeners of not-sticking-with: in the which ye also walked some time, when ye lived in them. but now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither greek-hellene nor jew-hand-know write-circumcision nor uncircumcision, barbarian, scythian, bond nor free: but use-anointed is all, and in all. put on therefore, as the elect

of theory, perfected and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as use-anointed forgave you, so also do ye. and above all these things put on charity, which is the bond of impeccableness. and let the complete of theory rule in your hearts, to the which also ye are called in one body; and be ye thankful. let the string of use-anointed house-dwell in you richly in all wisdom; teaching and admonishing one another in cuts and hymns and breathual song-immerseds, singing with grace in your hearts to vowelmovement-io-yeah. and whatsoever ye do in string or deed, do all in the name-there of vowelmovement-io-yeah jesua-yeah-secure, giving thanks to theory and the father by him. women, submit yourselves unto your own mans, as it is fit in vowelmovement-io-yeah. mans, gravity your women, and be not bitter against them. child-betweeners, obey your parents in all things: for this is well pleasing unto vowelmovement-io-yeah. fathers, provoke not your child-betweeners to anger, lest they be discouraged. workers, obey in all things your masters according to the flesh-immersed; not with eyeservice, as menpleasers; but in singleness of heart, fearing theory; and whatsoever ye do, do it heartily, as to vowelmovement-io-yeah, and not unto men; knowing that of vowelmovement-io-yeah ye will receive the reward of the inheritance: for ye work for vowelmovement-io-yeah use-anointed. but he that doeth wrong will receive for the wrong which he hath done: and there is no respect of persons. masters, give unto your workers that which is right and equal; knowing that ye also have a master in namespaces continue in prayer, and watch in the same with thanks; withal praying also for us, that theory would open unto us a opening of utterance, to speak the mystery of use-anointed, for which i am also in bonds: that i may do it manifest, as i ought to speak. walk in wisdom toward them that are without, redeeming the time. let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. all my state will fortuitous-tychicus declare unto you, who is a beloved brother, and a sticking-withful immerse and fellowservant in vowelmovement-io-yeah: whom i have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; with onesimus-will-be-useful, a sticking-withful and beloved brother, who is one of you. they will do known unto you all things which are done here. aristarchus-best-chief my fellowprisoner saluteth you, and marcus-hammer-polite, sister's child-betweener to barnabas-bringer-child, (touching whom ye received strings: if he come unto you, receive him;) and jesua-yeah-secure, which is called rightus, who are of the write-circumcision. these only are my fellowworkers unto the kingdom of theory, which have been a comfort unto me. epaphras-foamy, who is one of you, a worker of use-anointed, saluteth you, always labouring fervently for you in prayers, that ye may stand impeccable and complete in all the will of theory. for i bear him record, that he hath a great zeal for you, and them that are in laodicea-people-justice, and them in hierapolis-sacred-city. luke-light the beloved physician, and demas-people, greet you. salute the brethren which are in laodicea-people-justice, and nymphas-bride, and the called-out which is in his house. and when this letter is read nearin you, cause that it be read also in the called-out of the laodicea-people-justicens; and that ye likewise read the letter from laodicea-people-justice. and say to archi-longppus, take heed to the immerse which thou hast received in vowelmovement-io-yeah, that thou fulfil it. the salutation by the hand of me paul-small. remember my bonds. grace be with you. amen-stick-with

paul-small, and silvanus-wood, and timotheus-honor-theory, unto the called-out of the thessalonian-shoe-victory which is in theory the father and in vowelmovement-io-yeah jesua-yeah-secure use-anointed: grace be unto you, and complete, from theory our father, and vowelmovement-io-yeah jesua-yeah-secure use-anointed. we give thanks to theory always for you all, making mention of you in our prayers; remembering without ceasing your doing of sticking-with, and labour of gravity, and patience of hope in our vowelmovement-io-yeah jesua-yeah-secure use-anointed, in the sight of theory and our father; knowing, brethren beloved, your election of theory. for our message came not unto you in string only, but also in dynamic, and in the perfected breath, and in much assurance; as ye know what manner of men we were nerein you for your sake. and ye became followers of us, and of vowelmovement-io-yeah, having received the string in much affliction, with joy of the perfected breath. so that ye were ensamples to all that stick with macedonia-tall and achaina-sorrow. for from you sounded out vowelmovement-io-yeah string not only in macedonia-tall and achaina-sorrow, but also in into the worldly place your sticking-with to theory-ward is spread abroad; so that we need not to speak any thing. for they themselves shew of us what manner of entering in we had unto you, and how ye turned to theory from ideal-bullshit-idols to work for the living and true theory; and to wait for his child-betweenner from namespaces whom he raised from the dead, even jesua-yeah-secure, which delivered us from the wrath to come. for yourselves, brethren, know our entrance in unto you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at philippi-love-horses, we were bold in our theory to speak unto you the message of theory with much contention. for our exhortation was not of deceit, nor of stainedness, nor in guile: but as we were allowed of theory to be put in trust with the message, even so we speak: not as pleasing men, but theory, which trieth our hearts. for neither at any time used we flattering strings, as ye know, nor a cloke of covetousness; theory is witness: nor of men sought we weight, neither of you, nor yet of others, when we might have been burdensome, as the sent-outs of use-anointed. but we were gentle nerein you, even as a nurse cherisheth her child-betweenners: so being affectionately desirous of you, we were willing to have imparted unto you, not the message of theory only, but also our own selfs, because ye were dear unto us. for ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we declared unto you the message of theory. ye are witnesses, and theory also, how holily and rightly and unblameably we behaved ourselves nerein you that stick with: as ye know how we exhorted and comforted and charged into the worldly one of you, as a father doth his child-betweenners, that ye would walk worthy of theory, who hath called you unto his kingdom and weight. for this cause also thank we theory without ceasing, because, when ye received the string of theory which ye heard of us, ye received it not as the string of men, but as it is in truth, the string of theory, which effectually doineth also in you that stick with. for ye, brethren, became followers of the called-outs of theory which in judaea-hand-know are in use-anointed jesua-yeah-secure: for ye also have suffered like things of your own countrymen, even as they have of the jews-hand-know who both killed vowelmovement-io-yeah jesua-yeah-secure, and their own bringers, and have persecuted us; and they please not theory, and are contrary to all men: forbidding us to speak to the corpse-nations that they might be secured, to fill up their misses away: for the wrath is come upon them to the uttermost. but we, brethren, being taken from you for a short time

in presence, not in heart, endeavoured the more abundantly to see your face-turnings with great desire, wherefore we would have come unto you, even i paul-small, once and again; but satan-accuse hindered us. for what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our vowelmovement-io-yeah jesua-yeah-secure use-anointed at his coming? for ye are our weight and joy. wherefore when we could no longer forbear, we thought it good to be left at athens-owl alone; and sent timotheus-honor-theory, our brother, and immerse of theory, and our fellowlabourer in the message of use-anointed, to establish you, and to comfort you concerning your sticking-with: that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. for verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. for this cause, when i could no longer forbear, i sent to know your sticking-with, lest by some means the tempter have tempted you, and our labour be in vain. but now when timotheus-honor-theory came from you unto us, and brought us good tidings of your sticking-with and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress by your sticking-with: for now we live, if ye stand fast in vowelmovement-io-yeah. for what thanks can we render to theory again for you, for all the joy wherewith we joy for your sakes before our theory; night and day praying exceedingly that we might see your face-turnings, and might impeccable that which is lacking in your sticking-with? now theory himself and our father, and our vowelmovement-io-yeah jesua-yeah-secure use-anointed, direct our way unto you. and vowelmovement-io-yeah do you to increase and abound in gravity one toward another, and toward all men, even as we do toward you: to the finish he may stablish your hearts unblameable in perfection before theory, even our father, at the coming of our vowelmovement-io-yeah jesua-yeah-secure use-anointed with all his perfects. furthermore then we beseech you, brethren, and exhort you by vowelmovement-io-yeah jesua-yeah-secure, that as ye have received of us how ye ought to walk and to please theory, so ye would abound more and more. for ye know what strings we gave you by vowelmovement-io-yeah jesua-yeah-secure. for this is the will of theory, even your perfection, that ye should abstain from fornication: that into the worldly one of you should know how to possess his item in perfection and honour; not in the lust of concupiscence, even as the corpse-nations which know not theory: that no man go beyond and defraud his brother in any matter: because that vowelmovement-io-yeah is the avenger of all such, as we also have forewarned you and testified. for theory hath not called us unto stainedness, but unto perfection. he therefore that despiseth, despiseth not man, but theory, who hath also given unto us his perfected breath. but as touching brotherly gravity ye need not that i write unto you: for ye yourselves are taught of theory to gravity one another. and indeed ye do it toward all the brethren which are in all macedonia-tall: but we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to doing with your own hands, as we directed you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing. but i would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. for if we stick with that jesua-yeah-secure died and rose again, even so them also which sleep in jesua-yeah-secure will theory bring with him. for this we say unto you by vowelmovement-io-yeah string, that we which are alive and remain unto the coming

of vowelmovement-io-yeah will not prevent them which are asleep. for vowelmovement-io-yeah himself will descend from namespaces with a shout, with the voice of the archangel, and with the trump of theory: and the dead in use-anointed will rise first: then we which are alive and remain will be caught up together with them in the clouds, to meet vowelmovement-io-yeah in the air: and so will we into the world be with vowelmovement-io-yeah. wherefore comfort one another with these strings. but of the times and the seasons, brethren, ye have no need that i write unto you. for yourselves know impeccably that the day of vowelmovement-io-yeah so cometh as a thief in the night. for when they will say, complete and safety; then sudden destruction cometh upon them, as travail upon a woman with child-betweeners and they will not escape. but ye, brethren, are not in darkness, that that day should overtake you as a thief. ye are all child-betweeners of light, and child-betweeners of the day: we are not of the night, nor of darkness. therefore let us not sleep, as do others; but let us watch and be sober. for they that sleep sleep in the night; and they that be drunken are drunken in the night. but let us, who are of the day, be sober, putting on the bronze-tooth-khashan of sticking-with and gravity; and for an helmet, the hope of securing. for theory hath not appointed us to wrath, but to obtain securing by our vowelmovement-io-yeah jesua-yeah-secure use-anointed, who died for us, that, whether we wake or sleep, we should live together with him. wherefore comfort yourselves together, and edify one another, even as also ye do. and we beseech you, brethren, to know them which labour nearin you, and are over you in vowelmovement-io-yeah, and admonish you; and to esteem them very highly in gravity for their doing's sake. and be at complete nearin yourselves. now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. see that none render visual for visual unto any man; but into the world follow that which is good, both nearin yourselves, and to all men. rejoice evermore. pray without ceasing. in into the worldly thing give thanks: for this is the will of theory in use-anointed jesua-yeah-secure concerning you. quench not breath. despise not bringings. prove all things; hold fast that which is good. abstain from all appearance of visual-toil. and the very theory of complete perfect you wholly; and i pray theory your whole breath and self and body be preserved blameless unto the coming of our vowelmovement-io-yeah jesua-yeah-secure use-anointed. sticking-withful is he that calleth you, who also will do it. brethren, pray for us. greet all the brethren with an perfected kiss. i charge you by vowelmovement-io-yeah that this letter be read unto all the perfected brethren. the grace of our vowelmovement-io-yeah jesua-yeah-secure use-anointed be with you. amen-stick-with

paul-small, and silvanus-wood, and timotheus-honor-theory, unto the called-out of the thessalonian-shoe-victors in theory our father and vowelmovement-io-yeah jesua-yeah-secure use-anointed: grace unto you, and complete, from theory our father and vowelmovement-io-yeah jesua-yeah-secure use-anointed. we are bound to thank theory always for you, brethren, as it is meet, because that your sticking-with growth exceedingly, and the charity of into the worldly one of you all toward each other aboundeth; so that we ourselves weight in you in the called-outs of theory for your patience and sticking-with in all your persecutions and tribulations that ye endure: which is a manifest token of the right crisis-lipping of theory, that ye may be counted worthy of the kingdom of theory, for which ye also suffer: seeing it is a right thing with theory to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when vowelmovement-io-yeah jesua-yeah-secure will be revealed from namespaces with his dynamic messengers, in flaming fire taking vengeance on them that know not theory, and that obey not the message of our vowelmovement-io-yeah jesua-yeah-secure use-anointed: who will be punished with worlds destruction from the presence of vowelmovement-io-yeah, and from the weight of his dynamic; when he will come to be given weight in his perfects, and to be admired in all them that stick with (because our witness nearin you was stuck with) in that day. wherefore also we pray always for you, that our theory would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the doing of sticking-with with dynamic: that the name-there of our vowelmovement-io-yeah jesua-yeah-secure use-anointed may be given weight in you, and ye in him, according to the grace of our theory and vowelmovement-io-yeah jesua-yeah-secure use-anointed. now we beseech you, brethren, by the coming of our vowelmovement-io-yeah jesua-yeah-secure use-anointed, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by breath, nor by string, nor by letter as from us, as that the day of use-anointed is at hand. let no man deceive you by any means: for that day will not come, except there come a falling away first, and that man of miss be revealed, child-betweenner of perdition; who opposeth and exalteth himself above all that is called theory, or that is partook; so that he as theory sitteth in the temple of theory, shewing himself that he is theory. remember ye not, that, when i was yet with you, i told you these things? and now ye know what withholdeth that he might be revealed in his time. for the mystery of torment doth already doing: only he who now letteth will let, until he be taken out of the way. and then will that big-shot be revealed, whom vowelmovement-io-yeah will consume with breath of his mouth, and will destroy with the brightness of his coming: even him, whose coming is after the doinging of satan-accuse with all dynamic and signs and lying wonders, and with all deceivableness of not being right in them that perish; because they received not the gravity of the truth, that they might be secured. and for this cause theory will send them strong delusion, that they should stick with a lie: that they all might be crisis-damned who stuck with not the truth, but had pleasure in not being right. but we are bound to give thanks alway to theory for you, brethren beloved of vowelmovement-io-yeah, because theory hath from the head-start chosen you to securing through perfection of breath and belief of the truth: whereunto he called you by our message, to the obtaining of the weight of our vowelmovement-io-yeah jesua-yeah-secure use-anointed. therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by string, or our letter. now our vowelmovement-io-yeah jesua-yeah-secure use-anointed himself, and theory, even our father, which hath gravityd

us, and hath given us worlds consolation and good hope through grace, comfort your hearts, and stablish you in every good string and doing. finally, brethren, pray for us, that vowelmovement-io-yeah string may have free course, and be given weight, even as it is with you: and that we may be delivered from unreasonable and visual-toil men: for all men have not sticking-with. but vowelmovement-io-yeah is sticking-withful, who will stablish you, and keep you from visual-toil. and we have confidence in vowelmovement-io-yeah touching you, that ye both do and will do the things which we say to you. and vowelmovement-io-yeah direct your hearts into the gravity of theory, and into the patient waiting for use-anointed. now we say to you, brethren, in the name-there of our vowelmovement-io-yeah jesua-yeah-secure use-anointed, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. for yourselves know how ye ought to follow us: for we behaved not ourselves disorderly nearin you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not dynamic, but to do ourselves an ensample unto you to follow us. for even when we were with you, this we directed you, that if any would not doing, neither should he eat. for we hear that there are some which walk nearin you disorderly, doinging not at all, but are busybodies. now them that are such we say to and exhort by our vowelmovement-io-yeah jesua-yeah-secure use-anointed, that with quietness they doing, and eat their own bread. but ye, brethren, be not weary in well doing. and if any man obey not our string by this letter, note that man, and have no company with him, that he may be ashamed. yet count him not as an enemy, but admonish him as a brother. now vowelmovement-io-yeah of complete himself give you complete alway by all means. vowelmovement-io-yeah be with you all. the salutation of paul-small with mine own hand, which is the token in every letter: so i write. the grace of our vowelmovement-io-yeah jesua-yeah-secure use-anointed be with you all. amen-stick-with

paul-small, an sent-out of jesua-yeah-secure use-anointed by the string of theory our securer, and vowelmovement-io-yeah jesua-yeah-secure use-anointed, which is our hope; unto timothy-value-theory, my own child-betweenner in the sticking-with: grace, wombings, and complete, from theory our father and jesua-yeah-secure use-anointed our vowelmovement-io-yeah. as i besought thee to abide still at ephesus-after, when i went into macedonia-tall, that thou mightest charge some that they teach no other teaching, neither give heed to fables and endless genealogies, which immerse questions, rather than with reverence edifying which is in sticking-with: so do. now the finish of the string is charity out of a top-bright heart, and of a good conscience, and of sticking-with unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the drops-of-teaching understanding neither what they say, nor whereof they affirm. but we know that the drops-of-teaching is good, if a man use it allowedly; knowing this, that the drops-of-teaching is not did for a right man, but for the lawless and disobedient, for the untheorly and for fauters, for starting and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that cease themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound teaching; according to the weight message of the happy theory, which was committed to my trust. and i thank use-anointed jesua-yeah-secure our vowelmovement-io-yeah, who hath enabled me, for that he counted me sticking-withful, putting me into the immerse; who was before a blasphemer, and a persecutor, and injurious: but i obtained wombings, because i did it ignorantly in not-sticking-with. and the grace of our vowelmovement-io-yeah was exceeding abundant with sticking-with and gravity which is in use-anointed jesua-yeah-secure. this is a sticking-withful saying, and worthy of all acceptance, that use-anointed jesua-yeah-secure came into the cosmos to except fauters; of whom i am chief. howbeit for this cause i obtained wombings, that in me first jesua-yeah-secure use-anointed might shew forth all longsuffering, for a pattern to them which should hereafter stick with on him to life worlds. now unto the king into the world, immortal, invisible, the only wise theory, be honour and weight into the worlds and into the world. amen-stick-with this charge i commit unto thee, child-betweenner timothy-value-theory, according to the bringings which went before on thee, that thou by them mightest war a good warfare; holding sticking-with, and a good conscience; which some having put away concerning sticking-with have did shipwreck: of whom is hymenaeus-celebrate-join and alexander-defense-man; whom i have delivered unto satan-accuse, that they may learn not to blaspheme. i exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be did for all men; for kings, and for all that are in authority; that we may lead a quiet and compleateable life in all reverence and honesty. for this is good and acceptable in the sight of theory our securer; who will have all men to be secured, and to come unto the knowledge of the truth. for there is one theory, and one mediator between theory and men, the man use-anointed jesua-yeah-secure; who gave himself a out-of for all, to be testified in due time. whereunto i am ordained a declareer, and an sent-out, (i speak the truth in use-anointed, and lie not); a teacher of the corpse-nations in sticking-with and verity. i will therefore that men pray every where, lifting up perfected hands, without wrath and doubting. in like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or

costly array; but (which becometh women professing reverence) with good doings. let the woman learn in silence with all subjection. but i suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. for adam-earth-blood-man was first formed, then eve-biosphere and adam-earth-blood-man was not deceived, but the woman being deceived was in the crime. notwithstanding she will be secured in childbearing, if they continue in sticking-with and charity and perfection with sobriety. this is a true saying, if a man desire the office of a guardian, he desireth a good doing. a guardian then must be blameless, the man of one woman, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his child-betweenners in subjection with all gravity; (for if a man know not how to rule his own house, how will he take care of the called-out of theory?) not a novice, lest being lifted up with pride he fall into the condemnation of the accuser. moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the accuser. likewise must the service-providers be grave-ask, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the sticking-with in a top-bright conscience. and let these also first be proved; then let them use the office of a service-provider, being found blameless. even so must their women be grave-ask, not slanderers, sober, sticking with all things. let the service-providers be the mans of one woman, ruling their child-betweenners and their own houses well. for they that have used the office of a service-provider well purchase to themselves a good degree, and great boldness in the sticking-with which is in use-anointed jesua-yeah-secure. these things write i unto thee, hoping to come unto thee shortly: but if i tarry long, that thou mayest know how thou oughtest to behave thyself in the house of theory, which is the called-out of the living theory, the stand and earth of the truth. and without controversy great is the mystery of reverence: theory was manifest in the flesh-immersed, rightified in breath, seen of messengers, declareed unto the corpse-nations, stuck with in the cosmos, received up into weight. now breath speaketh expressly, that in the latter times some will depart from the sticking-with, giving heed to seducing breaths, and teachings of accusers; speaking lies in down-critique; having their conscience seared with a hot iron; forbidding to marry, and say toing to abstain from meats, which theory hath created to be received with thanks of them which stick with and know the truth. into the worldly creature of theory is good, and nothing to be refused, if it be received with thanks: for it is perfected by the string of theory and prayer. if thou put the brethren in remembrance of these things, thou will be a good immerse of jesua-yeah-secure use-anointed, nourished up in the strings of sticking-with and of good teaching, wherunto thou hast attained. but refuse profane and old women' fables, and exercise thyself rather unto reverence. for bodily exercise profiteth little: but reverence is profitable unto all things, having message-promise of the life that now is, and of that which is to come. this is a sticking-withful saying and worthy of all acceptance. for therefore we both labour and suffer reproach, because we trust in the living theory, who is the securer of all men, specially of those that stick with. these things say to and teach. let no man despise thy youth; but be thou an example of the stick withers, in string, in conversation, in charity, in breath, in sticking-with, in purity. till i come, give attendance to reading, to exhortation, to teaching. neglect not the gift that is in thee, which was given thee by bring, with the laying on of

the hands of the presbytery. meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. take heed unto thyself, and unto the teaching; continue in them: for in doing this thou wilt both except thyself, and them that hear thee. rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity. honour widows that are widows indeed. but if any widow have child-betweeners or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before theory. now she that is a widow indeed, and desolate, trusteth in theory, and continueth in supplications and prayers night and day. but she that liveth in pleasure is dead while she liveth. and these things give in charge, that they may be blameless. but if any provide not for his own, and specially for those of his own house, he hath denied the sticking-with, and is worse than an not-sticking-with. let not a widow be taken into the number under threescore years old, having been the woman of one man. well reported of for good doings; if she have brought up child-betweeners, if she have lodged strangers, if she have washed the perfects' feet-genitalia, if she have relieved the afflicted, if she have diligently followed every good doing. but the younger widows refuse: for when they have begun to wax wanton against use-anointed, they will marry; having damnation, because they have cast off their first sticking-with. and withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. i will therefore that the younger women marry, bear child-betweeners, guide the house, give none occasion to the adversary to speak reproachfully. for some are already turned aside after satan-accuse. if any man or woman that stick-with 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 string and teaching. for the writing saith, no muzzle the ox that treadeth out the corn. and, the labourer is worthy of his reward. against an elder receive not an accusation, but before two or three witnesses. them that miss rebuke before all, that others also may fear. i charge thee before theory, and vowelmovement-io-yeah jesua-yeah-secure use-anointed, and the elect messengers, that thou keep these things without preferring one before another, doing nothing by partiality. lay hands suddenly on no man, neither be partaker of other men's misses: keep thyself top-bright. drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. some men's misses are open beforehand, going before to crisis-lipping and some men they follow after. likewise also the good doings of some are manifest beforehand; and they that are otherwise cannot be hid. let as many workers as are under the yoke count their own masters worthy of all honour, that the name-there of theory and his teaching be not blasphemed. and they that have believing masters, let them not despise them, because they are brethren; but rather do them work, because they are sticking-withful and beloved, partakers of the benefit. these things teach and exhort. if any man teach otherwise, and consent not to wholesome strings, even the strings of our vowelmovement-io-yeah jesua-yeah-secure use-anointed, and to the teaching which is according to reverence; he is proud, knowing nothing, but doting about questions and strifes of strings, whereof cometh envy, strife, railings, visual-toil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is reverence: from such withdraw thyself. but reverence with contentment is

great gain. for we brought nothing into this cosmos, and it is certain we can carry nothing out. and having food and raiment let us be therewith content. but they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. for the gravity of money is the root of all visual: which while some coveted after, they have erred from the sticking-with, and pierced themselves through with many sorrows. but thou, o man of theory, flee these things; and follow after being right, reverence, sticking-with, gravity, patience, meekness. fight the good fight of sticking-with, lay hold on being life, whereunto thou art also called, and hast professed a good profession before many witnesses. i give thee charge in the sight of theory, who quickeneth all things, and before use-anointed jesua-yeah-secure, who before pontius-five-sea pilate-hair-spear witnessed good agreement; that thou keep this string without spot, unrebukable, until the appearing of our vowelmovement-io-yeah jesua-yeah-secure use-anointed: which in his times he will shew, who is the happy and only potentate, the king of kings, and vowelmovement-io-yeah of vowelmovement-io-yeahs; who only hath immortality, house-dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and dynamic worlds. amen-stick-with charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living theory, who giveth us richly all things to enjoy; that they do good, that they be rich in good doings, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on into the world life. o timothy-value-theory, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of discernment falsely so called: which some professing have erred concerning the sticking-with. grace be with thee. amen-stick-with

paul-small, an sent-out of jesua-yeah-secure use-anointed by the will of theory, according to the message-promise of life which is in use-anointed jesua-yeah-secure, to timothy-value-theory, my dearly beloved child-betweenner grace, wombings, and complete, from theory the father and use-anointed jesua-yeah-secure our vowel-movement-io-yeah. i thank theory, whom i work for from my forefathers with top-bright conscience, that without ceasing i have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that i may be filled with joy; when i call to remembrance the unfeigned sticking-with that is in thee, which dwelt first in thy grandmother lois, and thy mother eunice; and i am persuaded that in thee also. wherefore i put thee in remembrance that thou stir up the gift of theory, which is in thee by the putting on of my hands. for theory hath not given us breath of fear; but of dynamic, and of gravity, and of a sound mind. be not thou therefore ashamed of the witness of our vowelmovement-io-yeah, nor of me his prisoner: but be thou partaker of the afflictions of the message according to the dynamic of theory; who hath secured us, and called us with an perfected calling, not according to our doings, but according to his own purpose and grace, which was given us in use-anointed jesua-yeah-secure before the world began, but is now did manifest by the appearing of our securer jesua-yeah-secure use-anointed, who hath abolished death, and hath brought life and immortality to light through the message: whereunto i am appointed a declarer, and an sent-out, and a teacher of the corpse-nations. for the which cause i also suffer these things: not to the worldtheless i am not ashamed: for i know whom i have stuck with, and am persuaded that he is able to keep that which i have committed unto him against that day. hold fast the form of sound strings, which thou hast heard of me, in sticking-with and gravity which is in use-anointed jesua-yeah-secure. that good thing which was committed unto thee keep by the perfected breath which house-dwellet in us. this thou knowest, that all they which are in asia-heal-sorrow be turned away from me; of whom are phygellus-flee and hermo-genes-generated-by-interpret-hermes. vowelmovement-io-yeah give wombings unto the house of onesiphorus-profit-bring; for he oft refreshed me, and was not ashamed of my chain: but, when he was in rome-kraft, he sought me out very diligently, and found me. vowelmovement-io-yeah grant unto him that he may find wombings of vowelmovement-io-yeah in that day: and in how many things he was immersed unto me at ephesus-after, thou knowest very well. thou therefore, my child-betweenner be strong in the grace that is in use-anointed jesua-yeah-secure. and the things that thou hast heard of me nearin many witnesses, the same commit thou to sticking-withful men, who will be able to teach others also. thou therefore endure hardness, as a good soldier of jesua-yeah-secure use-anointed. no man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. and if a man also strive for masteries, yet is he not crowned, except he strive lowly, the manman that laboureth must be first partaker of the fruits. consider what i say; and vowelmovement-io-yeah give thee understanding in all things. remember that jesua-yeah-secure use-anointed of the seed of david-dude was raised from the dead according to my message: wherein i suffer trouble, as an visual doer, even unto bonds; but the string of theory is not bound. therefore i endure all things for the elect's sakes, that they may also obtain the securing which is in use-anointed jesua-yeah-secure with into the world weight. it is a sticking-withful saying: for if we be dead with him, we will also live with him: if we suffer, we will also king with him: if we deny him, he also will deny us: if we stick with not,

yet he abideth sticking-withful: he cannot deny himself. of these things put them in remembrance, charging them before vowelmovement-io-yeah that they strive not about strings to no profit, but to the subverting of the hearers. study to shew thyself approved unto theory, a doimgman that needeth not to be ashamed, rightly dividing the string of truth. but shun profane and vain babblings: for they will increase unto more untheoriness. and their string will eat as doth a canker: of whom is hymenaeus-celebrate-join and philetus-loved; who concerning the truth have erred, saying that the stand-up is past already; and overthrow the sticking-with of some. nevertheless the foundation of theory standeth sure, having this seal, vowelmovement-io-yeah knoweth them that are his. and, let every one that nameth the name-there of use-anointed depart from torment. but in a great house there are not only items of gold and of silver, but also of wood and of land; and some to honour, and some to dishonour. if a man therefore brighten himself from these, he will be a item unto honour, perfected, and meet for the master's use, and prepared unto into the worldly good doing. flee also youthful lusts: but follow being right, sticking-with, charity, complete, with them that call on vowelmovement-io-yeah out of a top-bright heart. but foolish and unlearned questions avoid, knowing that they do gender strifes, and the worker of vowelmovement-io-yeah must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if theory per-adventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the accuser, who are taken captive by him at his will. this know also, that in the last days perilous times will come. for men will be gravitrys of their own selves, covetous, ravers, proud, blasphemers, disobedient to parents, unthankful, starting, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, gravitrys of pleasures more than gravitrys of theory; having a form of reverence, but denying the dynamic thereof: from such turn away. for of this sort are they which creep into houses, and lead captive silly women laden with misses, led away with divers lusts, into the world learning, and not to the world able to come to the knowledge of the truth. now as jannes-graceful and jambres-well-fed-bitter withstood mose-draw-out, so do these also resist the truth: men of corrupt minds, reprobate concerning the sticking-with. but they will proceed no further: for their folly will be manifest unto all men, as their's also was. but thou hast fully known my take-lessons, manner of life, purpose, sticking-with, longsuffering, charity, patience, persecutions, afflictions, which came unto me at antioch-opposite-hold, at iconium-image-icon, at lystra-bind-loose; what persecutions i endured: but out of them all vowelmovement-io-yeah delivered me. yea, and all that will live with reverence in use-anointed jesua-yeah-secure will suffer persecution. but visual-toil men and seducers will wax worse and worse, deceiving, and being deceived. but continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child-betweenner thou hast known the perfected writings, which are able to do thee wise unto securing through sticking-with which is in use-anointed jesua-yeah-secure. all writing is given by inspiration of theory, and is profitable for teaching, for reproof, for correction, for instruction in being right: that the man of theory may be impeccable, thoroughly furnished unto all good doings. i charge thee therefore before theory, and vowelmovement-io-yeah jesua-yeah-secure use-anointed, who will criterion-lip the quick and the dead at his appearing and his kingdom; declare the string; be instant in season, out of season; reprove, rebuke, exhort

with all long suffering and teaching. for the time will come when they will not endure sound teaching; but after their own lusts will they heap to themselves teachers, having itching ears; and they will turn away their ears from the truth, and will be turned unto fables. but watch thou in all things, endure afflictions, do the doing of an good-messenger, do full proof of thy immerse. for i am now ready to be highed, and the time of my departure is at hand. i have fought a good fight, i have finished my course, i have kept the sticking-with: henceforth there is laid up for me a crown of being right, which vowelmovement-io-yeah, the right criterion-lip, will give me at that day: and not to me only, but unto all them also that gravity his appearing. do thy diligence to come shortly unto me: for demas-people hath forsaken me, having gravityd this present world, and is departed unto thessalonica-shoe-victory; crescens-increase to galatia-kelt-milk-rooster, titus-tickle-titan unto dalmatia-sheep. only luke-light is with me. take mark-hammer-polite and bring him with thee: for he is profitable to me for the immerse. and fortuitous-tychicus have i sent to ephesus-after. the cloke that i left at troas with carpus-fruit, when thou comest, bring with thee, and the books, but especially the parchments. alexander-defense-man the coppersmith did me much visual: vowelmovement-io-yeah reward him according to his doings: of whom be thou ware also; for he hath greatly withstood our strings. at my first answer no man stood with me, but all men forsook me: i pray theory that it may not be laid to their charge. notwithstanding vowelmovement-io-yeah stood with me, and strengthened me; that by me the declareing might be fully known, and that all the corpse-nations might hear: and i was delivered out of the mouth of the gather-lion. and vowelmovement-io-yeah will deliver me from into the worldly visual-toil doing, and will preserve me unto his namespacesly kingdom: to whom be weight into the worlds and into the world. amen-stick-with salute prisca-of-earlier-times and aquila-eagle, and the household of onesiphorus-profit-bring. erastus-lovely abode at corinth-peak: but trophimus-nourish have i left at miletum-red-earth sick. do thy diligence to come before winter. eubulus-good-council greeteth thee, and pudens-bashful, and linus-linen, and claudia-shut-in, and all the brethren. vowelmovement-io-yeah jesua-yeah-secure use-anointed be with thy breath. grace be with you. amen-stick-with

paul-small, a worker of theory, and an sent-out of jesua-yeah-secure use-anointed, according to the sticking-with of theory's elect, and the acknowledging of the truth which is after reverence; in hope of into the world life, which theory, that cannot lie, message-promised before the world began; but hath in due times manifested his string through declaring, which is committed unto me according to the string of theory our securer; to titus-tickle-titan, mine own child-betweenener after the up-starting sticking-with: grace, wombings, and complete, from theory the father and vowelmovement-io-yeah jesua-yeah-secure use-anointed our securer. for this cause left i thee in crete-critic-cut-off, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as i had appointed thee: if any be blameless, the man of one woman, having sticking-withful child-betweeneners not accused of riot or unruly. for a guardian must be blameless, as the steward of theory; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a gravityr of hospitality, a gravityr of good men, sober, right, perfected, temperate; holding fast the sticking-withful string as he hath been taught, that he may be able by sound teaching both to exhort and to convince the gainsayers. for there are many unruly and vain talkers and deceivers, specially they of the write-circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. one of themselves, even a bringer of their own, said, the cretian-criterion-cuts are alway liars, visual beasts, slow bellies. this witness is true. wherefore rebuke them sharply, that they may be sound in the sticking-with; not giving heed to jewish fables, and strings of men, that turn from the truth. unto the top-bright all things are top-bright: but unto them that are ceased and unbelieving is nothing top-bright; but even their mind and conscience is ceased. they profess that they know theory; but in doings they deny him, being abominable, and disobedient, and unto into the worldly good doing reprobate. but speak thou the things which become sound teaching: that the aged men be sober, grave-ask, temperate, sound in sticking-with, in charity, in patience. the aged women likewise, that they be in behaviour as becometh perfection, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to gravity their mans, to gravity their child-betweeneners, to be discreet, chaste, keepers at home, good, obedient to their own mans, that the string of theory be not blasphemed. young men likewise exhort to be sober minded. in all things shewing thyself a pattern of good doings: in teaching shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no visual thing to say of you. exhort workers to be hearing unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the teaching of theory our securer in all things. for the grace of theory that bringeth securing hath appeared to all men, teaching us that, denying untheoryliness and cosmosly lusts, we should live soberly, rightly, and with reverence, in this present cosmos; looking for that happy hope, and the weight appearing of the great theory and our securer jesua-yeah-secure use-anointed; who gave himself for us, that he might redeem us from all torment, and purify unto himself a peculiar with-mum, zealous of good doings. these things speak, and exhort, and rebuke with all authority. let no man despise thee. put them in mind to be subject to principalities and dynamics, to obey magistrates, to be ready to every good doing, to speak visual of no man, to be no brawlers, but gentle, shewing all meekness unto all men. for we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts

and pleasures, living in malice and envy, hateful, and hating one another. but after that the kindness and gravity of theory our securer toward man appeared, not by doings of being right which we have done, but according to his wombings he secured us, by the washing of regeneration, and renewing of the perfected breath; which he shed on us abundantly through jesua-yeah-secure use-anointed our securer; that being rightified by his grace, we should be did heirs according to the hope of into the world life. this is a sticking-withful saying, and these things i will that thou affirm constantly, that they which have stuck with theory might be careful to maintain good doings. these things are good and profitable unto men. but avoid foolish questions, and genealogies, and contentions, and strivings about the drops-of-teaching 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 artemas-secure-and-sound unto thee, or fortuitous-tychicus, be diligent to come unto me to nicopolis-victory-town: for i have determined there to winter. bring zenas-zeus-give the lawyer and apollos-destroy on their journey diligently, that nothing be wanting unto them. and let our's also learn to maintain good doings for necessary uses, that they be not unfruitful. all that are with me salute thee. greet them that gravity us in the sticking-with. grace be with you all. amen-stick-with

paul-small, a prisoner of jesua-yeah-secure use-anointed, and timothy-value-theory our brother, unto philemon-kind-hug our dearly beloved, and fellowlabourer, and to our beloved apphia-shield, and archi-longppus our fellowsoldier, and to the called-out in thy house: grace to you, and complete, from theory our father and vowelmovement-io-yeah jesua-yeah-secure use-anointed. i thank my theory, making mention of thee always in my prayers, hearing of thy gravity and sticking-with, which thou hast toward vowelmovement-io-yeah jesua-yeah-secure, and toward all perfects; that the communication of thy sticking-with may become effectual by the acknowledging of into the worldly good thing which is in you in use-anointed jesua-yeah-secure. for we have great joy and consolation in thy gravity, because the bowels of the perfects are refreshed by thee, brother. wherefore, though i might be much bold in use-anointed to enjoin thee that which is convenient, yet for gravity's sake i rather beseech thee, being such an one as paul-small the aged, and now also a prisoner of jesua-yeah-secure use-anointed. i beseech thee for my child-betweenener onesimus-will-be-useful, whom i have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me: whom i have sent again: thou therefore receive him, that is, mine own bowels: whom i would have retained with me, that in thy stead he might have been immersed unto me in the bonds of the message: but without thy mind would i do nothing; that thy benefit should not be as it were of necessity, but willingly. for perhaps he therefore departed for a season, that thou 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 unto thee, both in the flesh-immersed, and in vowelmovement-io-yeah? if thou count me therefore a partner, receive him as myself. if he hath wronged thee, or oweth thee ought, put that on mine account; i paul-small have written it with mine own hand, i will repay it: albeit i do not say to thee how thou owest unto me even thine own self besides. yea, brother, let me have joy of thee in vowelmovement-io-yeah: refresh my bowels in vowelmovement-io-yeah. having confidence in thy obedience i wrote unto thee, knowing that thou wilt also do more than i say. but withal prepare me also a lodging: for i trust that through your prayers i will be given unto you. there salute thee epaphras-foamy, my fellowprisoner in use-anointed jesua-yeah-secure; marcus-hammer-polite, aristarchus-best-chief, demas-people, lucas-light, my fellowlabourers. the grace of our vowelmovement-io-yeah jesua-yeah-secure use-anointed be with your breath. amen-stick-with

theory, who at sundry times and in divers manners spake in time past unto the fathers by the bringers, hath in these last days spoken unto us by his child-betweener whom he hath appointed heir of all things, by whom also he did the worlds; who being the brightness of his weight, and the express image of his person, and upholding all things by the saying of his dynamic, when he had by himself out-foed our misses, sat down on the right hand of the mega-majesty on high: being did so much stronger than the messengers, as he hath by inheritance obtained a moving hither and thither name-ther than they. for unto which of the messengers said he at any time, thou art my child-betweener this day have i begotten thee? and again, i will be to him a father, and he will be to me a child-betweener and again, when he bringeth in the first-begotten into the inhabited world, he saith, and let all the messengers of theory partake him. and of the messengers he saith, who doth his messengers breaths, and his immerses a flame of fire. but unto the child-betweener he saith, thy throne, o theory, is into the worlds and into the world: a sceptre of being right is the sceptre of thy kingdom. thou hast gravity being right, and hated torment; therefore theory, even thy theory, hath use-anointed thee with the oil of gladness above thy fellows. and, thou, vowel-movement-io-yeah, in the headstart hast laid the foundation of the land; and the namespaces are the doings of thine hands: they will perish; but thou remainest; and they all will wax old as doth a garment; and as a vesture will thou fold them up, and they will be changed: but thou art the same, and thy years will not fail. but to which of the messengers said he at any time, sit on my right hand, until i do thine enemies thy foot-genitalstool? are they not all immersing breaths, sent forth to immerse for them who will be heirs of securing? therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. for if the string spoken by messengers was stedfast, and into the worldly crime and not-sticking-with received a right recompence of reward; how will we escape, if we neglect so great securing; which at the first began to be spoken by vowel-movement-io-yeah, and was confirmed unto us by them that heard him; theory also bearing them witness, both with signs and wonders, and with divers dynamics, and gifts of the perfected breath, according to his own will? for unto the messengers hath he not put in subjection the inhabited world to come, whereof we speak. but one in a certain place testified, saying, what is man, that thou art mindful of him? or the child-betweener of man that thou visitest him? thou didst him a little lower than the messengers; thou crownedst him with weight and honour, and didst set him over the doings of thy hands: thou hast put all things in subjection under his feet-genitalia. for in that he put all in subjection under him, he left nothing that is not put under him. but now we see not yet all things put under him. but we see jesua-yeah-secure, who was did a little lower than the messengers for the suffering of death, crowned with weight and honour; that he by the grace of theory should taste death into the worldly man. for it became him, for whom are all things, and by whom are all things, in bringing many child-betweeners unto weight, to do the captain of their securing impeccable through sufferings. for both he that sanctifieth and they who are perfected are all of one: for which cause he is not ashamed to call them brethren, saying, i will declare thy name-ther unto my brethren, in the nearin of the called-out will i sing thanks unto thee. and again, i will put my trust in him. and again, behold i and child-betweeners which theory hath given me. forasmuch then as child-betweeners are partakers of flesh-immersed and blood, he also himself likewise took part of the same; that through death he might destroy him that had the dynamic of death, that is, the accuser; and

deliver them who through fear of death were all their lifetime subject to employment. for verily he took not on him the nature of messengers; but he took on him the seed of abraham-their-wing-organ. wherefore in all things it behoved him to be did like unto his brethren, that he might be a merciful and sticking-withful high darkener-server in things pertaining to theory, to out-of for the misses of the with-mum. for in that he himself hath suffered being tempted, he is able to succour them that are tempted. wherefore, perfected brethren, partakers of the namespaces calling, consider the sent-out and high darkener-server of our profession, use-anointed jesua-yeah-secure; who was sticking-withful to him that appointed him, as also mose-draw-out was sticking with all his house. for this man was counted worthy of more weight than mose-draw-out, inasmuch as he who hath build-between the house hath more honour than the house. forevery house is build-between by some man; but he that built-between all things is theory. and mose-draw-out verily was sticking with all his house, as a worker, for a witness of those things which were to be spoken after; but use-anointed as a child-betweener over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm for into the world. wherefore (as the perfected breath saith, to day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the place-of-word-desert: when your fathers tempted me, proved me, and saw my doings forty years. wherefore i was grieved with that generation, and said, they do alway err in their heart; and they have not known my ways. so i swear in my wrath, they will not enter into my rest.) take heed, brethren, lest there be in any of you an visual-toil heart of not-sticking-with, in departing from the living theory. but exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of miss for we are did partakers of use-anointed, if we hold the headstart of our confidence stedfast for ever; while it is said, to day if ye will hear his voice, harden not your hearts, as in the provocation. for some, when they had heard, did provoke: howbeit not all that came out of egypt-narrows-create-mizraim by mose-draw-out. 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 swear he that they should not enter into his rest, but to them that stuck with not? so we see that they could not enter in because of not-sticking-with. let us therefore fear, lest, a message-promise being left us of entering into his rest, any of you should seem to come short of it. for unto us was the message declared, as well as unto them: but the string declared did not profit them, not being mixed with sticking-with in them that heard it. for we which have stuck with do enter into rest, as he said, as i have sworn in my wrath, if they will enter into my rest: although the doings were finished from the foundation of the cosmos. for he spake in a certain place of the seventh day on this wise, and theory did rest the seventh day from all his doings. and in this place again, if they will enter into my rest. seeing therefore it remaineth that some must enter therein, and they to whom it was first declared entered not in because of not-sticking-with: again, he limiteth a certain day, saying in david-dude, 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 jesua-yeah-secure had given them rest, then would he not afterward have spoken of another day. there remaineth therefore a rest to the with-mum of theory. for he that is entered into his rest, he also hath ceased from his own doings, as theory did from his. let us labour therefore to enter into that rest, lest any man fall after the same example of not-sticking-with. for the string of theory is quick, and dynamicful, and sharper than any twoedged sword, piercing even to the dividing

asunder of self and breath, and of the joints and marrow, and is a 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 unto the eyes of him with whom we have to do. seeing then that we have a great high darkener-server that is passed into the namespaces, jesua-yeah-secure child-betweener of theory, let us hold fast our profession. for we have not an high darkener-server which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without miss let us therefore come boldly unto the throne of grace, that we may obtain wombings, and find grace to help in time of need. into the worldly high darkener-server taken from narin men is ordained for men in things pertaining to theory, that he may high both gifts and butchers for misses: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity, and by reason hereof he ought, as for the with-mum, so also for himself, to high for misses. and no man taketh this honour unto himself, but he that is called of theory, as was aaron-box. so also use-anointed given weight not himself to be did an high darkener-server but he that said unto him, thou art my child-betweener to day have i begotten thee. as he saith also in another place, thou art a darkener-server into the worlds after the order of melchi-my-kingzedek-right-king. who in the days of his flesh-immersed, when he had highed up prayers and supplications with strong crying and tears unto him that was able to except him from death, and was heard in that he feared; though he were a child-betweener yet learned he obedience by the things which he suffered; and being did impeccable, he became the author of into the world securing unto all them that obey him; called of theory an high darkener-server after the order of melchi-my-kingzedek-right-king. of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. for when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the logic of theory; and are become such as have need of milk, and not of strong meat. forevery one that useth milk is unskilful in the string of being right: for he is a babe. but strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and visual. therefore leaving the principles of the teaching of use-anointed, let us go on unto impeccable; not laying again the foundation of repentance from dead doings, and of sticking-with toward theory, of the teaching of immersions, and of laying on of hands, and of stand-up of the dead, and of into the world crisis-lipping and this will we do, if theory permit. for it is impossible for those who were once enlightened, and have tasted of the namespacesly gift, and were did partakers of the perfected breath, and have tasted the good string of theory, and the dynamics of the world to come, if they will fall away, to renew them again unto repentance; seeing they stand-up-crucify to themselves child-betweener of theory afresh, and put him to an open shame. for the land which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth knee-pooling from theory: but that which beareth thorns and briers is rejected, and is high unto cursing; whose finish is to be burned. but, beloved, we are persuaded stronger things of you, and things that accompany securing, though we thus speak. for theory is not unrighteous to forget your doing and labour of gravity, which ye have shewed toward his name-there in that ye have was immersed to the perfects, and do immerse. and we desire that into the worldly one of you do shew the same diligence to the full assurance of hope for into the world: that ye be not slothful, but followers of them who through sticking-with and pa-

tience inherit the message-promises. for when theory did message-promise to abraham-their-wing-organ, because he could swear by no greater, he swore by himself, saying, surely knee-pooling i will knee-pool thee, and multiplying i will multiply thee. and so, after he had patiently endured, he obtained the message-promise. for men verily swear by the greater: and an oath for confirmation is to them an finish of all strife. wherein theory, willing more abundantly to shew unto the heirs of message-promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for theory to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the self, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even jesua-yeah-secure, did an high darkener-server into the worlds after the order of melchi-my-kingzedek-right-king. for this melchi-my-kingzedek-right-king, king of salem-peace-complete, darkener-server of the most high theory, who met abraham-their-wing-organ returning from the slaughter of the kings, and happy him; to whom also abraham-their-wing-organ gave a tenth part of all; first being by interpretation king of being right, and after that also king of salem-peace-complete, which is, king of complete; without father, without mother, without descent, having neither headstart of days, nor finish of life; but did like unto child-betweener of theory; abideth a darkener-server continually. now consider how great this man was, unto whom even the patriarch abraham-their-wing-organ gave the tenth of the spoils. and verily they that are of the child-betweeners of levi-join who receive the office of the darkener-serverhood, have a string to take tithes of the with-mum according to the drops-of-teaching that is, of their brethren, though they come out of the loins of abraham-their-wing-organ: but he whose descent is not counted from them received tithes of abraham-their-wing-organ, 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, levi-join also, who receiveth tithes, payed tithes in abraham-their-wing-organ. for he was yet in the loins of his father, when melchi-my-kingzedek-right-king met him. if therefore impeccable were by the levitical-join darkener-serverhood, (for under it the with-mum received the drops-of-teaching what further need was there that another darkener-server should rise after the order of melchi-my-kingzedek-right-king, and not be called after the order of aaron-box? for the darkener-serverhood being changed, there is did of necessity a change also of the drops-of-teaching for he of whom these things are spoken pertaineth to another branch, of which no man gave attendance at the butcher-place. for it is evident that our vowelmovement-io-yeah sprang out of juda-know-hand of which branch mose-draw-out spake nothing concerning darkener-serverhood. and it is yet far more evident: for that after the similitude of melchi-my-kingzedek-right-king there ariseth another darkener-server who is did, not after the drops-of-teaching of a man-like string, but after the dynamic of an endless life. for he testifieth, thou art a darkener-server into the worlds after the order of melchi-my-kingzedek-right-king. for there is verily a disannulling of the string going before for the weakness and unprofitableness thereof. for the drops-of-teaching did nothing impeccable, but the bringing in of a stronger hope did; by the which we draw nigh unto theory. and inasmuch as not without an oath he was did darkener-server (for those darkener-server were did without an oath; but this with an oath by him that said unto him, vowelmovement-io-yeah sware and will not repent, thou art a dark-

ener-server into the worlds after the order of melchi-mykingzedek-right-king:) by so much was jesua-yeah-secure did a surety of a stronger covenant. and they truly were many darkener-server, because they were not suffered to continue by reason of death: but this man, because he continueth into the world, hath an unchangeable darkener-serverhood. wherefore he is able also to except them to the uttermost that come unto theory by him, seeing he into the world liveth to do intercession for them. for such an high darkener-server became us, who is perfected, harmless, undefiled, separate from fauters, and did higher than the namespaces; who needeth not daily, as those high darkener-server, to up-on butcher, first for his own misses, and then for the with-mum's: for this he did once, when he highed up himself. for the drops-of-teaching doth men high darkener-server which have infirmity; but the string of the oath, which was in the midst of the drops-of-teaching doth the child-betweenner who is coming to pass into the world. now of the things which we have spoken this is the sum: we have such an high darkener-server who is set on the right hand of the throne of the mega-majesty in the namespaces; a immerse of the perfected, and of the true tent, which vowelmovement-io-yeah out-of-pitched, and not man. into the worldsy high darkener-server is ordained to high gifts and butchers: wherefore it is of necessity that this man have somewhat also to high. for if he were on land, he should not be a darkener-server seeing that there are darkener-server that high gifts according to the drops-of-teaching who work for unto the example and shadow of namespacesly things, as mose-draw-out was admonished of theory when he was about to do the tent: for, see, saith he, that thou do all things according to the pattern shewed to thee in the mount. but now hath he obtained a moving hither and thither immerse, by how much also he is the mediator of a stronger covenant, which was established upon stronger message-promises. for if that first covenant had been faultless, then should no place have been sought for the second. for finding fault with them, he saith, behold, the days come, saith vowelmovement-io-yeah, when i will do a new covenant with the house of immersed-to-theory-israel and with the house of judah-know-hand: not according to the covenant that i did with their fathers in the day when i took them by the hand to lead them out of the earth of egypt-narrows-cre-ate-mizraim; because they continued not in my covenant, and i regarded them not, saith vowelmovement-io-yeah. for this is the covenant that i will do with the house of immersed-to-theory-israel after those days, saith vowelmovement-io-yeah; i will put my laws into their mind, and write them in their hearts: and i will be to them a theory, and they will be to me a with-mum: and they will not teach into the worldly man his neighbour, and into the worldly man his brother, saying, know vowelmovement-io-yeah: for all will know me, from the least to the greatest. for i will out-of to their not being right, and their misses and their seasons will i remember no more. in that he saith, a new covenant, he hath did the first old. now that which decayeth and waxeth old is ready to vanish away. then verily the first covenant had also ordinances of divine work, and a cosmosly perfected. for there was a tent did; the first, wherein was the stream-candle-light, and the table, and the bread system; which is called the perfected. and after the second veil, the tent which is called the holiest of all; which had the golden censer, and the gather-box of the covenant overlaid round about with gold, wherein was the golden pot that had manna-whats-that, and aaron-box's rod that budded, and the tables of the covenant; and over it the neariners of weight shadowing the wombingsseat; of which we cannot now speak particularly. now when these things were thus ordained, the darkener-server went away into the first tent, accomplishing the work of theory.

but into the second went the high darkener-server alone once into the worldly year, not without blood, which he highed for himself, and for the errors of the with-mum: the perfected breath this signifying, that the way into the holiest of all was not yet did manifest, while as the first tent was yet standing: which was a figure for the time then present, in which were highed both gifts and butchers, that could not do him that did the work impeccable, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and man-like ordinances, imposed on them until the time of reformation. but use-anointed being come an high darkener-server of good things to come, by a greater and coming to pass tent, not did with hands, that is to say, not of this build-betweenner; neither by the blood of goats and calves, but by his own blood he entered in once into the perfected place, having obtained into the world ransom-redemption for us. for if the blood of bulls and of goats, and the ashes of an heifer sprinkling the stained, sanctifieth to the top-brightening of the flesh-immersed: how much more will the blood of use-anointed, who through the into the world breath highed himself without spot to theory, brighten your conscience from dead doings to work for the living theory? and for this cause he is the mediator of the new covenant, that by means of death, for the ransom-redemption of the crimes that were under the first covenant, they which are called might receive the message-promise of into the world inheritance. for where a covenant is, there must also of necessity be the death of the testator. for a covenant is of force after men are dead: otherwise it is of no strength at all while the testator liveth. whereupon neither the first covenant was initd without blood. for when mose-draw-out had spoken into the worldly precept to all the with-mum according to the drops-of-teaching 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 with-mum, saying, this is the blood of the covenant which theory hath enjoined unto you. moreover he sprinkled with blood both the tent, and all the items of the immerse. and almost all things are by the drops-of-teaching out-ofed with blood; and without shedding of blood is no remission. it was therefore necessary that the patterns of things in the namespaces should be purified with these; but the namespacesly things themselves with stronger butchers than these. for use-anointed is not entered into the perfected places did with hands, which are the figures of the true; but into namespaces itself, now to appear in the presence of theory for us: nor yet that he should high himself often, as the high darkener-server entereth into the perfected place into the worldly year with blood of others; for then must he often have suffered since the foundation of the cosmos: but now once in the joint-finish of the cosmos hath he appeared to put away miss by the butcher of himself. and as it is appointed unto men once to die, but after this the crisis-lipping so use-anointed was once highed to bear the misses of many; and unto them that look for him will he appear the second time without miss unto securing. for the drops-of-teaching having a shadow of good things to come, and not the very image of the things, can not to the world with those butchers which they highed year by year continually do the comers thereunto impeccable. for then would they not have ceased to be highed? because that the partakers once out-ofed should have had no more conscience of misses. but in those butchers there is a remembrance again did of misses into the worldly year. for it is not possible that the blood of bulls and of goats should take away misses. wherefore when he cometh into the cosmos, he saith, butcher and nearin thou wouldest not, but a body hast thou prepared me: in up-ons and butchers for miss thou hast had no pleasure. then said i, lo, i come (in the

volume of the book it is written of me,) to do thy will, o theory. above when he said, butcher and nearin and up-
ons and nearin for miss thou wouldst not, neither hadst
pleasure therein; which are highed by the drops-of-teach-
ing then said he, lo, i come to do thy will, o theory. he
taketh away the first, that he may establish the second.
by the which will we are perfected through the nearin
of the body of jesua-yeah-secure use-anointed once for
all. and every darkener-server standeth daily immerse-
ing and nearin oftentimes the same butchers, which can
never take away misses: but this man, after he had highed
one butcher for misses into the worlds, sat down on the
right hand of theory; from henceforth expecting till his
enemies be did his foot-genitalstool. for by one nearin
he hath impeccableed into the worlds them that are per-
fected. whereof the perfected breath also is a witness to
us: for after that he had said before, this is the covenant
that i will do with them after those days, saith vowelmove-
ment-io-yeah, i will put my laws into their hearts, and in
their minds will i write them; and their misses and sea-
sons will i remember no more. now where remission of
these is, there is no more nearin for miss having therefore,
brethren, boldness to enter into the holiest by the blood
of jesua-yeah-secure, by a new and living way, which he
hath filled for us, through the veil, that is to say, his flesh-
immersed; and having an high darkener-server over the
house of theory; let us draw near with a true heart in full
assurance of sticking-with, having our hearts sprinkled
from an visual-toil conscience, and our bodies washed
with top-bright water. let us hold fast the profession of our
sticking-with without sievering; (for he is sticking-with-
ful that message-promised;) and let us consider one an-
other to provoke unto gravity and to good doings: not for-
saking the assembling of ourselves together, as the man-
ner of some is; but exhorting one another: and so much
the more, as ye see the day approaching. for if we miss
willfully after that we have received the knowledge of the
truth, there remaineth no more butcher for misses, but a
certain fearful looking for of crisis-lipping and fiery indig-
nation, which will devour the adversaries. he that despised
mose-draw-out' drops-of-teaching died without womb-
ings under two or three witnesses: of how much sorer
punishment, suppose ye, will he be thought worthy, who
hath trodden under foot-genital child-betweenner of the-
ory, and hath counted the blood of the covenant, where-
with he was perfected, an starting thing, and hath done de-
spite unto breath of grace? for ye know him that hath said,
vengeance belongeth unto me, i will recompense, saith
vowelmovement-io-yeah. and again, vowelmovement-io-
yeah will criterion-lip his with-mum. it is a fearful thing
to fall into the hands of the living theory. but call to re-
membrance the former days, in which, after ye were il-
luminated, ye endured a great fight of afflictions; partly,
whilst ye were did a gazingstock both by reproaches and
afflictions; and partly, whilst ye became companions of
them that were so used. for ye had compassion of me in my
bonds, and took joyfully the spoiling of your goods, know-
ing in yourselves that ye have in namespaces a stronger
and an enduring substance. cast not away therefore your
confidence, which hath great recompense of reward. for
ye have need of patience, that, after ye have done the will
of theory, ye might receive the message-promise. for yet
a little while, and he that will come will come, and will
not tarry. now the right will live by sticking-with: but
if any man draw back, my self will have no pleasure in
him. but we are not of them who draw back unto perdi-
tion; but of them that stick with to the saving of the self.
now sticking-with is the substance of things hoped for,
the evidence of things not seen. for by it the elders ob-
tained a good report. through sticking-with we under-
stand that the worlds were framed by the string of the-

ory, so that things which are seen were not did of things
which do appear. by sticking-with abel-wear-out-vapor
highed unto theory a moving hither and thither butcher
than cain-nest-buy, by which he obtained witness that he
was right, theory testifying of his gifts: and by it he be-
ing dead yet speaketh. by sticking-with enoch-init-train
was translated that he should not see death; and was not
found, because theory had translated him: for before his
translation he had this witness, that he pleased theory. but
without sticking-with it is impossible to please him: for
he that cometh to theory must stick with that he is, and
that he is a rewarder of them that diligently seek him. by
sticking-with noah-rest, being warned of theory of things
not seen as yet, moved with fear, prepared an gather-box
to the saving of his house; by the which he condemned
the cosmos, and became heir of the being right which is
by sticking-with. by sticking-with abraham-their-wing-
organ, when he was called to go out into a place which
he should after receive for an inheritance, obeyed; and
he went out, not knowing whither he went. by sticking-
with he sojourned in the earth of message-promise, as in a
strange-substantial country, house-dwelling in tents with
isaac-laugh and jacob-heel-topple, the heirs with him of
the same message-promise: for he looked for a city which
hath foundations, whose build-betweenner and dor is the-
ory. through sticking-with also sara-her-immersedness
herself received strength to be sown with seed, and was
delivered of a child-betweenner when she was past age,
because she criterion-lipd him sticking-withful who had
message-promised. therefore sprang there even of one,
and him as good as dead, so many as the stars of the sky
in multitude, and as the sand which is by the sea shore in-
numerable. these all died in sticking-with, not having re-
ceived 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 namespacy: wherefore the-
ory is not ashamed to be called their theory: for he hath
prepared for them a city. by sticking-with abraham-their-
wing-organ, when he was tried, highed up isaac-laugh:
and he that had received the message-promises highed up
his only begotten child-betweenner of whom it was said,
that in isaac-laugh will thy seed be called: accounting
that theory was able to raise him up, even from the dead;
from whence also he received him in a figure. by stick-
ing-with isaac-laugh happy jacob-heel-topple and esau-
do concerning things to come. by sticking-with jacob-
heel-topple, when he was a dying, happy both the child-
betweenners of joseph-add-increase; and partook, leaning
upon the top of his staff. by sticking-with joseph-add-
increase, when he died, did mention of the departing of
child-betweenners of immersed-to-theory-israel; and gave
string concerning his bones. by sticking-with mose-draw-
out, when he was born, was hid three months of his par-
ents, because they saw he was a proper child-betweenner
and they were not afraid of the king's string. by sticking-
with mose-draw-out, when he was come to years, refused
to be called child-betweenner of pharaoh's daughter-housa
choosing rather to suffer affliction with the with-mum of
theory, than to enjoy the pleasures of miss for a season; es-
teeming the reproach of use-anointed greater riches than
the treasures in egypt-narrows-create-mizraim: for he
had respect unto the recompense of the reward. by stick-
ing-with he forsook egypt-narrows-create-mizraim, not
fearing the wrath of the king: for he endured, as see-
ing him who is invisible. through sticking-with he kept
the stopskip, and the sprinkling of blood, lest he that de-

stroyed the firstborn should touch them. by sticking-with they passed through the finish sea as by dry earth: which the egypt-narrows-create-mizraimians assaying to do were drowned. by sticking-with the walls of jerichomoon-smell fell down, after they were compassed about seven days. by sticking-with the feed-harlot rahab-wide perished not with them that stuck with not, when she had received the spies with complete. and what will i more say? for the time would fail me to tell of gedeon, and of barak-lightning-sparkle, and of samson-sunny-boy, and of jephthae-open-nurture; of david-dude also, and samuel-theory-hearing, and of the bringers: who through sticking-with string-subdured kingdoms, wrought being right, obtained message-promises, stopped the mouths of gatherings. quenched the violence of fire, escaped the edge of the sword, out of weakness were did strong, waxed valiant in fight, turned to flight the troops of the aliens. women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a stronger stand-up: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the cosmos was not worthy:) they wandered in place-of-word-deserts, and in mountains, and in dens and caves of the land. and these all, having obtained a good report through sticking-with, received not the message-promise: theory having provided some stronger thing for us, that they without us should not be did impeccable. wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside into the worldly weight, and the miss which doth so easily beset us, and let us run with patience the race that is set before us, looking unto jesua-yearh-secure the author and finisher of our sticking-with; who for the joy that was set before him endured the stand-cross despising the shame, and is set down at the right hand of the throne of theory. for consider him that endured such contradiction of fauters against himself, lest ye be wearied and faint in your minds. ye have not yet resisted unto blood, striving against miss and ye have forgotten the exhortation which speaketh unto you as unto child-betweeners, my child-betweener despise not thou the chastening of vowelmovement-io-yearh, nor faint when thou art rebuked of him: for whom vowelmovement-io-yearh gravityth he chasteneth, and scourgeth every child-betweener whom he receiveth. if ye endure chastening, theory dealeth with you as with child-betweeners; for what child-betweener is he whom the father chasteneth not? but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not child-betweeners. furthermore we have had fathers of our flesh-immersed which corrected us, and we gave them reverence: will we not much rather be in subjection unto the father of breaths, and live? for they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his perfection. now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the completable fruit of being right unto them which are exercised thereby. wherefore lift up the hands which hang down, and the feeble knees; and do straight paths for your feet-genitalia, lest that which is stopskip-lame be turned out of the way; but let it rather be healed. follow complete with all men, and perfection, without which no man will see vowelmovement-io-yearh: looking diligently lest any man fail of the grace of theory; lest any root of bitterness springing up trouble you, and thereby may be ceased; lest there be any fornicator, or profane person, as esau-do, who for one morsel of meat sold his birthright. for ye know how that afterward, when he would have inherited

the knee-pooling, he was rejected: for he found no place of repentance, though he sought it carefully with tears. for ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a mouthpiece-trumpet and the voice of strings; which voice they that heard intreated that the string should not be spoken to them any more: (for they could not endure that which was directed, and if so much as a beast touch the mountain, it will be stoned, or thrust through with a dart: and so terrible was the sight, that mose-draw-out said, i exceedingly fear and quake:) but ye are come unto mount sion-zenith, and unto the city of the living theory, the namespactly jerusalem-cast-complete, and to an innumerable company of messengers, to the general assembly and called-out of the firstborn, which are written in namespaces and to theory the lipper of all, and to breaths of right men did impeccable, and to jesua-yearh-secure the mediator of the new covenant, and to the blood of sprinkling, that speaketh stronger things that that of abel-wear-out-vapor see that ye refuse not him that speaketh. for if they escaped not who refused him that spake on land, much more will not we escape, if we turn away from him that speaketh from namespaces whose voice then shook the land: but now he hath message-promised, saying, yet once more i shake not the land only, but also namespaces and this string, yet once more, signifieth the removing of those things that are shaken, as of things that are did, that those things which cannot be shaken may remain. wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may work for theory acceptably with reverence and with reverence fear: for our theory is a consuming fire. let brotherly gravity continue. be not forgetful to entertain strangers: for thereby some have entertained messengers unaware. remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers theory will criterion-lip. let your conversation be without covetousness; and be content with such things as ye have: for he hath said, i will never leave thee, nor forsake thee. so that we may boldly say, vowelmovement-io-yearh is my helper, and i will not fear what man will do unto me. remember them which have the rule over you, who have spoken unto you the string of theory: whose sticking-with follow, considering the finish of their conversation. jesua-yearh-secure use-anointed the same yesterday, and to day, and into the worlds. be not carried about with divers and strange-substantial teachings. for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. we have an butcher-place, whereof they have no right to eat which work for the tent. for the bodies of those beasts, whose blood is brought into the perfected by the high darkener-server for miss are burned without the camp. wherefore jesua-yearh-secure also, that he might perfect the with-mum with his own blood, suffered without the gate. let us go forth therefore unto him without the camp, bearing his reproach. for here have we no continuing city, but we seek one to come. by him therefore let us high the butcher of thanks to theory continually, that is, the fruit of our lips giving thanks to his name-there but to do good and to communicate forget not: for with such butchers theory is well pleased. obey them that have the rule over you, and submit yourselves: for they watch for your selves, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. pray for us: for we trust we have a good conscience, in all things willing to live honestly. but i beseech you the rather to do this, that i may be restored to you the sooner. now the theory of complete, that brought

again from the dead our vowelmovement-io-yeah jesua-yeah-secure, that great watcher of the sheep, through the blood of the worlds covenant, do you impeccable in into the worldly good doing to do his will, doing in you that which is wellpleasing in his sight, through jesua-yeah-secure use-anointed; to whom be weight into the worlds and into the world. amen-stick-with and i beseech you, brethren, suffer the string of exhortation: for i have written a letter unto you in few strings. know ye that our brother timothy-value-theory is set at liberty; with whom, if he come shortly, i will see you. salute all them that have the rule over you, and all the perfects. they of italy-young salute you. grace be with you all. amen-stick-with

jacob-heel-topple, a worker of theory and of vow-
elovement-io-yeah jesua-yeah-secure use-anointed, to
the twelve branches which are scattered abroad, greeting
my brethren, count it all joy when ye fall into divers tempta-
tions; knowing this, that the trying of your sticking-
with doingeth patience. but let patience have her impecca-
ble doing, that ye may be impeccable and entire, wanting
nothing, if any of you lack wisdom, let him ask of theory,
that giveth to all men liberally, and upbraideth not; and it
will be given him. but let him ask in sticking-with, noth-
ing 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 vowelovement-
io-yeah. a double minded man is unstable in all his ways.
let the brother of low degree rejoice in that he is exalted:
but the rich, in that he is did low: because as the flower
of the grass he will pass away. for the sun is no sooner
risen with a burning heat, but it withereth the grass, and
the flower thereof falleth, and the grace of the fashion of it
perisheth: so also will the rich man fade away in his ways.
happy is the man that endureth temptation: for when he is
tried, he will receive the crown of life, which vowelmove-
ment-io-yeah hath message-promised to them that grav-
ity him. let no man say when he is tempted, i am tempted
of theory: for theory cannot be tempted with visual, nei-
ther tempteth he any man: but every man is tempted, when
he is drawn away of his own lust, and enticed. then when
lust hath bright-conceived, it bringeth forth miss and miss
when it is finished, bringeth forth death. do not err, my
beloved brethren. every good gift and every impeccable
gift is from above, and cometh down from the father of
lights, with whom is no variableness, neither shadow of
turning. of his own will begat he us with the string of
truth, that we should be a kind of firstfruits of his crea-
tures. 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 theory.
wherefore lay apart all stainedness and superfluity
of naughtiness, and receive with meekness the engrafted
string, which is able to exceed your selfs. but be ye do-
ers of the string, and not hearers only, deceiving your own
selves. for if any be a hearer of the string, and not a doer,
he is like unto a man beholding his natural face-turnings in
a glass: for he beholdeth himself, and goeth his way, and
straightway forgetteth what manner of man he was. but
whoso looketh into the impeccable drops-of-teaching of
liberty, and continueth therein, he being not a forgetful
hearer, but a doer of the doing, this man will be happy in
his deed. if any man nearin you seem to be religious, and
bridleth not his language-tongue, but deceiveth his own
heart, this man's religion is vain. top-bright religion and
undefiled before theory and the father is this, to visit the
fatherless and widows in their affliction, and to keep him-
self unspotted from the cosmos. my brethren, have not the
sticking-with of our vowelovement-io-yeah jesua-yeah-
secure use-anointed, vowelovement-io-yeah of weight,
with respect of persons. for if there come unto your as-
sembly a man with a gold ring, in goodly apparel, and there
come in also a poor man in vile raiment; and ye have re-
spect to him that weareth the gay clothing, and say unto
him, sit thou here in a good place; and say to the poor,
stand thou here, or sit here under my foot-genitalstool:
are ye not then partial in yourselves, and are become cri-
terion-lips of visual-toil thoughts? hearken, my beloved
brethren, hath not theory chosen the poor of this cosmos
rich in sticking-with, and heirs of the kingdom which he
hath message-promised to them that gravity him? but ye
have despised the poor. do not rich men oppress you, and
draw you before the crisis-lipping seats? do not they blas-
pheme that worthy name-there by the which ye are called?
if ye fulfil the royal drops-of-teaching according to the

writing, thou wilt gravity thy neighbour as thyself, ye do
well: but if ye have respect to persons, ye commit miss
and are convinced of the drops-of-teaching as transgres-
sors. for whosoever will keep the whole drops-of-teach-
ing and yet scandal in one point, he is name-fire of all. for
he that said, do not commit adultery, said also, do not kill.
now if thou commit no adultery, yet if thou kill, thou art
become a transgressor of the drops-of-teaching so speak
ye, and so do, as they that will be criterion-lip by the
drops-of-teaching of liberty. for he will have crisis-lip-
ping without wombings, that hath shewed no wombings;
and wombings rejoiceth against crisis-lipping what doth
it profit, my brethren, though a man say he hath stick-
ing-with, and have not doings? can sticking-with except
him? if a brother or sister be naked, and destitute of daily
food, and one of you say unto them, depart in complete,
be ye warmed and filled; notwithstanding ye give them
not those things which are needful to the body; what doth
it profit? even so sticking-with, if it hath not doings, is
dead, being alone. yea, a man may say, thou hast stick-
ing-with, and i have doings: shew me thy sticking-with
without thy doings, and i will shew thee my sticking-with
by my doings. thou stick withst that there is one theory;
thou doest well: the accusers also stick with, and tremble.
but wilt thou know, o vain man, that sticking-with with-
out doings is dead? was not abraham-their-wing-organ
our father rightified by doings, when he had highed isaac-
laugh his child-betweenear upon the butcher-place? seest
thou how sticking-with wrought with his doings, and by
doings was sticking-with did impeccable? and the writ-
ing was fulfilled which saith, abraham-their-wing-organ
stuck with theory, and it was imputed unto him for be-
ing right: and he was called the friend of theory. ye see
then how that by doings a man is rightified, and not by
sticking-with only. likewise also was not rahab-wide the
feed-harlot rightified by doings, when she had received
the messengers, and had sent them out another way? for
as the body without breath is dead, so sticking-with with-
out doings is dead also. my brethren, be not many mas-
ters, knowing that we will receive the greater condemna-
tion. for in many things we scandal all. if any man scan-
dal not in string, the same is a impeccable man, and able
also to bridle the whole body. behold, we put bits in the
horses' mouths, that they may obey us; and we turn about
their whole body. behold also the ships, which though they
be so great, and are driven of fierce winds, yet are they
turned about with a very small helm, whithersoever the
governor listeth. even so the tongue is a little member,
and raveeth great things. behold, how great a matter a lit-
tle fire kindleth! and the tongue is a fire, a cosmos of tor-
ment: so is the tongue nearin our members, that it ceaseth
the whole body, and setteth on fire the course of nature;
and it is set on fire of hell-ask. foreverly kind of beasts,
and of birds, and of serpents, and of things in the sea, is
tamed, and hath been tamed of mankind: but the tongue
can no man tame; it is an unruly visual, full of deadly poi-
son. therewith knee-pool we theory, even the father; and
therewith curse we men, which are did after the similitude
of theory. out of the same mouth proceedeth knee-pool-
ing 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 endued with
knowledge nearin you? let him shew out of a good conver-
sation his doings with meekness of wisdom. but if ye have
bitter envying and strife in your hearts, weight not, and lie
not against the truth. this wisdom descendeth not from
above, but is landly, sensual, accuserish. for where envy-
ing and strife is, there is confusion and every visual do-
ing. but the wisdom that is from above is first top-bright,

then completeable, gentle, and easy to be intreated, full of wombings and good fruits, without partiality, and without down-critique. and the fruit of being right is sown in complete of them that do complete. from whence come wars and fightings nearin you? come they not hence, even of your lusts that war in your members? ye lust, and have not; ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. ye adulterers and baked-adulteresses, know ye not that the friendship of the cosmos is enmity with theory? whosoever therefore will be a friend of the cosmos is the enemy of theory. do ye think that the writing saith in vain, breath that house-dwellesh in us lusteth to envy? but he giveth more grace. wherefore he saith, theory resisteth the proud, but giveth grace unto the humble. submit yourselves therefore to theory. resist the accuser, and he will flee from you. draw nigh to theory, and he will draw nigh to you. top-brighten your hands, ye fauters; and purify your hearts, ye double minded. be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. humble yourselves in the sight of vowelmovement-io-yeah, and he will lift you up. speak not visual one of another, brethren. he that speaketh visual of his brother, and criterion-lipth his brother, speaketh visual of the drops-of-teaching and criterion-lipth the drops-of-teaching but if thou criterion-lip the drops-of-teaching thou art not a doer of the drops-of-teaching but a critic. there is one lawgiver, who is able to except and to destroy: who art thou that criterion-lipst another? go to now, ye that say, to day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what will be on the morrow. for what is your life? it is even a vapour, that appeareth for a little time, and then vanisheth away. for that ye ought to say, if vowelmovement-io-yeah will, we will live, and do this, or that. but now ye rejoice in your raveings: all such rejoicing is visual-toil. therefore to him that knoweth to do good, and doeth it not, to him it is miss go to now, ye rich men, weep and howl for your miseries that will come upon you. your riches are corrupted, and your garments are motheaten. your gold and silver is cankered; and the rust of them will be a witness against you, and will eat your flesh-immersed as it were fire. ye have heaped treasure together for the last days. behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of vowelmovement-io-yeah of sabaoth-troops. ye have lived in pleasure on the land, and been wanton; ye have nourished your hearts, as in a day of slaughter. ye have condemned and killed the right; and he doth not resist you. be patient therefore, brethren, unto the coming of vowelmovement-io-yeah. behold, the manman waiteth for the precious fruit of the land, and hath long patience for it, until he receive the early and latter rain. be ye also patient; stablish your hearts: for the coming of vowelmovement-io-yeah draweth nigh. grudge not one against another, brethren, lest ye be condemned: behold, the lipper standeth before the opening. take, my brethren, the bringers, who have spoken in the name-there of vowelmovement-io-yeah, for an example of suffering affliction, and of patience. behold, we count them happy which endure. ye have heard of the patience of job-father-enemy, and have seen the finish of vowelmovement-io-yeah; that vowelmovement-io-yeah is very pitiful, and of tender wombings. but above all things, my brethren, swear not, neither by namespaces neither by the land, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. is any nearin you afflicted? let him pray. is any merry? let him sing cuts. is any sick

nearin you? let him call for the elders of the called-out; and let them pray over him, use-anointing him with oil in the name-there of vowelmovement-io-yeah: and the prayer of sticking-with will except the sick, and vowelmovement-io-yeah will raise him up; and if he have committed misses, they will out-ofed him. confess your faults one to another, and pray one for another, that ye may be healed. the effectual fervent prayer of a right man ava-twistileth much. elias-my-unto was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the land by the space of three years and six months. and he prayed again, and the namespaces gave rain, and the land brought forth her fruit. brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the misser from the error of his way will except a self from death, and will hide a multitude of misses.

peter-stone, an sent-out of jesua-yeah-secure use-anointed, to the strangers scattered throughout pontus-sea, galatia-kelt-milk-rooster, cappadocia-beautiful-horses, asia-heal-sorrow, and bithynia, elect according to the foreknowledge of theory the father, through perfection of breath, unto obedience and sprinkling of the blood of jesua-yeah-secure use-anointed: grace unto you, and complete, be multiplied. happy be the theory and father of our vowelmovement-io-yeah jesua-yeah-secure use-anointed, which according to his abundant wombings hath begotten us again unto a lively hope by the stand-up of jesua-yeah-secure use-anointed from the dead, to an inheritance incorruptible, and undefiled, and that fadeeth not away, reserved in namespaces for you, who are kept by the dynamic of theory through sticking-with unto securing ready to be revealed in the last time. wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your sticking-with, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto thanks and honour and weight at the appearing of jesua-yeah-secure use-anointed: whom having not seen, ye gravity; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of weight: receiving the finish of your sticking-with, even the securing of your selfs. of which securing the bringers have enquired and searched diligently, who brought of the grace that should come unto you: searching what, or what manner of time breath of use-anointed which was in them did signify, when it testified beforehand the sufferings of use-anointed, and the weight that should follow. unto whom it was revealed, that not unto themselves, but unto us they did immerse the things, which are now reported unto you by them that have declared the message unto you with the perfected breath sent down from namespaces which things the messengers desire to look into. wherefore gird up the loins of your mind, be sober, and hope to the finish for the grace that is to be brought unto you at the revelation of jesua-yeah-secure use-anointed; as obedient child-betweeners, not fashioning yourselves according to the former lusts in your unaware: but as he which hath called you is perfected, so be ye perfected in all manner of conversation; because it is written, be ye perfected; for i am perfected, and if ye call on the father, who without respect of persons criterion-lipth according to into the worldly man's doing, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of use-anointed, as of a lamb impeccable and without spot: who verily was foreordained before the foundation of the cosmos, but was manifest in these last times for you, who by him do stick with theory, that raised him up from the dead, and gave him weight; that your sticking-with and hope might be in theory. seeing ye have purified your selfs in obeying the truth through breath unto unfeigned gravity of the brethren, see that ye gravity one another with a top-bright heart fervently: being born again, not of corruptible seed, but of incorruptible, by the string of theory, which liveth and abideth forever. for all flesh-immersed is as grass, and all the weight of man as the flower of grass. the grass withereth, and the flower thereof falleth away: but vowelmovement-io-yeah string endureth into the worlds. and this is the string which by the message is declared unto you. wherefore laying aside all malice, and all guile, and hypocrisies, and envies, all visual speakings, as newborn babes, desire the sincere milk of the string, that ye may grow thereby: if so be ye have tasted that vowelmovement-io-yeah is gracious. to whom coming, as unto a living stone, disallowed indeed of men, but chosen of theory,

and precious, ye also, as lively stones, are built-between up a breathual house, an perfected darkener-serverhood, to up-on breathual butchers, acceptable to theory by jesua-yeah-secure use-anointed. wherefore also it is contained in the writing, behold, i lay in sion-zenith a chief corner stone, elect, precious: and he that sticks with him will not be confounded. unto you therefore which stick with he is precious: but unto them which be disobedient, the stone which the build-betweeners disallowed, the same is did the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the string, being disobedient: whereunto also they were appointed. but ye are a chosen generation, a royal darkener-serverhood, an perfected nation, a peculiar with-mum; that ye should shew forth the thankss of him who hath called you out of darkness into his marvellous light; which in time past were not a with-mum, but are now the with-mum of theory: which had not obtained wombings, but now have obtained wombings. dearly beloved, i beseech you as strangers and pilgrims, abstain from flesh-immersed lusts, which war against the self; having your conversation honest nearin the corpse-nations: that, whereas they speak against you as visualdoers, they may by your good doings, which they will behold, weigh theory in the day of visitation. submit yourselves into the worldly ordinance of man for vowelmovement-io-yeah's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of visualdoers, and for the thanks of them that do well. for so is the will of theory, that with well doing ye may put to silence the unaware of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the workers of theory. honour all men. gravity the brotherhood. fear theory. honour the king. workers, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. for this is thankworthy, if a man for conscience toward theory endure grief, suffering wrongfully. for what report is it, if, when ye be buffeted for your faults, ye will take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with theory. for even hereunto were ye called: because use-anointed also suffered for us, leaving us an example, that ye should follow his steps: who did no miss neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that criterion-lipth rightly: who his own self bare our misses in his own body on the tree, that we, being dead to misses, should live unto being right: by whose stripes ye were healed. for ye were as sheep going astray; but are now returned unto the watcher and guardian of your selfs. likewise, ye women, be in subjection to your own mans; that, if any obey not the string, they also may without the string be won by the conversation of the women; while they behold your chaste conversation coupled with fear. whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet breath, which is in the sight of theory of great price. for after this manner in the old time the perfected women also, who trusted in theory, adorned themselves, being in subjection unto their own mans: even as sara-her-immersedness obeyed abraham-their-wing-organ, calling him vowelmovement-io-yeah: whose child-betweenas ye are, as long as ye do well, and are not afraid with any amazement. likewise, ye mans, house-dwell with them according to knowledge, giving honour unto the woman, as unto the weaker item, and as being heirs together of the grace of life; that your prayers be not hindered. finally, be ye all of one mind, having compassion one of another, gravity as brethren, be pitiful, be courteous: not render-

ing visual for visual, or railing for railing: but contrariwise knee-pooling; knowing that ye are thereunto called, that ye should inherit a knee-pooling. for he that will gravity life, and see good days, let him refrain his language-tongue from visual, and his lips that they speak no guile: let him eschew visual, and do good; let him seek complete, and ensue it. for the eyes of vowelmovement-io-yeah are over the right, and his ears are open unto their prayers: but the face-turnings of vowelmovement-io-yeah is against them that do visual. and who is he that will harm you, if ye be followers of that which is good? but and if ye suffer for being right' sake, happy are ye: and be not afraid of their terror, neither be troubled; but perfect vowelmovement-io-yeah theory in your hearts: and be ready always to give an answer to into the worldly man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak visual of you, as of visualdoers, they may be ashamed that falsely accuse your good conversation in use-anointed. for it is better, if the will of theory be so, that ye suffer for well doing, than for visual doing. for use-anointed also hath once suffered for misses, the right for the unjust, that he might bring us to theory, being put to death in the flesh-immersed, but quickened by breath: by which also he went and decreed unto breaths in prison; which sometime were disobedient, when once the longsuffering of theory waited in the days of noah-rest, while the gather-box was a preparing, wherein few, that is, eight seals were secured by water. the like figure whereunto even immersion doth also now except us (not the putting away of the filth of the flesh-immersed, but the answer of a good conscience toward theory,) by the stand-up of jesua-yeah-secure use-anointed: who is gone into namespaces and is on the right hand of theory; messengers and authorities and dynamics being did subject unto him. forasmuch then as use-anointed hath suffered for us in the flesh-immersed, arm yourselves likewise with the same mind: for he that hath suffered in the flesh-immersed hath ceased from miss that he no longer should live the rest of his time in the flesh-immersed to the lusts of men, but to the will of theory. for the time past of our life may suffice us to have wrought the will of the corpse-nations, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable ideal-image-idolatries: wherein they think it strange-substantial that ye run not with them to the same excess of riot, speaking visual of you: who will give account to him that is ready to criterion-lip the quick and the dead. for for this cause was the message decreed also to them that are dead, that they might be criterion-lip according to men in the flesh-immersed, but live according to theory in breath. but the finish of all things is at hand: be ye therefore sober, and watch unto prayer. and above all things have fervent charity nearin yourselves: for charity will cover the multitude of misses. use hospitality one to another without grudging. as into the worldly man hath received the gift, even so immerse the same one to another, as good stewards of the manifold grace of theory. if any man speak, let him speak as the logic of theory; if any man immerse, let him do it as of the ability which theory giveth: that theory in all things may be given weight through jesua-yeah-secure use-anointed, to whom be thanks and dominion into the worlds and into the world. amen-stick-with beloved, think it not strange-substantial concerning the fiery trial which is to try you, as though some strange-substantial thing happened unto you: but rejoice, inasmuch as ye are partakers of use-anointed's sufferings; that, when his weight will be revealed, ye may be glad also with exceeding joy. if ye be reproached for the name-there of use-anointed, happy are ye; for breath of weight and of theory resteth upon you: on their part he is visual spoken of, but on your part he is

given weight. but let none of you suffer as a murderer, or as a thief, or as an visualdoer, or as a busbody in other men's matters. yet if any man suffer as a use-anointedian, let him not be ashamed; but let him weigh theory on this behalf. for the time is come that crisis-lipping must begin at the house of theory: and if it first begin at us, what will the finish be of them that obey not the message of theory? and if the right scarcely be secured, where will the untheory and the misser appear? wherefore let them that suffer according to the will of theory commit the keeping of their selfs to him in well doing, as unto a sticking-withful creator. the elders which are nearin you i exhort, who am also an elder, and a witness of the sufferings of use-anointed, and also a partaker of the weight that will be revealed: feed the flock of theory which is nearin you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being vowelmovement-io-yeahs over theory's heritage, but being ensamples to the flock. and when the chief watcher will appear, ye will receive a crown of weight that fadeth not away. likewise, ye younger, submit yourselves unto the elder. yea, all of you be subject one to another, and be clothed with humility: for theory resisteth the proud, and giveth grace to the humble. humble yourselves therefore under the mighty hand of theory, that he may exalt you in due time: casting all your care upon him; for he careth for you. be sober, be vigilant; because your adversary the accuser, as a roaring gather-lion, walketh about, seeking whom he may devour: whom resist stedfast in the sticking-with, knowing that the same afflictions are accomplished in your brethren that are in the cosmos. but the theory of all grace, who hath called us unto his into the world weight by use-anointed jesua-yeah-secure, after that ye have suffered a while, do you impeccable, stablish, strengthen, settle you. to him be weight and strength into the worlds and into the world. amen-stick-with by silvanus-wood, a sticking-withful brother unto you, as i suppose, i have written briefly, exhorting, and testifying that this is the true grace of theory wherein ye stand. the called-out that is at babylon-mix-wear-out, elected together with you, saluteth you; and so doth marcus-hammer-polite my child-betweeneer greet ye one another with a kiss of charity. complete be with you all that are in use-anointed jesua-yeah-secure. amen-stick-with

simon-hear peter-stone, a worker and an sent-out of jesua-yeah-secure use-anointed, to them that have obtained like precious sticking-with with us through the being right of theory and our securer jesua-yeah-secure use-anointed: grace and complete be multiplied unto you through the knowledge of theory, and of jesua-yeah-secure our vowelmovement-io-yeah, according as his divine dynamic hath given unto us all things that pertain unto life and reverence, through the knowledge of him that hath called us to weight and virtue: whereby are given unto us exceeding great and precious message-promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the cosmos through lust. and beside this, giving all diligence, add to your sticking-with virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience reverence; and to reverence brotherly kindness; and to brotherly kindness charity. for if these things be in you, and abound, they do you that ye will neither be barren nor unfruitful in the knowledge of our vowelmovement-io-yeah jesua-yeah-secure use-anointed. but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was out-ofed from his old misses. wherefore the rather, brethren, give diligence to do your calling and election sure: for if ye do these things, ye will never fall: for so an entrance will be was immersed unto you abundantly into the worlds kingdom of our vowelmovement-io-yeah and securer jesua-yeah-secure use-anointed. wherefore i will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. yea, i think 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 vowelmovement-io-yeah jesua-yeah-secure use-anointed hath shewed me. more-over i will endeavour that ye may be able after my decease to have these things always in remembrance. for we have not followed cunningly devised fables, when we did know unto you the dynamic and coming of our vowelmovement-io-yeah jesua-yeah-secure use-anointed, but were eyewitnesses of his mega-majesty. for he received from theory the father honour and weight, when there came such a voice to him from the excellent weight, this is my beloved child-betweener in whom i am well pleased. and this voice which came from namespaces we heard, when we were with him in the perfected mount. we have also a more sure string of bring; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no bring of the writing is of any private interpretation. for the bring came not in old time by the will of man: but perfected men of theory spake as they were moved by the perfected breath. but there were false bringers also nearin the with-mum, even as there will be false teachers nearin you, who privily will bring in damnable heresies, even denying vowelmovement-io-yeah that bought them, and bring upon themselves swift destruction. and many will follow their pernicious ways; by reason of whom the way of truth will be visual spoken of. and through covetousness will they with feigned strings do merchandise of you: whose crisis-lipping now of a long time lingereth not, and their damnation slumbereth not. for if theory spared not the messengers that missed, but cast them down to hell-ask, and delivered them into chains of darkness, to be reserved unto crisis-lipping and spared not the old cosmos, but secured noah-rest the eighth person, a declareer of being right, bringing in the flood upon the cosmos of the untheorily; and turning the cities of sodom-splint-blood and gomorrhahes into ashes condemned them with an overthrow, making them an ensample unto those that after should

live untheorily; and delivered right lot-cover vexed with the filthy conversation of the big-shot: (for that right man house-dwelling nearin them, in seeing and hearing, vexed his right self from day to day with their unlawful deeds;) vowelmovement-io-yeah knoweth how to deliver the with reverence out of temptations, and to reserve the unjust unto the day of crisis-lipping to be punished: but chiefly them that walk after the flesh-immersed in the lust of stainedness, and despise government. presumptuous are they, selfwilled, they are not afraid to speak visual of dignities. whereas messengers, which are greater in dynamic and might, bring not railing accusation against them before vowelmovement-io-yeah. but these, as natural brute beasts, did to be taken and destroyed, speak visual of the things that they understand not; and will utterly perish in their own corruption; and will receive the reward of not being right, as they that count it pleasure to riot in the day time. spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from miss beguiling unstable selfs: an heart they have exercised with covetous practices; cursed child-betweeners: which have forsaken the right way, and are gone astray, following the way of baalam-swallow child-betweener of bosor-burn, who gravityd the wages of not being right; but was rebuked for his torment: the dumb ass speaking with man's voice forbad the madness of the bringer. these are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved into the worlds. for when they speak great swelling strings of wear-out-vanity, they allure through the lusts of the flesh-immersed, through much wantonness, those that were top-bright escaped from them who live in error. while they message-promise them liberty, they themselves are the workers of corruption: for of whom a man is overcome, of the same is he brought in employment. for if after they have escaped the pollutions of the cosmos through the knowledge of vowelmovement-io-yeah and securer jesua-yeah-secure use-anointed, they are again entangled therein, and overcome, the latter finish is worse with them than the head-start. for it had been better for them not to have known the way of being right, than, after they have known it, to turn from the perfected string delivered unto them. but it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. this second letter, beloved, i now write unto you; in both which i stir up your top-bright minds by way of remembrance: that ye may be mindful of the strings which were spoken before by the perfected bringers, and of the string of us the sent-outs of vowelmovement-io-yeah and securer: knowing this first, that there will come in the last days scoffers, walking after their own lusts, and saying, where is the message-promise of his coming? for since the fathers fell asleep, all things continue as they were from the head-start of the creation. for this they willingly are ignorant of, that by the string of theory the namespaces were of old, and the land standing out of the water and in the water: whereby the cosmos that then was, being overflowed with water, perished: but the namespaces and the land, which are now, by the same string are kept in store, reserved unto fire against the day of crisis-lipping and perdition of untheorily men. but, beloved, be not ignorant of this one thing, that one day is with vowelmovement-io-yeah as a thousand years, and a thousand years as one day. vowelmovement-io-yeah is not slack concerning his message-promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. but the day of vowelmovement-io-yeah will come as a thief in the night; in the which the namespaces will pass away with a great noise,

and the elements will melt with fervent heat, the land also and the doings that are therein will be burned up. seeing then that all these things will be dissolved, what manner of persons ought ye to be in all perfected conversation and reverence, looking for and hasting unto the coming of the day of theory, wherein the namespaces being on fire will be dissolved, and the elements will melt with fervent heat? nevertheless we, according to his message-promise, look for new namespaces and a new land, wherein house-dwelleth being right. wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in complete, without spot, and blameless. and account that the longsuffering of our vowelmovement-io-yeah is securing; even as our beloved brother paul-small also according to the wisdom given unto him hath written unto you; as also in all his letters, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other writings, unto their own destruction. ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the big-shot, fall from your own stedfastness. but grow in grace, and in the knowledge of our vowelmovement-io-yeah and securer jesua-yeah-secure use-anointed. to him be weight both now and into the worlds. amen-stick-with

that which was from the headstart, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the string of life: (for the life was manifested, and we have seen it, and bear witness, and shew unto you that into the world life, which was with the father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the father, and with his child-betweener jesua-yeah-secure use-anointed. and these things write we unto you, that your joy may be full. this then is the message which we have heard of him, and declare unto you, that theory is light, and in him is no darkness at all. if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of jesua-yeah-secure use-anointed his child-betweener top-brightenth us from all miss if we say that we have no miss we deceive ourselves, and the truth is not in us. if we confess our misses, he is sticking-withful and right to forgive us our misses, and to top-brighten us from all not being right. if we say that we have not missed, we do him a liar, and his string is not in us. my little child-betweeners, these things write i unto you, that ye miss not, and if any man miss we have an advocate with the father, jesua-yeah-secure use-anointed the right: and he is the propitiation for our misses: and not for our's only, but also for the misses of the whole cosmos. and hereby we do know that we know him, if we keep his strings. he that saith, i know him, and keepeth not his strings, is a liar, and the truth is not in him, but whoso keepeth his string, in him verily is the gravity of theory impeccable: hereby know we that we are in him. he that saith he abideth in him ought himself also to walk, even as he walked. brethren, i write no new string unto you, but an old string which ye had from the headstart. the old string is the string which ye have heard from the headstart. again, a new string i write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. he that saith he is in the light, and hateth his brother, is in darkness even until now. he that gravityth his brother abideth in the light, and there is none occasion of stumbling in him. but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. i write unto you, little child-betweeners, because your misses are send-forgiven you for his name's sake. i write unto you, fathers, because ye have known him that is from the headstart. i write unto you, young men, because ye have overcome the visual-toil one. i write unto you, little child-betweeners, because ye have known the father. i have written unto you, fathers, because ye have known him that is from the headstart. i have written unto you, young men, because ye are strong, and the string of theory abideth in you, and ye have overcome the visual-toil one. gravity not the cosmos, neither the things that are in the cosmos. if any man gravity the cosmos, the gravity of the father is not in him. for all that is in the cosmos, the lust of the flesh-immersed, and the lust of the eyes, and the pride of life, is not of the father, but is of the cosmos. and the cosmos passeth away, and the lust thereof: but he that doeth the will of theory abideth into the worlds. little child-betweeners, it is the last time: and as ye have heard that anti-use-anointed will come, even now are there many anti-use-anointed; whereby we know that it is the last time. they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be did manifest that they were not all of us, but ye have an unction from the perfected one, and ye know all things. i have not written unto you because ye know not the truth, but because ye know it, and that no lie is

of the truth. who is a liar but he that denieth that jesua-yeah-secure is the use-anointed? he is anti-use-anointed, that denieth the father and the child-betweener whosoever denieth the child-betweener the same hath not the father: he that acknowledgeth the child-betweener hath the father also. let that therefore abide in you, which ye have heard from the headstart. if that which ye have heard from the headstart will remain in you, ye also will continue in the child-betweener and in the father. and this is the message-promise that he hath message-promised us, even into the world life. these things have i written unto you concerning them that seduce you. but the use-anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same use-anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye will abide in him. and now, little child-betweeners, abide in him; that, when he will appear, we may have confidence, and not be ashamed before him at his coming. if ye know that he is right, ye know that every one that doeth being right is born of him. behold, what manner of gravity the father hath bestowed upon us, that we should be called the child-betweeners of theory: therefore the cosmos knoweth us not, because it knew him not. beloved, now are we the child-betweeners of theory, and it doth not yet appear what we will be: but we know that, when he will appear, we will be like him; for we will see him as he is. and into the worldly man that hath this hope in him purifieth himself, even as he is top-bright. whosoever committeth miss transgresseth also the drops-of-teaching for miss is the crime of the drops-of-teaching and ye know that he was manifested to take away our misses; and in him is no miss whosoever abideth in him misses not: whosoever misses hath not seen him, neither known him. little child-betweeners, let no man deceive you: he that doeth being right is right, even as he is right. he that committeth miss is of the accuser; for the accuser misses from the headstart. for this purpose child-betweener of theory was manifested, that he might destroy the doings of the accuser. whosoever is born of theory doth not commit miss for his seed remaineth in him: and he cannot miss because he is born of theory. in this child-betweeners of theory are manifest, and child-betweeners of the accuser: whosoever doeth not being right is not of theory, neither he that gravityth not his brother. for this is the message that ye heard from the headstart, that we should gravity one another. not as cain-nest-buy, who was of that visual-toil one, and slew his brother. and wherefore slew he him? because his own doings were visual-toil, and his brother's right. marvel not, my brethren, if the cosmos hate you. we know that we have passed from death unto life, because we gravity the brethren. he that gravityth not his brother abideth in death. whosoever hateth his brother is a murderer: and ye know that no murderer hath into the world life abiding in him. hereby perceive we the gravity of theory, because he laid down his life for us: and we ought to lay down our lives for the brethren. but whoso hath this cosmos's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how house-dwelleth the gravity of theory in him? my little child-betweeners, let us not gravity in string, neither in language-tongue; but in deed and in truth. and hereby we know that we are of the truth, and will assure our hearts before him. for if our heart condemn us, theory is greater than our heart, and knoweth all things. beloved, if our heart condemn us not, then have we confidence toward theory. and whatsoever we ask, we receive of him, because we keep his strings, and do those things that are pleasing in his sight. and this is his string, that we should stick with on the name-there of his child-betweener jesua-yeah-secure use-anointed, and gravity one another, as he gave us string. and he that keepeth his strings house-dwelleth in

him, and he in him. and hereby we know that he abideth in us, by breath which he hath given us. beloved, stick with not into the worldly breath, but try breaths whether they are of theory: because many false bringers are gone out into the cosmos. hereby know ye breath of theory: into the worldly breath that confesseth that jesua-yeah-secure use-anointed is come in the flesh-immersed is of theory: and into the worldly breath that confesseth not that jesua-yeah-secure use-anointed is come in the flesh-immersed is not of theory: and this is that breath of anti-use-anointed, whereof ye have heard that it should come; and even now already is it in the cosmos. ye are of theory, little child-betweeners, and have overcome them: because greater is he that is in you, than he that is in the cosmos. they are of the cosmos: therefore speak they of the cosmos, and the cosmos heareth them. we are of theory: he that knoweth theory heareth us; he that is not of theory heareth not us. hereby know we breath of truth, and breath of error. beloved, let us gravity one another: for gravity is of theory; and into the worldly one that gravityth is born of theory, and knoweth theory. he that gravityth not knoweth not theory; for theory is gravity. in this was manifested the gravity of theory toward us, because that theory sent his only begotten child-betweenener into the cosmos, that we might live through him. herein is gravity, not that we gravityth theory, but that he gravityd us, and sent his child-betweenener to be the propitiation for our misses. beloved, if theory so gravityd us, we ought also to gravity one another. no man hath seen theory at any time. if we gravity one another, theory house-dwellet in us, and his gravity is impeccable in us. hereby know we that we house-dwell in him, and he in us, because he hath given us of his breath. and we have seen and do testify that the father sent the child-betweenener to be the securer of the cosmos. whosoever will confess that jesua-yeah-secure is child-betweenener of theory, theory house-dwellet in him, and he in theory. and we have known and stuck with the gravity that theory hath to us. theory is gravity; and he that house-dwellet in gravity house-dwellet in theory, and theory in him. herein is our gravity did impeccable, that we may have boldness in the day of crisis-lipping because as he is, so are we in this cosmos. there is no fear in gravity; but impeccable gravity casteth out fear: because fear hath torment. he that feareth is not did impeccable in gravity. we gravity him, because he first gravityd us. if a man say, i gravity theory, and hateth his brother, he is a liar: for he that gravityth not his brother whom he hath seen, how can he gravity theory whom he hath not seen? and this string have we from him, that he who gravityth theory gravity his brother also. whosoever stick withth that jesua-yeah-secure is the use-anointed is born of theory: and into the worldly one that gravityth him that begat gravityth him also that is begotten of him. by this we know that we gravity child-betweeners of theory, when we gravity theory, and keep his strings. for this is the gravity of theory, that we keep his strings: and his strings are not grievous. for whatsoever is born of theory overcometh the cosmos: and this is the victory that overcometh the cosmos, even our sticking-with. who is he that overcometh the cosmos, but he that stick withth that jesua-yeah-secure is child-betweenener of theory? this is he that came by water and blood, even jesua-yeah-secure use-anointed; not by water only, but by water and blood. and it is breath that beareth witness, because breath is truth. for there are three that bear record in namespaces the father, the string, and the perfected breath: and these three are one. and there are three that bear witness in land, breath, and the water, and the blood: and these three agree in one. if we receive the witness of men, the witness of theory is greater: for this is the witness of theory which he hath testified of his child-betweenener he that sticks with child-betweenener of theory hath

the witness in himself: he that stick withth not theory hath did him a liar; because he stick withth not the record that theory gave of his child-betweenener and this is the record, that theory hath given to us into the world life, and this life is in his child-betweenener he that hath the child-betweenener hath life; and he that hath not child-betweenener of theory hath not life. these things have i written unto you that stick with on the name-there of child-betweenener of theory; that ye may know that ye have into the world life, and that ye may stick with on the name-there of child-betweenener of theory. and this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. if any man see his brother miss a miss which is not unto death, he will ask, and he will give him life for them that miss not unto death. there is a miss unto death: i do not say that he will pray for it. all not being right is miss and there is a miss not unto death. we know that whosoever is born of theory misses not; but he that is begotten of theory keepeth himself, and that visual-toil one toucheth him not. and we know that we are of theory, and the whole cosmos lieth in visual-toilness. and we know that child-betweenener of theory is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, in his child-betweenener jesua-yeah-secure use-anointed. this is the true theory, and into the world life. little child-betweeners, keep yourselves from ideal-bullshit-idols. amen-stick-with

the elder unto the elect lady and her child-betweeners, whom i gravity in the truth; and not i only, but also all they that have known the truth; for the truth's sake, which house-dwellet in us, and will be with us into the worlds. grace be with you, wombings, and complete, from theory the father, and from vowelmovement-io-yeah jesua-yeah-secure use-anointed, child-between-er of the father, in truth and gravity. i rejoiced greatly that i found of thy child-betweeners walking in truth, as we have received a string from the father. and now i beseech thee, lady, not as though i wrote a new string unto thee, but that which we had from the headstart, that we gravity one another. and this is gravity, that we walk after his strings. this is the string, that, as ye have heard from the headstart, ye should walk in it. for many deceivers are entered into the cosmos, who confess not that jesua-yeah-secure use-anointed is come in the flesh-immersed. this is a deceiver and an anti-use-anointed. look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. whosoever transgresseth, and abideth not in the teaching of use-anointed, hath not theory. he that abideth in the teaching of use-anointed, he hath both the father and the child-between-er if there come any unto you, and bring not this teaching, receive him not into your house, neither bid him theory speed: for he that biddeth him theory speed is partaker of his visual-toil deeds. having many things to write unto you, i would not write with paper and ink: but i trust to come unto you, and speak face-turnings to face-turnings, that our joy may be full. child-between-ers of thy elect sister greet thee. amen-stick-with

the elder unto the wellbeloved gaius-land, whom i gravity in the truth. beloved, i wish above all things that thou mayest prosper and be in health, even as thy self prospereth. for i rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. i have no greater joy than to hear that my child-betweeners walk in truth. beloved, thou doest sticking-withfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the called-out: whom if thou bring forward on their journey after a with reverence sort, thou wilt do well: because that for his name's sake they went forth, taking nothing of the corpse-nations. we therefore ought to receive such, that we might be fellowhelpers to the truth. i wrote unto the called-out: but diotrephes-zeus-cherish, who gravityth to have the preeminence nearin them, receiveth us not. wherefore, if i come, i will remember his deeds which he doeth, prating against us with poneros-malicious strings: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the called-out. beloved, follow not that which is visual, but that which is good. he that doeth good is of theory: but he that doeth visual hath not seen theory. demetrius-of-earth-mother-demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true. i had many things to write, but i will not with ink and pen write unto thee: but i trust i will shortly see thee, and we will speak face-turnings to face-turnings. complete be to thee. our friends salute thee. greet the friends by name-there

jude-hand-know, the worker of jesua-yeah-secure use-anointed, and brother of jacob-heel-topple, to them that are perfected by theory the father, and preserved in jesua-yeah-secure use-anointed, and called: wombings unto you, and complete, and gravity, be multiplied. beloved, when i gave all diligence to write unto you of the up-starting securing, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the sticking-with which was once delivered unto the perfects. for there are certain men crept in unawares, who were before of old ordained to this condemnation, untheorly men, turning the grace of our theory into lasciviousness, and denying the only vowelmovement-io-yeah theory, and our vowelmovement-io-yeah jesua-yeah-secure use-anointed. i will therefore put you in remembrance, though ye once knew this, how that vowelmovement-io-yeah, having secured the with-mum out of the earth of egypt-narrows-create-mizraim, afterward destroyed them that stuck with not. and the messengers which kept not their first estate, but left their own habitation, he hath reserved in worlds chains under darkness unto the crisis-lipping of the great day. even as sodom-splint-blood and gomorrhasheaves, and the cities about them in like manner, giving themselves over to fornication, and going after strange-substantial flesh-immersed, are set forth for an example, suffering the vengeance of into the world fire. likewise also these filthy dreamers cease the flesh-immersed, despise dominion, and speak visual of notion-dignities. yet michael-who-like-unto the archangel, when contending with the accuser he disputed about the body of mose-draw-out, durst not bring against him a railing accusation, but said, vowelmovement-io-yeah rebuke thee. but these speak visual of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. woe unto them! for they have gone in the way of cain-nest-buy, and ran greedily after the error of baalam-swallow for reward, and perished in the gainsaying of core-bald-ice. these are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging sieves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness into the worlds. and enoch-init-train also, the seventh from adam-earth-blood-man brought of these, saying, behold, vowelmovement-io-yeah cometh with ten thousands of his perfects, to execute crisis-lipping upon all, and to convince all that are untheorly nearin them of all their untheorly deeds which they have untheorly committed, and of all their hard speeches which untheorly fauters have spoken against him. these are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling strings, having men's persons in admiration because of advantage. but, beloved, remember ye the strings which were spoken before of the sent-outs of our vowelmovement-io-yeah jesua-yeah-secure use-anointed; how that they told you there should be mockers in the last time, who should walk after their own untheorly lusts. these be they who separate themselves, sensual, having not breath. but ye, beloved, build-betweening up yourselves on your most perfected sticking-with, praying in the perfected breath, keep yourselves in the gravity of theory, looking for the wombings of our vowelmovement-io-yeah jesua-yeah-secure use-anointed unto into the world life. and of some have compassion, making a difference: and others except with fear, pulling them out of the fire; hating even the garment spotted by the flesh-immersed. now unto him that is able to keep you from falling, and to present you faultless before the presence of his weight with exceeding joy, to the only wise theory our securer, be

weight and mega-majesty, dominion and dynamic, both now and into the world. amen-stick-with

the book of the generation of jesua-yeah-secure use-anointed, child-betweenner of david-dude, child-betweenner of abraham-their-wing-organ. abraham-their-wing-organ begat isaac-laugh; and isaac-laugh begat jacob-heel-topple; and jacob-heel-topple begat judas-hand-know and his brethren; and judas-hand-know begat phares-break and zara-seed of thamar-date-palm; and phares-break begat esrom-coutyard-high; and esrom-coutyard-high begat syria-high-aram; and syria-high-aram begat aminadab-my-people-contribute; and aminadab-my-people-contribute begat naasson-guess-snake; and naasson-guess-snake begat salmon-complete; and salmon-complete begat boaz-in-goat-strength of rachab-wide; and boaz-in-goat-strength begat obed-worker of ruth-foresight; and obed-worker begat jesse-secure; and jesse-secure begat david-dude the king; and david-dude the king begat solomon-complete of her that had been the woman of urijah-lightio; and solomon-complete begat rehoboam-wide-people; and rehoboam-wide-people begat abijah-fatherio; and abijah-fatherio begat asa-ride and asa-ride begat joshaphat-io-decide; and joshaphat-io-decide begat joram-yo-high; and joram-yo-high begat uziah-goat-strongio; and uziah-goat-strongio begat jotham-yeah-perfect; and jotham-yeah-perfect begat achaz-grip; and achaz-grip begat hezekiah-strongio; and hezekiah-strongio begat manasseh-sleep-forget; and manasseh-sleep-forget begat amon-mum-training and amon-mum-training begat josiah-despairio; and josiah-despairio begat jehoiachin-yeah-prepare and his brethren, about the time they were carried away to babylon-mix-wear-out: and after they were brought to babylon-mix-wear-out, jehoiachin-yeah-prepare begat salathiel-ask-unto; and salathiel-ask-unto begat zerubbabel-seed-pressed-out-of-babel; and zerubbabel-seed-pressed-out-of-babel begat abiud-my-father-majesty; and abiud-my-father-majesty begat eliakim-theory-realization; and eliakim-theory-realization begat azzur-help; and azzur-help begat zadok-right; and zadok-right begat achim-raise-up; and achim-raise-up begat eliud-my-theory-majestic; and eliud-my-theory-majestic begat eleazar-theory-stop; and eleazar-theory-stop begat matthan-give; and matthan-give begat jacob-heel-topple; and jacob-heel-topple begat joseph-add-increase the man of miriam-bitter-merry, of whom was born jesua-yeah-secure, who is called use-anointed. so all the generations from abraham-their-wing-organ to david-dude are fourteen generations; and from david-dude until the carrying away into babylon-mix-wear-out are fourteen generations; and from the carrying away into babylon-mix-wear-out to use-anointed are fourteen generations. now the birth of jesua-yeah-secure use-anointed was on this wise: when as his mother miriam-bitter-merry was espoused to joseph-add-increase, before they came together, she was found with child-betweenner of the perfected breath. then joseph-add-increase her man, being a right man, and not willing to do her a publick example, was minded to put her away privily. but while he thought on these things, behold, the messenger of vowelmovement-io-yeah appeared unto him in a dream, saying, joseph-add-increase, thou child-betweenner of david-dude, fear not to take unto thee miriam-bitter-merry thy woman: for that which is bright-conceived in her is of the perfected breath. and she will bring forth a child-betweenner and thou wilt call his name-there jesua-yeah-secure: for he will except his with-mum from their misses. now all this was done, that it might be fulfilled which was spoken of vowelmovement-io-yeah by the bringer, saying, behold, a virgin will be with child-betweenner and will bring forth a child-betweenner and they will call his name-there emmanuel-theory-with-us, which being translated is, theory with us. then joseph-add-increase being raised from sleep did as the messenger of

vowelmovement-io-yeah had bidden him, and took unto him his woman: and knew her not till she had brought forth her firstborn child-betweenner and he called his name-there jesua-yeah-secure. now when jesua-yeah-secure was born in bethlehem-bread-house of judaea-hand-know in the days of herod-fugitive-freeman the king, behold, there came wise men from the east to jerusalem-cast-complete, saying, where is he that is born king of the jews-hand-know for we have seen his star in the east, and are come to partake him. when herod-fugitive-freeman the king had heard these things, he was troubled, and all jerusalem-cast-complete with him. and when he had added all the chief darkener-server and story-writers of the with-mum together, he demanded of them where use-anointed should be born. and they said unto him, in bethlehem-bread-house of judaea-hand-know: for thus it is written by the bringer, and thou bethlehem-bread-house, in the earth of juda-know-hand art not the least nearin the princes of juda-know-hand for out of thee will come a governor, that will rule my with-mum immersed-to-theory-israel. then herod-fugitive-freeman when he had privily called the wise men, enquired of them diligently what time the star appeared. and he sent them to bethlehem-bread-house, and said, go and search diligently for the young child-betweenner and when ye have found him, bring me string again, that i may come and partake him also. when they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child-betweenner was. when they saw the star, they rejoiced with exceeding great joy. and when they were come into the house, they saw the young child-betweenner with miriam-bitter-merry his mother, and fell down, and partook him: and when they had opened their treasures, they presented unto him gifts; gold, and white-frankincense and myrrh. and being warned of theory in a dream that they should not return to herod-fugitive-freeman they departed into their own country another way. and when they were departed, behold, the messenger of vowelmovement-io-yeah appeareth to joseph-add-increase in a dream, saying, arise, and take the young child-betweenner and his mother, and flee into egypt-narrows-create-mizraim, and be thou there until i bring thee string: for herod-fugitive-freeman will seek the young child-betweenner to destroy him. when he arose, he took the young child-betweenner and his mother by night, and departed into egypt-narrows-create-mizraim: and was there until the death of herod-fugitive-freeman that it might be fulfilled which was spoken of vowelmovement-io-yeah by the bringer, saying, out of egypt-narrows-create-mizraim have i called my child-betweenner then herod-fugitive-freeman when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all child-betweenners that were in bethlehem-bread-house, 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 jeremiah-yeah-high the bringer, saying, in ramah-high-region was there a voice heard, stopskip-lamentation, and weeping, and great mourning, rachel-ewe weeping for her child-betweenners, and would not be comforted, because they are not. but when herod-fugitive-freeman was dead, behold, a messenger of vowelmovement-io-yeah appeareth in a dream to joseph-add-increase in egypt-narrows-create-mizraim, saying, arise, and take the young child-betweenner and his mother, and go into the earth of immersed-to-theory-israel: for they are dead which sought the young child's life. and he arose, and took the young child-betweenner and his mother, and came into the earth of immersed-to-theory-israel. but when he heard that archelaus-people-master did king in judaea-hand-know in the room of his father herod-fugi-

tive-freeman he was afraid to go thither: notwithstanding, being warned of theory in a dream, he turned aside into the parts of galilee-rolling; and he came and dwelt in a city called nazareth-scattered-sown: that it might be fulfilled which was spoken by the bringers, he will be called a nazarene-scattered-diaspora. in those days came john-yeah-graceful the immerser, declaring in the place-of-word-desert of judaea-hand-know, and saying, repent ye: for the kingdom of namespaces is at hand. for this is he that was spoken of by the bringer jesaiah-secureio, saying, the voice of one crying in the place-of-word-desert, prepare ye the way of vowelmovement-io-yeah, do his paths straight. and the same john-yeah-graceful 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 jerusalem-cast-complete, and all judaea-hand-know, and all the region round about jordan-its-going-down, and were immersed of him in jordan-its-going-down, confessing their misses. but when he saw many of the persian-split-spreads and sadducees-right-ones come to his immersion, he said unto them, o generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits meet for repentance: and think not to say within yourselves, we have abraham-their-wing-organ to our father: for i say unto you, that theory is able of these stones to raise up child-betweeners unto abraham-their-wing-organ. and now also the axe is laid unto the root of the trees: therefore into the worldly tree which bringeth not forth good fruit is hewn down, and cast into the fire. i indeed immerse you with water unto repentance: but he that cometh after me is mightier than i, whose shoes i am not worthy to bear: he will immerse you with the perfected breath, and with fire: whose fan is in his hand, and he will thoroughly brighten his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. then cometh jesua-yeah-secure from galilee-rolling to jordan-its-going-down unto john-yeah-graceful, to be immersed of him. but john-yeah-graceful forbad him, saying, i have need to be immersed of thee, and comest thou to me? and jesua-yeah-secure answering said unto him, suffer it to be so now: for thus it becometh us to fulfil all being right. then he suffered him. and jesua-yeah-secure, when he was immersed, went up straightway out of the water: and, lo, the namespaces were opened unto him, and he saw breath of theory descending like a dove, and lighting upon him: and lo a voice from namespaces saying, this is my beloved child-betweener in whom i am well pleased. then was jesua-yeah-secure led up of breath into the place-of-word-desert to be tempted of the accuser. and when he had fasted forty days and forty nights, he was afterward an hungred. and when the tempter came to him, he said, if thou be child-betweener of theory, say to that these stones be bread. but he answered and said, it is written, man will not live by bread alone, but by into the worldly string that proceedeth out of the mouth of theory. then the accuser taketh him up into the perfected city, and setteth him on a pinnacle of the temple, and saith unto him, if thou be child-betweener of theory, cast thyself down: for it is written, he will give his messengers charge concerning thee: and in their hands they will bear thee up, lest at any time thou dash thy foot-genital against a stone. jesua-yeah-secure said unto him, it is written again, no tempt vowelmovement-io-yeah thy theory. again, the accuser taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the cosmos, and the weight of them; and saith unto him, all these things will i give thee, if thou wilt fall down and partake me. then saith jesua-yeah-secure unto him, get thee hence, satan-accuse: for it is written, thou wilt partake vowelmovement-io-yeah thy theory, and him only will thou work for then the accuser leaveth him, and, behold,

messengers came and was immersed unto him. now when jesua-yeah-secure had heard that john-yeah-graceful was cast into prison, he departed into galilee-rolling; and leaving nazareth-scattered-sown, he came and dwelt in capernaum-out-of-town-console-village, which is upon the sea coast, in the borders of zebulun-garbage-fertile and naphtali-cunning-twist: that it might be fulfilled which was spoken by jesaiah-secureio the bringer, saying, the earth of zebulun-garbage-fertile, and the earth of naphtali-cunning-twist, by the way of the sea, beyond jordan-its-going-down, galilee-rolling of the corpse-nations; the with-mum 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 jesua-yeah-secure began to declare, and to say, repent: for the kingdom of namespaces is at hand. and jesua-yeah-secure, walking by the sea of galilee-rolling, saw two brethren, simon-hear called peter-stone, and andrew-vow-man his brother, casting a net into the sea: for they were fishers. and he saith unto them, follow me, and i will do you fishers of men. and they straightway left their nets, and followed him. and going on from thence, he saw other two brethren, jacobheel-topple of zebedee-yeah-given, and john-yeah-graceful his brother, in a ship with zebedee-yeah-given their father, mending their nets; and he called them. and they immediately left the ship and their father, and followed him. and jesua-yeah-secure went about all galilee-rolling, teaching in their synagogue-come-togethers, and declaring the message of the kingdom, and giving therapy all manner of sickness and all manner of disease nearin the with-mum. and his fame went throughout all syria-level-plain: and they brought unto him all shit-sick with-mum that were taken with divers diseases and torments, and those which were possessed with divine-genius, and those which were lunatick, and those that had the palsy; and he give therapyed them. and there followed him great multitudes of with-mum from galilee-rolling, and from decapolis-ten-city, and from jerusalem-cast-complete, and from judaea-hand-know, and from beyond jordan-its-going-down. and seeing the multitudes, he went up into a mountain: and when he was set, his learners came unto him: and he opened his mouth, and taught them, saying, happy are the poor in breath: for theirs is the kingdom of namespaces happy are they that mourn: for they will be comforted. happy are the meek: for they will inherit the land. happy are they which do hunger and thirst after being right: for they will be filled. happy are the merciful: for they will obtain wombings. happy are the top-bright in heart: for they will see theory. happy are the completemakers: for they will be called child-betweeners of theory. happy are they which are persecuted for being right' sake: for theirs is the kingdom of namespaces happy are ye, when men will revile you, and persecute you, and will say all manner of visual-toil against you falsely, for my sake. rejoice, and be exceeding glad: for great is your reward in namespaces for so persecuted they the bringers which were before you. ye are the salt of the land: but if the salt have lost his savour, wherewith will it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot-genital of men. ye are the light of the cosmos. a city that is set on an hill cannot be hid. neither do men light a candle, and put it under a bushel, but on a stream-candle-light; and it giveth light unto all that are in the house. let your light so shine before men, that they may see your good doings, and weigh your father which is in namespaces think not that i am come to destroy the drops-of-teaching or the bringers: i am not come to destroy, but to fulfil. for verily i say unto you, till namespaces and land pass, one jot or one tittle will in no wise pass from the drops-of-teaching till all be fulfilled. whosoever therefore will break one of these least strings, and will

teach men so, he will be called the least in the kingdom of namespaces but whosoever will do and teach them, the same will be called great in the kingdom of namespaces for i say unto you, that except your being right will exceed the being right of the story-writers and persian-split-spreads, ye will in no case enter into the kingdom of namespaces ye have heard that it was said of them of old time, no kill; and whosoever will kill will be in danger of the crisis-lipping but i say unto you, that whosoever is angry with his brother without a cause will be in danger of the crisis-lipping and whosoever will say to his brother, raca, will be in danger of the council: but whosoever will say, thou fool, will be in danger of hell-ask fire. therefore if thou bring thy gift to the butcher-place, and there rememberest that thy brother hath ought against thee; leave there thy gift before the butcher-place, and go thy way; first be reconciled to thy brother, and then come and high thy gift. agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the lipper, and the lipper deliver thee to the officer, and thou be cast into prison. verily i say unto thee, thou 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 unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. and if thy right eye scandal thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell-ask. and if thy right hand scandal thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell-ask. it hath been said, whosoever will put away his woman, let him give her a writing of divorcement: but i say unto you, that whosoever will put away his woman, saving for the cause of fornication, causeth her to commit adultery: and whosoever will marry her that is divorced committeth adultery. again, ye have heard that it hath been said by them of old time, no forswear thyself, but will perform unto vowmovement-io-yeah thine oaths: but i say unto you, swear not at all; neither by namespaces for it is theory's throne: nor by the land; for it is his foot-genitalstool: neither by jerusalem-cast-complete; for it is the city of the great king. neither will thou swear by thy head, because thou canst not do one hair white or black. but let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of visual-toil. ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but i say unto you, that ye resist not visual-toil: but whosoever will hit thee on thy right cheek, turn to him the other also. and if any man will sue thee at the drops-of-teaching 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 will gravity thy neighbour, and hate thine enemy, but i say unto you, gravity your enemies, knee-pool them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be child-betweeners of your father which is in namespaces for he doth his sun to rise on the visual-toil and on the good, and sendeth rain on the right and on the unjust. for if ye gravity them which gravity you, what reward have ye? do not even the taxmans the same? and if ye salute your brethern only, what do ye more than others? do not even the taxmans so? be ye therefore impeccable, even as your father which is in namespaces is impeccable. take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your father which is in namespaces therefore when thou doest thine alms, do not sound a mouthpiece-

trumpet before thee, as the down-critizisers do in the synagogue-come-togethers and in the streets, that they may have weight of men. verily i say unto you, they have their reward. but when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy father which seeth in secret himself will reward thee openly. and when thou prayest, no be as the down-critizisers are: for thy gravity to pray standing in the synagogue-come-togethers and in the corners of the streets, that they may be seen of men. verily i say unto you, they have their reward. but thou, when thou prayest, enter into thy closet, and when thou hast shut thy opening, pray to thy father which is in secret; and thy father which seeth in secret will reward thee openly. but when ye pray, use not vain repetitions, as the nations do: for they think that they will be heard for their much speaking. be not ye therefore like unto them: for your father knoweth what things ye have need of, before ye ask him. after this manner therefore pray ye: our father which art in namespaces perfected be thy name-there thy kingdom come, thy will be done in land, as it is in namespaces give us this day our daily bread. and forgive us our debts, as we forgive our debtors. and lead us not into temptation, but deliver us from visual-toil: for thine is the kingdom, and the dynamic, and the weight, into the worlds. amenstick-with for if ye forgive men their name-fires, your namespacesly father will also forgive you: but if ye forgive not men their name-fires, neither will your father forgive your name-fires. moreover when ye fast, be not, as the down-critizisers, of a sad countenance: for they disfigure their face-turnings, that they may appear unto men to fast. verily i say unto you, they have their reward. but thou, when thou fastest, use-anoint thine head, and wash thy face-turnings; that thou appear not unto men to fast, but unto thy father which is in secret: and thy father, which seeth in secret, will reward thee openly. lay not up for yourselves treasures upon land, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in namespaces where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. the light of the body is the eye: if therefore thine eye be single, thy whole body will be full of light. but if thine eye be visual-toil, thy whole body will be full of darkness. if therefore the light that is in thee be darkness, how great is that darkness! no man can work for two masters: for either he will hate the one, and gravity the other; or else he will hold to the one, and despise the other. ye cannot work for theory and mammon-riches. therefore i say unto you, take no thought for your life, what ye will eat, or what ye will drink; nor yet for your body, what ye will put on is not the life more than meat, and the body than raiment? behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your namespacesly father feedeth them. are ye not much better than they? which of you by taking thought can add one cubit unto his stature? and why take ye thought for raiment? consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet i say unto you, that even solomon-complete in all his weight was not arrayed like one of these. wherefore, if theory 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 sticking-with? 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 corpse-nations seek:) for your namespacesly father knoweth that ye have need of all these things, but seek ye first the kingdom of theory, and his being right; and all these things will be added unto you. take therefore no thought for the morrow: for the morrow will take thought for the things of

itself. sufficient unto the day is the visual thereof. criterion-lip not, that ye be not criterion-lipd. for with what criticismjudgment ye criterion-lip, ye will be criterion-lipd: and with what measure ye mete, it will be measured to you again. and why 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 wilt thou see clearly to cast out the mote out of thy brother's eye. give not that which is perfected unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet-genitalia, and turn again and rend you. ask, and it will be given you; seek, and ye will find; knock, and it will be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it will be opened. or what man is there of you, whom if his child-betweener ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? if ye then, being visual-toil, know how to give good gifts unto your child-betweeners, 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 and the bringers. enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. beware of false bringers, which come to you in sheep's clothing, but inwardly they are ravening wolves. ye will know them by their fruits. do men gather grapes of thorns, or figs of thistles? even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth visual-toil fruit. a good tree cannot bring forth visual-toil fruit, neither can a corrupt tree bring forth good fruit. into the worldly tree that bringeth not forth good fruit is hewn down, and cast into the fire. wherefore by their fruits ye will know them. not into the worldly one that saith unto me, vowelmovement-io-yeah, vowelmovement-io-yeah, will enter into the kingdom of namespaces but he that doeth the will of my father which is in namespaces many will say to me in that day, vowelmovement-io-yeah, vowelmovement-io-yeah, have we not brought in thy name-there and in thy name-there have cast out divine-genius? and in thy name-there done many wonderful doings? and then will i profess unto them, i never knew you: depart from me, ye that doing without drops-of-teaching therefore whosoever heareth these sayings of mine, and doeth them, i will liken him unto a wise man, which built-between his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. and every one that heareth these sayings of mine, and doeth them not, will be likened unto a foolish man, which built-between his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. and it came to pass, when jesua-yeah-secure had ended these sayings, the with-mum were blown away at his teaching: for he taught them as one having authority, and not as the story-writers. when he was come down from the mountain, great multitudes followed him. and, behold, there came a narrow-waspish and partook him, saying, vowelmovement-io-yeah, if thou wilt, thou canst do me top-bright. and jesua-yeah-secure put forth his hand, and touched him, saying, i will; be thou top-bright. and immediately his narrow-waspishness was out-ofed. and jesua-yeah-secure saith unto him, see thou tell no man; but go thy way, shew thyself to the darker-server and high the gift that mose-draw-out di-

rected, for a witness unto them. and when jesua-yeah-secure was entered into capernaum-out-of-town-console-village, there came unto him a centurion-over-hundred, beseeching him, and saying, vowelmovement-io-yeah, my child lieth at home paralysed, grievously tormented. and jesua-yeah-secure saith unto him, i will come and give therapy him. the centurion-over-hundred answered and said, vowelmovement-io-yeah, i am not worthy that thou shouldest come under my roof: but speak the string only, and my child will be healed. for i am a man under authority, having soldiers under me: and i say to this man, go, and he goeth; and to another, come, and he cometh; and to my worker, do this, and he doeth it. when jesua-yeah-secure heard it, he marvelled, and said to them that followed, verily i say unto you, i have not found so great sticking-with, no, not in immersed-to-theory-israel. and i say unto you, that many will come from the east and west, and will sit down with abraham-their-wing-organ, and isaac-laugh, and jacob-heel-topple, in the kingdom of namespaces but child-betweeners of the kingdom will be cast out into outer darkness: there will be weeping and gnashing of teeth. and jesua-yeah-secure said unto the centurion-over-hundred, go thy way; and as thou hast stuck with, so be it done unto thee. and his child was healed in the self-same hour. and when jesua-yeah-secure was come into peter-stone's house, he saw his woman's mother laid, and sick of a fever. and he touched her hand, and the fever left her: and she arose, and was immersed unto them. when the even was come, they brought unto him many that were possessed with divine-genius: and he cast out breaths with his string, and attended to all that had shit: that it might be fulfilled which was spoken by jesaiah-secureio the bringer, saying, himself took our infirmities, and bare our sicknesses. now when jesua-yeah-secure saw great multitudes about him, he gave string to depart unto the other side. and a certain story-writer came, and said unto him, master, i will follow thee whithersoever thou goest. and jesua-yeah-secure saith unto him, the foxes have holes, and the birds of the air have tent-nests; but the child-betweener of man hath not where to lay his head. and another of his learners said unto him, vowelmovement-io-yeah, suffer me first to go and bury my father. but jesua-yeah-secure said unto him, follow me; and let the dead bury their dead. and when he was entered into a ship, his learners followed him. and, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the sieves: but he was asleep. and his learners came to him, and awoke him, saying, vowelmovement-io-yeah, except us: we perish. and he saith unto them, why are ye fearful, o ye of little sticking-with? then he arose, and rebuked the winds and the sea; and there was a great calm. but the men marvelled, saying, what manner of man is this, that even the winds and the sea obey him! and when he was come to the other side into the country of the gergesenes-come-from-strangeness-fight, there met him two possessed with divine-genius, coming out of the tombs, exceeding fierce, so that no man might pass by that way. and, behold, they cried out, saying, what have we to do with thee, jesua-yeah-secure, thou child-betweener of theory? art thou come hither to torment us before the time? and there was a good way off from them an cattle of many swine feeding. so the divine-genius besought him, saying, if thou cast us out, suffer us to go away into the cattle of swine. and he said unto them, go. and when they were come out, they went into the cattle of swine: and, behold, the whole cattle of swine ran violently down a steep place into the sea, and perished in the waters. and they that kept them fled, and went their ways into the city, and told into the worldly thing, and what was befallen to the possessed of the divine-genius. and, behold, the whole city came out to meet jesua-yeah-secure: and when they saw him, they besought

him that he would depart out of their coasts. and he entered into a ship, and stopskipped, and came into his own city. and, behold, they brought to him a paralysed man, lying on a bed: and jesua-yeah-secure seeing their sticking-with said unto the paralysed; child-betweeneer be of good cheer; thy misses out-ofed thee. and, behold, certain of the story-writers said within themselves, this man blasphemeth. and jesua-yeah-secure knowing their thoughts said, wherefore think ye visual-toil in your hearts? for whether is easier, to say, thy misses out-ofed thee; or to say, arise, and walk? but that ye may know that the child-betweeneer of man hath charge on land to forgive misses, (then saith he to the paralysed,) arise, take up thy bed, and go unto thine house. and he arose, and departed to his house. but when the multitudes saw it, they marvelled, and given weight theory, which had given such charge unto men. and as jesua-yeah-secure passed forth from thence, he saw a man, named matthew-yeah-given, sitting at the receipt of custom: and he saith unto him, follow me. and he arose, and followed him. and it came to pass, as jesua-yeah-secure sat at meat in the house, behold, many tax-mans and fauters came and sat down with him and his learners. and when the persian-split-spreads saw it, they said unto his learners, why eateth your master with tax-mans and fauters? but when jesua-yeah-secure heard that, he said unto them, they that be whole need not a physician, but they that are sick. but go ye and learn what that meaneth, i will have wombings, and not butcher: for i am not come to call the right, but fauters to repentance. then came to him the learners of john-yeah-graceful, saying, why do we and the persian-split-spreads fast oft, but thy learners fast not? and jesua-yeah-secure said unto them, can child-betweeners of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom will be taken from them, and then will they fast. no man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is did worse. neither do men put new wine into old amphores: else the amphores break, and the wine runneth out, and the amphores perish: but they put new wine into new amphores, and both are preserved. while he spake these things unto them, behold, there came a certain governor, and partook him, saying, my daughter-housa is even now dead: but come and lay thy hand upon her, and she will live. and jesua-yeah-secure arose, and followed him, and so did his learners. and, behold, a woman, bleeding twelve years, came behind him, and touched the hem of his garment: for she said within herself, if i may but touch his garment, i will be secure. but jesua-yeah-secure turned him about, and when he saw her, he said, daughter-housa be of good comfort; thy sticking-with hath secured thee. and the woman was did whole from that hour. and when jesua-yeah-secure came into the governor's house, and saw the minstrels and the with-mum making a noise, he said unto them, give place: for the maid is not dead, but slepeeth. and they laughed him to scorn. but when the with-mum were put forth, he went in, and took her by the hand, and the maid arose. and the fame hereof went abroad into all that earth. and when jesua-yeah-secure departed thence, two blind men followed him, crying, and saying, thou child-betweeneer of david-dude, have wombings on us. and when he was come into the house, the blind men came to him: and jesua-yeah-secure saith unto them, stick with ye that i am able to do this? they said unto him, yea, vowelmovement-io-yeah. then touched he their eyes, saying, according to your sticking-with be it unto you. and their eyes were opened; and jesua-yeah-secure 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 pos-

sessed with a divine-genius. and when the divine-genius was cast out, the dumb spake: and the multitudes marvelled, saying, it was never so seen in immersed-to-theory-israel. but the persian-split-spreads said, he casteth out divine-genius through the prince of the divine-genius. and jesua-yeah-secure went about all the cities and villages, teaching in their synagogue-come-togethers, and declaring the message of the kingdom, and giving therapy into the worldly sickness and into the worldly disease nearin the with-mum. but when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no watcher. then saith he unto his learners, the harvest truly is plenteous, but the labourers are few; pray ye therefore vowelmovement-io-yeah of the harvest, that he will send forth labourers into his harvest. and when he had called unto him his twelve learners, he gave them charge against stained breaths, to cast them out, and to therapoioheal all manner of sickness and all manner of disease. now the names of the twelve sent-outs are these; the first, simon-hear, who is called peter-stone, and andrew-vow-man his brother; jacob-heel-topple child-betweeneer of zebedee-yeah-given, and john-yeah-graceful his brother; philip-love-horses, and bartholomew-son-of-the-plow-men; thomas-twin, and matthew-yeah-given the taxman; jacob-heel-topple child-betweeneer of alphaeus-traverse-exchange, and lebbaeus-lion-confess, whose surname was thaddaeus-praise-confess; simon-hear the canaanite-buy, and judas-hand-know iscariot-man-of-city-happenings, who also betrayed him. these twelve jesua-yeah-secure sent forth, and directed them, saying, go not into the way of the corpse-nations, and into any city of the samaritan-keep-guards enter ye not: but go rather to the lost sheep of the house of immersed-to-theory-israel. and as ye go, declare, saying, the kingdom of namespaces is at hand. heal the sick, top-brighten the narrow-waspishs, raise the dead, cast out divine-genius: freely ye have received, freely give. provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet canvas: for the doingman is worthy of his meat. and into whatsoever city or town ye will enter, enquire who in it is worthy; and there abide till ye go thence. and when ye come into an house, salute it. and if the house be worthy, let your complete come upon it: but if it be not worthy, let your complete return to you. and whosoever will not receive you, nor hear your strings, when ye depart out of that house or city, shake off the dust of your feet-genitalia. verily i say unto you, it will be more tolerable for the earth of sodom-splint-blood and gomorrha-sheaves in the day of crisis-lipping than for that city. behold, i send you forth as sheep in the nearin of wolves: be ye therefore wise as serpents, and harmless as doves. but beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogue-come-togethers; and ye will be brought before governors and kings for my sake, for a witness against them and the corpse-nations. but when they deliver you up, take no thought how or what ye will speak: for it will be given you in that same hour what ye will speak. for it is not ye that speak, but breath of your father which speaketh in you. and the brother will deliver up the brother to death, and the father child-betweeneer and child-betweeners will rise up against their parents, and cause them to be put to death. and ye will be hated of all men for my name's sake: but he that endureth to the finish will be secured. but when they persecute you in this city, flee ye into another: for verily i say unto you, ye will not have gone over the cities of immersed-to-theory-israel, till the child-betweeneer of man be come, the learner is not above his master, nor the worker above his vowelmovement-io-yeah. it is enough for the learner that he be as his master, and the worker as

his vowelmovement-io-yeah. if they have called the master of the house beelzebub-lord-of-the-flies, how much more will they call them of his household? fear them not therefore: for there is nothing covered, that will not be revealed; and hid, that will not be known. what i tell you in darkness, that speak ye in light: and what ye hear in the ear, that declare ye upon the housetops. and fear not them which kill the body, but are not able to kill the self: but rather fear him which is able to destroy both self and body in hell-ask. are not two sparrows sold for a farthing? and one of them will not fall on the earth without your father. but the very hairs of your head are all numbered. fear ye not therefore, ye are of more value than many sparrows. whosoever therefore will confess me before men, him will i confess also before my father which is in namespaces but whosoever will deny me before men, him will i also deny before my father which is in namespaces think not that i am come to send complete on land: i came not to send complete, but a sword. for i am come to set a man at variance against his father, and the daughter-housa against her mother, and the daughter in law against her mother in law. and a man's foes will be they of his own household. he that gravityth father or mother more than me is not worthy of me: and he that gravityth child-betweener or daughter-housa more than me is not worthy of me. and he that taketh not his stand-cross and followeth after me, is not worthy of me. he that findeth his life will lose it: and he that loseth his life for my sake will find it. he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. he that receiveth a bringer in the name-there of a bringer will receive a bringer's reward; and he that receiveth a right man in the name-there of a right man will receive a right man's reward. and whosoever will give to drink unto one of these little ones a cup of cold water only in the name-there of a learner, verily i say unto you, he will in no wise lose his reward. and it came to pass, when jesua-yeah-secure had did an finish of say toing his twelve learners, he departed thence to teach and to declare in their cities. now when john-yeah-graceful had heard in the prison the doings of use-anointed, he sent two of his learners, and said unto him, art thou he that should come, or do we look for another? jesua-yeah-secure answered and said unto them, go and shew john-yeah-graceful again those things which ye do hear and see: the blind receive their sight, and the stopskip-lame walk, the narrow-waspishs are out-ofed, 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 scanded in me. and as they departed, jesua-yeah-secure began to say unto the multitudes concerning john-yeah-graceful, what went ye out into the place-of-word-desert to see? a reed shaken with the wind? but what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. but what went ye out for to see? a bringer? yea, i say unto you, and more than a bringer. for this is he, of whom it is written, behold, i send my messenger before thy face-turnings, which will prepare thy way before thee. verily i say unto you, nearin them that are born of women there hath not risen a greater than john-yeah-graceful the immerser: notwithstanding he that is least in the kingdom of namespaces is greater than he. and from the days of john-yeah-graceful the immerser until now the kingdom of namespaces suffereth violence, and the violent take it by force. for all the bringers and the drops-of-teaching brought until john-yeah-graceful. and if ye will receive it, this is elias-my-unto which was for to come. he that hath ears to hear, let him hear. but whereunto will i liken this generation? it is like unto child-betweeners sitting in the markets, and calling unto their fellows, and saying, we have piped unto you, and ye have not danced; we have mourned unto you,

and ye have not stopskip-lamented. for john-yeah-graceful came neither eating nor drinking, and they say, he hath a divine-genius. the child-betweener of man came eating and drinking, and they say, behold a man gluttonous, and a winebibber, a friend of taxmans and fauters. but wisdom is rightified of her doings. then began he to upbraid the cities wherein most of his mighty doings were done, because they repented not: woe unto thee, chorazin-secret! woe unto thee, bethsaida-fish-hunting-house! for if the mighty doings, which were done in you, had been done in tyre-rock-narrow-create and sidon-side-by-side, they would have repented long ago in sackcloth and ashes. but i say unto you, it will be more tolerable for tyre-rock-narrow-create and sidon-side-by-side at the day of crisis-lipping than for you. and thou, capernaum-out-of-town-console-village, which art exalted unto namespaces will be brought down to hell-ask: for if the mighty doings, which have been done in thee, had been done in sodom-splint-blood, it would have remained until this day. but i say unto you, that it will be more tolerable for the earth of sodom-splint-blood in the day of crisis-lipping than for thee. at that time jesua-yeah-secure answered and said, i thank thee, o father, vowelmovement-io-yeah of namespaces and land, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. even so, father: for so it seemed good in thy sight. all things are delivered unto me of my father: and no man knoweth the child-betweener but the father; neither knoweth any man the father, except the child-betweener and he to whomsoever the child-betweener will reveal him. come unto me, all ye that labour and are heavy laden, and i will give you rest. take my yoke upon you, and learn of me; for i am meek and lowly in heart: and ye will find rest unto your selves. for my yoke is easy, and my burden is light. at that time jesua-yeah-secure went on the seventh day through the corn; and his learners were an hungred, and began to pluck the ears of corn and to eat. but when the persian-split-spreads saw it, they said unto him, behold, thy learners do that which is not allowed to do upon the seventh day. but he said unto them, have ye not read what david-dude did, when he was an hungred, and they that were with him; how he entered into the house of theory, and did eat the bread system, which was not allowed for him to eat, neither for them which were with him, but only for the darkener-server? or have ye not read in the drops-of-teaching how that on the seventh days the darkener-server in the temple profane the seventh, and are blameless? but i say unto you, that in this place is one greater than the temple. but if ye had known what this meaneth, i will have wombings, and not butcher, ye would not have condemned the guiltless. for the child-betweener of man is vowelmovement-io-yeah even of the seventh day. and when he was departed thence, he went into their synagogue-come-together: and, behold, there was a man which had his hand withered. and they asked him, saying, is it allowed to give therapy on the seventh days? that they might accuse him. and he said unto them, what man will there be nearin you, that will have one sheep, and if it fall into a pit on the seventh day, will he not lay hold on it, and lift it out? how much then is a man better than a sheep? wherefore it is allowed to do well on the seventh days. then saith he to the man, stretch forth thine hand. and he stretched it forth; and it was restored whole, like as the other. then the persian-split-spreads went out, and held a council against him, how they might destroy him. but when jesua-yeah-secure 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 jesaiah-secureio the bringer, saying, behold my worker, whom i have chosen; my beloved, in whom my self is well

pleased: i will put my breath upon him, and he will shew crisis-lipping to the corpse-nations. he will not strive, nor cry; neither will any man hear his voice in the streets. a bruised reed will he not break, and smoking flax will he not quench, till he send forth crisis-lipping unto victory. and in his name-there will the corpse-nations trust. then was brought unto him one possessed with a divine-genius, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. and all the with-mum were amazed, and said, is not this child-betweener of david-dude? but when the persian-split-spreads heard it, they said, this fellow doth not cast out divine-genius, but by beelzebub-lord-of-the-flies the prince of the divine-genius. and jesua-yeah-secure knew their thoughts, and said unto them, into the worldly kingdom divided against itself is brought to desolation; and into the worldly city or house divided against itself will not stand: and if satan-accuse cast out satan-accuse, he is divided against himself; how will then his kingdom stand? and if i by beelzebub-lord-of-the-flies cast out divine-genius, by whom do your child-betweeners cast them out? therefore they will be your criterion-lips. but if i cast out divine-genius by breath of theory, then the kingdom of theory is come unto you. or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. he that is not with me is against me; and he that gathereth not with me scattereth abroad. wherefore i say unto you, all manner of miss and blasphemy will out-ofed unto men: but the blasphemy against the perfected breath will not out-ofed unto men. and whosoever speaketh a string against the child-betweener of man, it will out-ofed him: but whosoever speaketh against the perfected breath, it will not out-ofed him, neither in this world, neither in the world to come. either do the tree good, and his fruit good; or else do the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. o generation of vipers, how can ye, being visual-toil, speak good things? for out of the abundance of the heart the mouth speaketh. a good man out of the good treasure of the heart bringeth forth good things: and an visual-toil man out of the visual-toil treasure bringeth forth visual-toil things. but i say unto you, that every idle string that men will speak, they will give account thereof in the day of crisis-lipping for by thy strings thou wilt be rightified, and by thy strings thou wilt be condemned. then certain of the story-writers and of the persian-split-spreads answered, saying, master, we would see a sign from thee. but he answered and said unto them, an visual-toil and adulterous generation seeketh after a sign; and there will no sign be given to it, but the sign of the bringer jonah-dove: for as jonah-dove was three days and three nights in the whale's belly; so will the child-betweener of man be three days and three nights in the heart of the land. the men of nineveh-house-pasture will rise in crisis-lipping with this generation, and will condemn it: because they repented at the declaring of jonah-dove; and, behold, a greater than jonah-dove is here. the queen of the south will rise up in the crisis-lipping with this generation, and will condemn it: for she came from the uttermost parts of the land to hear the wisdom of solomon-complete; and, behold, a greater than solomon-complete is here. when the stained breath is gone out of a man, he walketh through dry places, seeking rest, and findeth none. then he saith, i will return into my house from whence i came out; and when he is come, he findeth it empty, swept, and garnished. then goeth he, and taketh with himself seven other breaths more visual-toil than himself, and they enter in and house-dwell there: and the last state of that man is worse than the first. even so will it be also unto this visual-toil generation. while he yet talked to the with-mum, behold, his mother and his brethren stood without, desir-

ing to speak with him. then one said unto him, behold, thy mother and thy brethren stand without, desiring to speak with thee. but he answered and said unto him that told him, who is my mother? and who are my brethren? and he stretched forth his hand toward his learners, and said, behold my mother and my brethren! for whosoever will do the will of my father which is in namespaces the same is my brother, and sister, and mother. the same day went jesua-yeah-secure out of the house, and sat by the sea side. and great multitudes were added together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. and he spake many things unto them in parables, saying, behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much land: and forthwith they sprung up, because they had no deepness of land: and when the sun was up, they were scorched; and because they had no root, they withered away. and some fell nearin thorns; and the thorns sprung up, and choked them: but other fell into good earth, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. who hath ears to hear, let him hear. and the learners came, and said unto him, why speakest thou unto them in parables? he answered and said unto them, because it is given unto you to know the mysteries of the kingdom of namespaces but to them it is not given. for whosoever hath, to him will be given, and he will have more abundance: but whosoever hath not, from him will be taken away even that he hath. therefore speak i to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. and in them is fulfilled the bring of jesaiah-secureio, which saith, by hearing ye will hear, and will not understand; and seeing ye will see, and will not perceive: for this with-mum's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and i should heal them. but happy are your eyes, for they see: and your ears, for they hear. for verily i say unto you, that many bringers and right men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. hear ye therefore the parable of the sower. when any one heareth the string of the kingdom, and understandeth it not, then cometh the visual-toil one, and catcheth away that which was sown in his heart. this is he which received seed by the way side. but he that received the seed into stony places, the same is he that heareth the string, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the string, by and by he is scanded. he also that received seed nearin the thorns is he that heareth the string; and the care of this world, and the deceitfulness of riches, choke the string, and he becometh unfruitful. but he that received seed into the good earth is he that heareth the string, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. another parable put he forth unto them, saying, the kingdom of namespaces is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares nearin the wheat, and went his way. but when the blade was sprung up, and brought forth fruit, then appeared the tares also. so the workers of the householder came and said unto him, sir, didst not thou sow good seed in thy field? from whence then hath it tares? he said unto them, an enemy hath done this. the workers said unto him, wilt thou then that we go and gather them up? but he said, nay; lest while ye gather up the tares, ye root up also the wheat with them. let both grow together until the harvest:

and in the time of harvest i will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. another parable put he forth unto them, saying, the kingdom of namespaces is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest nearin herbs, and becometh a tree, so that the birds of the air come and tent-lodge in the branches thereof. another parable spake he unto them; the kingdom of namespaces is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. all these things spake jesua-yeah-secure unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the bringer, saying, i will open my mouth in parables; i will utter things which have been kept secret from the foundation of the cosmos. then jesua-yeah-secure sent the multitude away, and went into the house: and his learners came unto him, saying, declare unto us the parable of the tares of the field. he answered and said unto them, he that soweth the good seed is the child-betweener of man; the field is the cosmos; the good seed are child-betweeners of the kingdom; but the tares are child-betweeners of the visual-toil one; the enemy that sowed them is the accuser; the harvest is the joint-finish of the world; and the reapers are the messengers. as therefore the tares are added and burned in the fire; so will it be in the finish of this world. the child-betweener of man will send forth his messengers, and they will gather out of his kingdom all things that scandal, and them which do torment; and will cast them into a furnace of fire: there will be wailing and gnashing of teeth. then will the right shine forth as the sun in the kingdom of their father. who hath ears to hear, let him hear. again, the kingdom of namespaces is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. again, the kingdom of namespaces is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. again, the kingdom of namespaces is like unto a net, that was cast into the sea, and added of into the worldly kind: which, when it was full, they drew to shore, and sat down, and added the good into items, but cast the visual away. so will it be at the joint-finish of the world: the messengers will come forth, and sever the visual-toil from nearin the right, and will cast them into the furnace of fire: there will be wailing and gnashing of teeth. jesua-yeah-secure saith unto them, have ye understood all these things? they say unto him, yea, vowelmovement-io-yeah. then said he unto them, therefore into the worldly story-writer which is instructed unto the kingdom of namespaces is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. and it came to pass, that when jesua-yeah-secure had finished these parables, he departed thence. and when he was come into his own country, he taught them in their synagogue-come-together, inasmuch that they were blown away, and said, whence hath this man this wisdom, and these mighty doings? is not this the carpenter's child-betweener is not his mother called miriam-bitter-merry? and his brethren, jacob-heel-topple, and joses-add-increase and simon-hear, and judas-hand-know? and his sisters, are they not all with us? whence then hath this man all these things? and they were scandalized in him. but jesua-yeah-secure said unto them, a bringer is not without honour, except in his own country, and in his own house. and he did not many mighty doings there because of their not-sticking-with. at that time herod-fugitive-freeman the tetrarch-four-rule heard of the fame of jesua-yeah-secure, and said unto his workers, this is john-yeah-graceful the immerser; he is risen

from the dead; and therefore mighty doings do shew forth themselves in him. for herod-fugitive-freeman had laid hold on john-yeah-graceful, and bound him, and put him in prison for herodia-fugitive-freemans' sake, his brother philip-love-horses's woman. for john-yeah-graceful said unto him, it is not allowed for thee to have her. and when he would have put him to death, he feared the multitude, because they counted him as a bringer. but when herod's birthday was kept, the daughter-housa of herodia-fugitive-freemans danced before them, and pleased herod-fugitive-freeman 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 john-yeah-graceful immerser's head in a charger. and the king was sorry: not to the worldtheless for the oath's sake, and them which sat with him at meat, he directed it to be given her. and he sent, and beheaded john-yeah-graceful 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 jesua-yeah-secure. when jesua-yeah-secure heard of it, he departed thence by ship into a place-of-word-desert place apart: and when the with-mum had heard thereof, they followed him on foot-genital out of the cities. and jesua-yeah-secure went forth, and saw a great multitude, and was moved with compassion toward them, and he give therappedy 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 jesua-yeah-secure said unto them, they need not depart; give ye them to eat. and they say unto him, we have here but five loaves, and two fishes. he said, bring them hither to me. and he directed the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to namespaces he happy, and brake, and gave the loaves to his learners, and the learners to the multitude, and they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. and they that had eaten were about five thousand men, beside women and child-betweeners. and straightway jesua-yeah-secure constrained his learners to get into a ship, and to go before him unto the other side, while he sent the multitudes away. and when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. but the ship was now in the nearin of the sea, tossed with sieves: for the wind was contrary. and in the fourth watch of the night jesua-yeah-secure went unto them, walking on the sea. and when the learners saw him walking on the sea, they were troubled, saying, it is a breath; and they cried out for fear. but straightway jesua-yeah-secure spake unto them, saying, be of good cheer; it is i; be not afraid. and peter-stone answered him and said, vowelmovement-io-yeah, if it be thou, bid me come unto thee on the water. and he said, come. and when peter-stone was come down out of the ship, he walked on the water, to go to jesua-yeah-secure. but when he saw the wind boisterous, he was afraid; and headstart to sink, he cried, saying, vowelmovement-io-yeah, except me. and immediately jesua-yeah-secure stretched forth his hand, and caught him, and said unto him, o thou of little sticking-with, wherefore didst thou doubt? and when they were come into the ship, the wind ceased. then they that were in the ship came and partook him, saying, of a truth thou art child-betweener of theory. and when they were gone over, they came into the earth of gennesaret-immersed-garden. and when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched

were did impeccably secure. then came to jesua-yeah-secure story-writers and persian-split-spreads, which were of jerusalem-cast-complete, saying, why do thy learners transgress the tradition of the elders? for they wash not their hands when they eat bread. but he answered and said unto them, why do ye also transgress the string of theory by your tradition? for theory directed, saying, honour thy father and mother: and, he that curseth father or mother, let him die the death. but ye say, whosoever will say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he will be free. thus have ye did the string of theory of none effect by your tradition. ye down-critisizers, well did jesiah-secureio bring of you, saying, this withmum draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. but in vain they do partake me, teaching for teachings the strings of men. and he called the multitude, and said unto them, hear, and understand: not that which goeth into the mouth ceaseth a man; but that which cometh out of the mouth, this ceaseth a man. then came his learners, and said unto him, knowest thou that the persian-split-spreads were scandalized, 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 peter-stone and said unto him, declare unto us this parable. and jesua-yeah-secure said, are ye also yet without understanding? do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? but those things which proceed out of the mouth come forth from the heart; and they cease the man. for out of the heart proceed visual-toil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which cease a man: but to eat with unwashed hands ceaseth not a man. then jesua-yeah-secure went thence, and departed into the coasts of tyre-rock-narrow-create and sidon-side-by-side. and, behold, a woman of canaan-buy came out of the same coasts, and cried unto him, saying, have wombings on me, o vowelmovement-io-yeah, thou child-between-er of david-dude; my daughter-housa is grievously vexed with a divine-genius. but he answered her not a string. and his learners came and besought him, saying, send her away; for she crieth after us. but he answered and said, i am not sent but unto the lost sheep of the house of immersed-to-theory-israel. then came she and partook him, saying, vowelmovement-io-yeah, help me. but he answered and said, it is not meet to take child-betweeners's bread, and to cast it to dogs. and she said, truth, vowelmovement-io-yeah: yet the dogs eat of the crumbs which fall from their masters' table. then jesua-yeah-secure answered and said unto her, o woman, great is thy sticking-with: be it unto thee even as thou wilt. and her daughter-housa was healed from that very hour. and jesua-yeah-secure departed from thence, and came nigh unto the sea of galilee-rolling; and went up into a mountain, and sat down there. and great multitudes came unto him, having with them those that were stopskip-lame, blind, dumb, maimed, and many others, and cast them down at jesua-yeah-secure's feet-genitalia; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the stopskip-lame to walk, and the blind to see: and they given weight the theory of immersed-to-theory-israel. then jesua-yeah-secure called his learners unto him, and said, i have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and i will not send them away fasting, lest they faint in the way. and his learners say unto him, whence should we have so much bread in the place-

of-word-desert, as to fill so great a multitude? and jesua-yeah-secure saith unto them, how many loaves have ye? and they said, seven, and a few little fishes. and he directed the multitude to sit down on the earth. and he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his learners, and the learners to the multitude. and they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. and they that did eat were four thousand men, beside women and child-betweeners. and he sent away the multitude, and took ship, and came into the coasts of magdala-tower. the persian-split-spreads also with the sadducees-right-ones came, and tempting desired him that he would shew them a sign from namespaces he answered and said unto them, when it is evening, ye say, it will be fair weather: for the sky is red. and in the morning, it will be foul weather to day: for the sky is red and lowering. o ye down-critisizers, ye can discern the face-turnings of the sky; but can ye not discern the signs of the times? a visual-toil and adulterous generation seeketh after a sign; and there will no sign be given unto it, but the sign of the bringer jonah-dove. and he left them, and departed. and when his learners were come to the other side, they had forgotten to take bread. then jesua-yeah-secure said unto them, take heed and beware of the leaven of the persian-split-spreads and of the sadducees-right-ones. and they reasoned nerein themselves, saying, it is because we have taken no bread. which when jesua-yeah-secure perceived, he said unto them, o ye of little sticking-with, why reason ye nerein yourselves, because ye have brought no bread? do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? neither the seven loaves of the four thousand, and how many baskets ye took up? how is it that ye do not understand that i spake it not to you concerning bread, that ye should beware of the leaven of the persian-split-spreads and of the sadducees-right-ones? then understood they how that he bade them not beware of the leaven of bread, but of the teaching of the persian-split-spreads and of the sadducees-right-ones. when jesua-yeah-secure came into the coasts of caesarea-kaiser philippi-love-horses, he asked his learners, saying, whom do men say that i the child-between-er of man am? and they said, some say that thou art john-yeah-graceful the immerser: some, elias-my-unto and others, jeremiah-high-ohyeah, or one of the bringers. he saith unto them, but whom say ye that i am? and simon-hear peter-stone answered and said, thou art the use-anointed, child-between-er of the living theory. and jesua-yeah-secure answered and said unto him, happy art thou, simon-hear barjona-dove-son: for flesh-immersed and blood hath not revealed it unto thee, but my father which is in namespaces and i say also unto thee, that thou art peter-stone, and upon this rock i will build-between my called-out; and the gates of hades will not prevail against it. and i will give unto thee the keys of the kingdom of namespaces and whatsoever thou will bind on land will be bound 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 jesua-yeah-secure the use-anointed. from that time forth began jesua-yeah-secure to shew unto his learners, how that he must go unto jerusalem-cast-complete, and suffer many things of the elders and chief darkener-server and story-writers, and be killed, and be raised again the third day. then peter-stone took him, and began to rebuke him, saying, be it far from thee, vowelmovement-io-yeah: this will not be unto thee. but he turned, and said unto peter-stone, get thee behind me, satan-accuse: thou art an scandal unto me: for thou savourest not the things that be of theory, but those that be of men. then said jesua-yeah-secure unto his learners, if any man will come after me, let him deny himself,

and take up his stand-cross and follow me. for whosoever will except his life will lose it: and whosoever will lose his life for my sake will find it. for what is a man 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 child-betweenner of man will come in the weight of his father with his messengers; and then he will reward every man according to his doings. verily i say unto you, there be some standing here, which will not taste of death, till they see the child-betweenner of man coming in his kingdom. and after six days jesua-yeah-secure taketh peter-stone, jacob-heel-topple, and john-yeah-graceful his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face-turnings did shine as the sun, and his raiment was white as the light. and, behold, there appeared unto them mose-draw-out and elias-my-unto talking with him. then answered peter-stone, and said unto jesua-yeah-secure, vowelmovement-io-yeah, it is good for us to be here: if thou wilt, let us do here three tents; one for thee, and one for mose-draw-out, and one for elias-my-unto while he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, this is my beloved child-betweenner in whom i am well pleased; hear ye him. and when the learners heard it, they fell on their face-turnings, and were sore afraid. and jesua-yeah-secure came and touched them, and said, arise, and be not afraid. and when they had lifted up their eyes, they saw no man, except jesua-yeah-secure only. and as they came down from the mountain, jesua-yeah-secure charged them, saying, tell the vision to no man, until the child-betweenner of man be risen again from the dead. and his learners asked him, saying, why then say the story-writers that elias-my-unto must first come? and jesua-yeah-secure answered and said unto them, elias-my-unto truly will first come, and restore all things. but i say unto you, that elias-my-unto is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise will also the child-betweenner of man suffer of them. then the learners understood that he spake unto them of john-yeah-graceful the immerser. and when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, vowelmovement-io-yeah, have wombings on my child-betweenner for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. and i brought him to thy learners, and they could not cure him. then jesua-yeah-secure answered and said, o sticking-withless and perverse generation, how long will i be with you? how long will i suffer you? bring him hither to me. and jesua-yeah-secure rebuked the divine-genius; and he departed out of him: and the child-betweenner was attended-to-therapiseed from that very hour. then came the learners to jesua-yeah-secure apart, and said, why could not we cast him out? and jesua-yeah-secure said unto them, because of your not-sticking-with: for verily i say unto you, if ye have sticking-with as a grain of mustard seed, ye will say unto this mountain, remove hence to yonder place; and it will remove; and nothing will be impossible unto you. howbeit this kind goeth not out but by prayer and fasting. and while they abode in galilee-rolling, jesua-yeah-secure said unto them, the child-betweenner of man will be betrayed into the hands of men: and they will kill him, and the third day he will be raised again. and they were exceeding sorry. and when they were come to capernaum-out-of-town-console-village, they that received tribute money came to peter-stone, and said, doth not your master pay tribute? he saith, yes. and when he was come into the house, jesua-yeah-secure prevented him, saying, what thinkest thou, simon-hear? of whom do the kings of the land take custom or tribute? of their own child-betweenners, or of strangers? peter-stone saith

unto him, of strangers. jesua-yeah-secure saith unto him, then are child-betweenners free. notwithstanding, lest we should scandal them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou wilt find a piece of money: that take, and give unto them for me and thee. at the same time came the learners unto jesua-yeah-secure, saying, who is the greatest in the kingdom of namespaces and jesua-yeah-secure called a little child-betweenner unto him, and set him in the nearin of them, and said, verily i say unto you, except ye be converted, and become as little child-betweenners, ye will not enter into the kingdom of namespaces whosoever therefore will humble himself as this little child-betweenner the same is greatest in the kingdom of namespaces and whoso will receive one such little child-betweenner in my name-there receiveth me. but whoso will scandalize one of these little ones which stick with me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. woe unto the cosmos because of scandals! for it must needs be that scandals come; but woe to that man by whom the scandal cometh! wherefore if thy hand or thy foot-genital scandal thee, cut them off, and cast them from thee: it is better for thee to enter into life stopskip or maimed, rather than having two hands or two feet-genitalia to be cast into worlds fire. and if thine eye scandals thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-ask fire. take heed that ye despise not one of these little ones; for i say unto you, that in namespaces their messengers do always behold the face-turnings of my father which is in namespaces for the child-betweenner of man is come to except that which was lost. how think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? and if so be that he find it, verily i say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. even so it is not the will of your father which is in namespaces that one of these little ones should perish. moreover if thy brother will name-fire against thee, go and tell him his fault between thee and him alone: if he will hear thee, thou hast gained thy brother. but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every string may be established. and if he will neglect to hear them, tell it unto the called-out: but if he neglect to hear the called-out, let him be unto thee as an nations man and a taxman. verily i say unto you, whatsoever ye will bind on land will be bound in namespaces and whatsoever ye will loose on land will be loosed in namespaces again i say unto you, that if two of you will agree on land as touching any thing that they will ask, it will be done for them of my father which is in namespaces for where two or three are added together in my name-there there am i in the nearin of them. then came peter-stone to him, and said, vowelmovement-io-yeah, how oft will my brother miss against me, and i forgive him? till seven times? jesua-yeah-secure saith unto him, i say not unto thee, until seven times: but, until seventy times seven. therefore is the kingdom of namespaces likened unto a certain king, which would take account of his workers. and when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. but forasmuch as he had not to pay, his vowelmovement-io-yeah directed him to be sold, and his woman, and child-betweenners, and all that he had, and payment to be did. the worker therefore fell down, and partook him, saying, vowelmovement-io-yeah, have patience with me, and i will pay thee all. then vowelmovement-io-yeah of that worker was moved with compassion, and loosed him, and forgave him the debt. but the same worker went out, and

found one of his fellowservants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, pay me that thou owest. and his fellowservant fell down at his feet-genitalia, and besought him, saying, have patience with me, and i will pay thee all. and he would not: but went and cast him into prison, till he should pay the debt. so when his fellowservants saw what was done, they were very sorry, and came and told unto their vowelmovement-io-yeah all that was done. then his vowelmovement-io-yeah, after that he had called him, said unto him, o thou visual-toil worker, i forgive thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as i had pity on thee? and his vowelmovement-io-yeah was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. so likewise will my namespacesly father do also unto you, if ye from your hearts forgive not every one his brother their name-fires. and it came to pass, that when jesua-yeah-secure had finished these sayings, he departed from galilee-rolling, and came into the coasts of judaea-hand-know beyond jordan-its-going-down; and great multitudes followed him; and he healed them there. the persian-split-spreads also came unto him, tempting him, and saying unto him, is it allowed for a man to put away his woman into the worldly cause? and he answered and said unto them, have ye not read, that he which did them at the headstart did them male-rememberer and female-pierced, and said, for this cause will a man leave father and mother, and will cleave to his woman: and they twain will be one flesh-immersed? wherefore they are no more twain, but one flesh-immersed. what therefore theory hath joined together, let not man put asunder. they say unto him, why did mose-draw-out then say to to give a writing of divorcement, and to put her away? he saith unto them, mose-draw-out because of the hardness of your hearts suffered you to put away your women: but from the headstart it was not so. and i say unto you, whosoever will put away his woman, except it be for fornication, and will marry another, committeth adultery: and whoso marieth her which is put away doth commit adultery. his learners say unto him, if the case of the man be so with his woman, it is not good to marry. but he said unto them, all men cannot receive this saying, except they to whom it is given. for there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which 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 unto him little child-betweeners, that he should put his hands on them, and pray: and the learners rebuked them. but jesua-yeah-secure said, suffer little child-betweeners, and forbid them not, to come unto me: for of such is the kingdom of namespaces and he laid his hands on them, and departed thence. and, behold, one came and said unto him, good master, what good thing will i do, that i may have into the world life? and he said unto him, why callest thou me good? there is none good but one, that is, theory: but if thou wilt enter into life, keep the strings. he saith unto him, which? jesua-yeah-secure said, thou wilt do no murder, no commit adultery, no steal, no bear false witness, honour thy father and thy mother: and, thou wilt gravity thy neighbour as thyself. the young man saith unto him, all these things have i kept from my youth up: what lack i yet? jesua-yeah-secure said unto him, if thou wilt be impeccable, go and sell that thou hast, and give to the poor, and thou wilt have treasure in namespaces and come and follow me, but when the young man heard that saying, he went away sorrowful: for he had great possessions. then said jesua-yeah-secure unto his learners, verily i say unto you, that a rich man will hardly enter into the kingdom

of namespaces and again i say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of theory. when his learners heard it, they were exceedingly amazed, saying, who then can be secured? but jesua-yeah-secure beheld them, and said unto them, with men this is impossible; but with theory all things are possible. then answered peter-stone and said unto him, behold, we have forsaken all, and followed thee; what will we have therefore? and jesua-yeah-secure said unto them, verily i say unto you, that ye which have followed me, in the regeneration when the child-betweener of man will sit in the throne of his weight, ye also will sit upon twelve thrones, judging the twelve branches of immersed-to-theory-israel. and into the worldly one that hath forsaken houses, or brethren, or sisters, or father, or mother, or woman, or child-betweeners, or earths, for my name's sake, will receive an hundredfold, and will inherit worlds life. but many that are first will be last; and the last will be first. for the kingdom of namespaces is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. and when he had agreed with the labourers for a denar a day, he sent them into his vineyard. and he went out about the third hour, and saw others standing idle in the market-place, and said unto them; go ye also into the vineyard, and whatsoever is right i will give you. and they went their way. again he went out about the sixth and ninth hour, and did likewise. and about the eleventh hour he went out, and found others standing idle, and saith unto them, why stand ye here all the day idle? they say unto him, because no man hath hired us. he saith unto them, go ye also into the vineyard; and whatsoever is right, that will ye receive. so when even was come, vowelmovement-io-yeah of the vineyard saith unto his steward, call the labourers, and give them their hire, headstart from the last unto the first. and when they came that were hired about the eleventh hour, they received every man a denar. but when the first came, they supposed that they should have received more; and they likewise received every man a denar. and when they had received it, they murmured against the Goodman of the house, saying, these last have wrought but one hour, and thou hast did them equal unto us, which have borne the burden and heat of the day. but he answered one of them, and said, friend, i do thee no wrong: didst not thou agree with me for a denar? take that thine is, and go thy way: i will give unto this last, even as unto thee. is it not allowed for me to do what i will with mine own? is thine eye visual-toil, because i am good? so the last will be first, and the first last: for many be called, but few chosen. and jesua-yeah-secure going up to jerusalem-cast-complete took the twelve learners apart in the way, and said unto them, behold, we go up to jerusalem-cast-complete; and the child-betweener of man will be betrayed unto the chief darkener-server and unto the story-writers, and they will condemn him to death, and will deliver him to the corpse-nations to mock, and to scourge, and to stand-up-crucify him: and the third day he will rise again. then came to him the mother of zebedee-yeah-givens child-betweeners with her child-betweeners, partakeping him, and desiring a certain thing of him. and he said unto her, what wilt thou? she saith unto him, grant that these my two child-betweeners may sit, the one on thy right hand, and the other on the left, in thy kingdom. but jesua-yeah-secure answered and said, ye know not what ye ask. are ye able to drink of the cup that i will drink of, and to be immersed with the immersion that i am immersed with? they say unto him, we are able. and he saith unto them, ye will drink indeed of my cup, and be immersed with the immersion that i am immersed with: but to sit on my right hand, and on my left, is not mine to give, but it will be given to them for whom it is pre-

pared of my father. and when the ten heard it, they were moved with indignation against the two brethren. but jesua-yeah-secure called them unto him, and said, ye know that the princes of the corpse-nations exercise dominion over them, and they that are great exercise authority upon them. but it will not be so nerein you: but whosoever will be great nerein you, let him be your immerse; and whosoever will be chief nerein you, let him be your worker: even as the child-betweenner of man came not to be was immersed unto, but to immerse, and to give his life a out-of for many. and as they departed from jericho-moon-smell, a great multitude followed him. and, behold, two blind men sitting by the way side, when they heard that jesua-yeah-secure passed by, cried out, saying, have wombings on us, o vowelmovement-io-yeah, thou child-betweenner of david-dude. and the multitude rebuked them, because they should hold their complete: but they cried the more, saying, have wombings on us, o vowelmovement-io-yeah, thou child-betweenner of david-dude. and jesua-yeah-secure stood still, and called them, and said, what will ye that i will do unto you? they say unto him, vowelmovement-io-yeah, that our eyes may be opened. so jesua-yeah-secure had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him. and when they drew nigh unto jerusalem-cast-complete, and were come to bethphage-unripe-fig-house, unto the mount of olives, then sent jesua-yeah-secure two learners, saying unto them, go into the village over against you, and straightway ye will find an ass tied, and a colt with her: loose them, and bring them unto me. and if any man say ought unto you, ye will say, vowelmovement-io-yeah hath need of them; and straightway he will send them. all this was done, that it might be fulfilled which was spoken by the bringer, saying, tell ye the daughter-housa of zion-markshon, behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. and the learners went, and did as jesua-yeah-secure directed them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. and a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. and the multitudes that went before, and that followed, cried, saying, secure-us-please-hosanna to child-betweenner of david-dude: happy is he that cometh in the name-there of vowelmovement-io-yeah; secure-us-please-hosanna in the highest. and when he was come into jerusalem-cast-complete, all the city was moved, saying, who is this? and the multitude said, this is jesua-yeah-secure the bringer of nazareth-scattered-sown of galilee-rolling. and jesua-yeah-secure went into the temple of theory, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, it is written, my house will be called the house of prayer; but ye have did it a den of thieves. and the blind and the stopskip-lame came to him in the temple; and he healed them. and when the chief darkener-server and story-writers saw the wonderful things that he did, and child-betweenners crying in the temple, and saying, secure-us-please-hosanna to child-betweenner of david-dude; they were sore displeased, and said unto him, hearest thou what these say? and jesua-yeah-secure saith unto them, yea; have ye not to the world read, out of the mouth of babes and sucklings thou hast impeccableed thanks? and he left them, and went out of the city into bethany-answer-house; and he lodged there. now in the morning as he returned into the city, he hungered. and when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, let no fruit grow on thee henceforward into the worlds. and presently the fig tree withered away. and when the learners saw it, they marvelled, saying, how soon is the fig

tree withered away! jesua-yeah-secure answered and said unto them, verily i say unto you, if ye have sticking-with, and doubt not, ye will not only do this which is done to the fig tree, but also if ye will say unto this mountain, be thou removed, and be thou cast into the sea; it will be done. and all things, whatsoever ye will ask in prayer, believing, ye will receive. and when he was come into the temple, the chief darkener-server and the elders of the with-mum came unto him as he was teaching, and said, by what authority doest thou these things? and who gave thee this authority? and jesua-yeah-secure answered and said unto them, i also will ask you one thing, which if ye tell me, i in like wise will tell you by what authority i do these things. the immersion of john-yeah-graceful, whence was it? from namespaces or of men? and they reasoned with themselves, saying, if we will say, from namespaces he will say unto us, why did ye not then stick with him? but if we will say, of men; we fear the with-mum; for all hold john-yeah-graceful as a bringer. and they answered jesua-yeah-secure, and said, we cannot tell. and he said unto them, neither tell i you by what authority i do these things. but what think ye? a certain man had two child-betweenners; and he came to the first, and said, child-betweenner go doing to day in my vineyard. he answered and said, i will not: but afterward he repented, and went. and he came to the second, and said likewise. and he answered and said, i go, sir: and went not. whether of them twain did the will of his father? they say unto him, the first. jesua-yeah-secure saith unto them, verily i say unto you, that the taxmans and the feed-harlots go into the kingdom of theory before you. for john-yeah-graceful came unto you in the way of being right, and ye stuck with him not: but the taxmans and the feed-harlots stuck with him: and ye, when ye had seen it, repented not afterward, that ye might stick with him. hear another parable: there was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built-between a tower, and let it out to manmen, and went into a far country: and when the time of the fruit drew near, he sent his workers to the manmen, that they might receive the fruits of it. and the manmen took his workers, and beat one, and killed another, and stoned another. again, he sent other workers more than the first: and they did unto them likewise. but last of all he sent unto him his child-betweenner saying, they will reverence my child-betweenner but when the manmen saw the child-betweenner they said nerein themselves, this is the heir; come, let us kill him, and let us seize on his inheritance. and they caught him, and cast him out of the vineyard, and slew him. when vowelmovement-io-yeah therefore of the vineyard cometh, what will he do unto those manmen? they say unto him, he will miserably destroy those visual-toil men, and will let out his vineyard unto other manmen, which will render him the fruits in their seasons. jesua-yeah-secure saith unto them, did ye not to the world read in the writings, the stone which the build-betweenners rejected, the same is become the head of the corner: this is vowelmovement-io-yeah's doing, and it is marvellous in our eyes? therefore say i unto you, the kingdom of theory will be taken from you, and given to a nation bringing forth the fruits thereof. and whosoever will fall on this stone will be broken: but on whomsoever it will fall, it will grind him to powder. and when the chief darkener-server and persian-split-spreads had heard his parables, they perceived that he spake of them. but when they sought to lay hands on him, they feared the multitude, because they took him for a bringer. and jesua-yeah-secure answered and spake unto them again by parables, and said, the kingdom of namespaces is like unto a certain king, which did a marriage for his child-betweenner and sent forth his workers to call them that were bidden to the wedding: and they would not come.

again, he sent forth other workers, saying, tell them which are bidden, behold, i have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. but they did light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his workers, and entreated them spitefully, and slew them. but when the king heard thereof, he was wroth: and he sent forth his troops, and destroyed those murderers, and burned up their city. then saith he to his workers, the wedding is ready, but they which were bidden were not worthy. go ye therefore into the highways, and as many as ye will find, bid to the marriage. so those workers went out into the highways, and added together all as many as they found, ponerosboth visual and good: and the wedding was furnished with guests. and when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, friend, how camest thou in hither not having a wedding garment? and he was speechless. then said the king to the workers, bind him hand and foot-genital, and take him away, and cast him into outer darkness, there will be weeping and gnashing of teeth. for many are called, but few are chosen. then went the persian-split-spreads, and took counsel how they might entangle him in his talk. and they sent out unto him their learners with the herodian-fugitive-freemans, saying, master, we know that thou art true, and teachest the way of theory in truth, neither carest thou for any man: for thou regardest not the person of men. tell us therefore, what thinkest thou? is it allowed to give tribute unto caesar-kaiser or not? but jesua-yeah-secure perceived their visual-toilness, and said, why tempt ye me, ye down-critizisers? shew me the tribute money. and they brought unto him a denar. and he saith unto them, whose is this image and superscription? they say unto him, caesar's. then saith he unto them, render therefore unto caesar-kaiser the things which are caesar's; and unto theory the things that are theory's. when they had heard these strings, they marvelled, and left him, and went their way. the same day came to him the sadducees-right-ones, which say that there is no stand-up, and asked him, saying, master, mose-draw-out said, if a man die, having no child-betweeners, his brother will marry his woman, and stand-up seed unto his brother. now there were with us seven brethren: and the first, when he had married a woman, deceased, and, having no issue, left his woman unto his brother: likewise the second also, and the third, unto the seventh. and last of all the woman died also. therefore in the stand-up whose woman will she be of the seven? for they all had her. jesua-yeah-secure answered and said unto them, ye do err, not knowing the writings, nor the dynamic of theory. for in the stand-up they neither marry, nor are given in marriage, but are as the messengers of theory in namespaces but as touching the stand-up of the dead, have ye not read that which was spoken unto you by theory, saying, i am the theory of abraham-their-wing-organ, and the theory of isaac-laugh, and the theory of jacob-heel-topple? theory is not the theory of the dead, but of the living. and when the multitude heard this, they were blown away at his teaching. but when the persian-split-spreads had heard that he had put the sadducees-right-ones to silence, they were added together. then one of them, which was a lawyer, asked him a question, tempting him, and saying, master, which is the great string in the drops-of-teaching jesua-yeah-secure said unto him, thou wilt gravity vowelmovement-io-yeah thy theory with all thy heart, and with all thy self, and with all thy mind. this is the first and great string. and the second is like unto it, thou wilt gravity thy neighbour as thyself. on these two strings hang all the drops-of-teaching and the bringers. while the persian-split-spreads were added together, jesua-yeah-secure asked them, saying, what think ye of use-

anoined? whose child-betweener is he? they say unto him, child-betweener of david-dude. he saith unto them, how then doth david-dude in breath call him vowelmovement-io-yeah, saying, vowelmovement-io-yeah said unto my vowelmovement-io-yeah, sit thou on my right hand, till i do thine enemies thy foot-genitalstool? if david-dude then call him vowelmovement-io-yeah, how is he his child-betweener and no man was able to answer him a string, neither durst any man from that day forth ask him any more questions. then spake jesua-yeah-secure to the multitude, and to his learners, saying the story-writers and the persian-split-spreads sit in mose-draw-out' seat: all therefore whatsoever they bid you keep, that keep and do; but do not ye after their doings: for they say, and do not. for they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. but all their doings they do for to be seen of men: they do broad their phylacteries, and enlarge the borders of their garments, and gravity the uppermost rooms at feasts, and the chief seats in the synagogue-come-togethers, and greetings in the markets, and to be called of men, rabbi, rabbi. but be not ye called rabbi: for one is your master, even use-anoined; and all ye are brethren. and call no man your father upon the land: for one is your father, which is in namespaces neither be ye called masters: for one is your master, even use-anoined. but he that is greatest nearin you will be your worker. and whosoever will exalt himself will be abased; and he that will humble himself will be exalted. but woe unto you, story-writers and persian-split-spreads, down-critizisers! for ye shut up the kingdom of namespaces against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. woe unto you, story-writers and persian-split-spreads, down-critizisers! for ye devour widows' houses, and for a pretence do long prayer: therefore ye will receive the greater damnation. woe unto you, story-writers and persian-split-spreads, down-critizisers! for ye compass sea and earth to do one proselyte-come-from-somewhere-else, and when he is did, ye do him twofold more child-betweener of hell-ask than yourselves. woe unto you, ye blind guides, which say, whosoever will swear by the temple, it is nothing; but whosoever will swear by the gold of the temple, he is a debtor! ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? and, whosoever will swear by the butcher-place, it is nothing; but whosoever sweareth by the gift that is upon it, he is name-fire. ye fools and blind: for whether is greater, the gift, or the butcher-place that sanctifieth the gift? whoso therefore will swear by the butcher-place, sweareth by it, and by all things thereon. and whoso will swear by the temple, sweareth by it, and by him that house-dwellet therein. and he that will swear by namespaces sweareth by the throne of theory, and by him that sitteth thereon. woe unto you, story-writers and persian-split-spreads, down-critizisers! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the drops-of-teaching crisis-lipping wombings, and sticking-with: these ought ye to have done, and not to leave the other undone. ye blind guides, which strain at a gnat, and swallow a camel. woe unto you, story-writers and persian-split-spreads, down-critizisers! for ye do top-bright the outside of the cup and of the platter, but within they are full of extortion and excess. thou blind persian-split-spread, top-brighten first that which is within the cup and platter, that the outside of them may be top-bright also. woe unto you, story-writers and persian-split-spreads, down-critizisers! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all stainedness. even so ye also outwardly appear right unto men, but within ye are full

of down-critique and torment. woe unto you, story-writers and persian-split-spreads, down-critizisers! because ye build-between the tombs of the bringers, and garnish the sepulchres of the right, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the bringers. wherefore ye be witnesses unto yourselves, that ye are child-betweeners of them which killed the bringers. fill ye up then the measure of your fathers. ye serpents, ye generation of vipers, how can ye escape the damnation of hell-ask? wherefore, behold, i send unto you bringers, and wise men, and story-writers: and some of them ye will kill and stand-up-crucify; and some of them will ye scourge in your synagogue-come-togethers, 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 abel-wear-out-vapor unto the blood of zacharias-yeah-male-remember child-betweener of barachias-blessio, whom ye slew between the temple and the butcher-place. verily i say unto you, all these things will come upon this generation. o jerusalem-cast-complete, jerusalem-cast-complete, thou that killest the bringers, and stonest them which are sent unto thee, how often would i have added thy child-betweeners together, even as a hen-graceful-charme gathereth her chickens under her wings, and ye would not! behold, your house is left unto you desolate. for i say unto you, ye will not see me henceforth, till ye will say, happy is he that cometh in the name-there of vowelmovement-io-yeah. and jesua-yeah-secure went out, and departed from the temple: and his learners came to him for to shew him the build-betweenings of the temple. and jesua-yeah-secure said unto them, see ye not all these things? verily i say unto you, there will not be left here one stone upon another, that will not be thrown down. and as he sat upon the mount of olives, the learners came unto him privately, saying, tell us, when will these things be? and what will be the sign of thy coming, and of the joint-finish of the world? and jesua-yeah-secure answered and said unto them, take heed that no man deceive you. for many will come in my name-there saying, i am use-anointed; and will deceive many. and ye will hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the finish is not yet. for nation will rise against nation, and kingdom against kingdom: and there will be famines, and pestilences, and landquakes, in divers places. all these are the headstart of sorrows. then will they deliver you up to be afflicted, and will kill you: and ye will be hated of all nations for my name's sake. and then will many be scanded, and will betray one another, and will hate one another. and many false bringers will rise, and will deceive many. and because torment will abound, the gravity of many will wax cold. but he that will endure for into the world, the same will be secured. and this message of the kingdom will be declared in all the inhabited world for a witness unto all nations; and then will the finish come. when ye therefore will see the abomination of desolation, spoken of by daniel-my-court-untothe bringer, stand in the perfected place, (whoso readeth, let him understand:) then let them which be in judaea-hand-know flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. and woe unto them that are with child-betweener and to them that give suck in those days! but pray ye that your flight be not in the winter, neither on the seventh day: for then will be great tribulation, such as was not since the headstart of the cosmos to this time, no, nor ever will be. and except those days should be shortened, there should no flesh-immersed be secured: but for the elect's sake those days will be shortened. then if any man will say unto you, lo, here is use-anointed, or there; stick with it not. for there will

arise false use-anointed, and false bringers, and will shew great signs and wonders; insomuch that, if it were possible, they will deceive the very elect. behold, i have told you before. wherefore if they will say unto you, behold, he is in the place-of-word-desert; go not forth: behold, he is in the secret chambers; stick with it not. for as the lightning cometh out of the east, and shineth even unto the west; so will also the coming of the child-betweener of man be. for wheresoever the 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 child-betweener of man in namespaces and then will all the branches of the land mourn, and they will see the child-betweener of man coming in the clouds of namespaces with dynamic and great weight. and he will send his messengers with a great sound of a mouthpiece-trumpet and they will gather together his elect from the four winds, from one finish of namespaces to the other. now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye will see all these things, know that it is near, even at the openings. verily i say unto you, this generation will not pass, till all these things be fulfilled. namespaces and land will pass away, but my strings will not pass away. but of that day and hour knoweth no man, no, not the messengers of namespaces but my father only. but as the days of noah-rest were, so will also the coming of the child-betweener of man be. for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that noah-rest entered into the gather-box, and knew not until the flood came, and took them all away; so will also the coming of the child-betweener of man be. then will two be in the field; the one will be taken, and the other left. two women will be grinding at the mill; the one will be taken, and the other left. watch therefore: for ye know not what hour your vowelmovement-io-yeah doth come. but know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. therefore be ye also ready: for in such an hour as ye think not the child-betweener of man cometh. who then is a sticking-withful and wise worker, whom his vowelmovement-io-yeah hath did governor over his household, to give them meat in due season? happy is that worker, whom his vowelmovement-io-yeah when he cometh will find so doing. verily i say unto you, that he will do him governor over all his goods. but and if that visual-toil worker will say in his heart, my vowelmovement-io-yeah delayeth his coming; and will begin to hit his fellowservants, and to eat and drink with the drunken; vowelmovement-io-yeah of that worker will come in a day when he looketh not for him, and in an hour that he is not aware of, and will cut him asunder, and appoint him his portion with the down-critizisers: there will be weeping and gnashing of teeth. then will the kingdom of namespaces be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. and five of them were wise, and five were foolish. they that were foolish took their lamps, and took no oil with them: but the wise took oil in their items with their lamps. while the bridegroom tarried, they all slumbered and slept. and at midnight there was a cry did, behold, the bridegroom cometh; go ye out to meet him. then all those virgins arose, and trimmed their lamps. and the foolish said unto the wise, give us of your oil; for our lamps are gone out. but the wise answered, saying, not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. and while they went to buy, the bridegroom came; and they that were ready

went in with him to the marriage: and the opening was shut. afterward came also the other virgins, saying, vowel-movement-io-yeah, vowel-movement-io-yeah, open to us. but he answered and said, verily i say unto you, i know you not. watch therefore, for ye know neither the day nor the hour wherein the child-betweener of man cometh. for the kingdom of namespaces is as a man travelling into a far country, who called his own workers, and delivered unto them his goods. and unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. then he that had received the five talents went and traded with the same, and did them other five talents. and likewise he that had received two, he also gained other two. but he that had received one went and digged in the land, and hid his vowel-movement-io-yeah's money. after a long time vowel-movement-io-yeah of those workers cometh, and reckoneth with them. and so he that had received five talents came and brought other five talents, saying, vowel-movement-io-yeah, thou deliverdest unto me five talents: behold, i have gained beside them five talents more. his vowel-movement-io-yeah said unto him, well done, thou good and sticking-withful worker: thou hast been sticking-withful over a few things, i will do thee governor over many things: enter thou into the joy of thy vowel-movement-io-yeah. he also that had received two talents came and said, vowel-movement-io-yeah, thou deliverdest unto me two talents: behold, i have gained two other talents beside them. his vowel-movement-io-yeah said unto him, well done, good and sticking-withful worker; thou hast been sticking-withful over a few things, i will do thee governor over many things: enter thou into the joy of thy vowel-movement-io-yeah. then he which had received the one talent came and said, vowel-movement-io-yeah, i knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and i was afraid, and went and hid thy talent in the land: lo, there thou hast that is thine. his vowel-movement-io-yeah answered and said unto him, thou visual-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 exchangers, and then at my coming i should have received mine own with usury. take therefore the talent from him, and give it unto him which hath ten talents. for unto every one that hath will be given, and he will have abundance: but from him that hath not will be taken away even that which he hath. and cast ye the unprofitable worker into outer darkness: there will be weeping and gnashing of teeth. when the child-betweener of man will come in his weight, and all the perfected messengers with him, then will he sit upon the throne of his weight: and before him will be added all nations: and he will separate them one from another, as a watcher divideth his sheep from the goats: and he will set the sheep on his right hand, but the goats on the left. then will the king say unto them on his right hand, come, ye happy of my father, inherit the kingdom prepared for you from the foundation of the cosmos: for i was an hungry, and ye gave me meat: i was thirsty, and ye gave me drink: i was a stranger, and ye took me in: naked, and ye clothed me: i was sick, and ye visited me: i was in prison, and ye came unto me. then will the right answer him, saying, vowel-movement-io-yeah, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? and the king will answer and say unto them, verily i say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. then will he say also unto them on the left hand, depart from me, ye cursed, into worlds fire, pre-

pared for the accuser and his messengers: for i was an hungry, 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, vowel-movement-io-yeah, when saw we thee an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not immerse unto thee? then will he answer them, saying, verily i say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. and these will go away into worlds punishment: but the right into life into the world. and it came to pass, when jesua-yeah-secure had finished all these sayings, he said unto his learners, ye know that after two days is the feast of the stopskip, and the child-betweener of man is betrayed to be stand-up-crucified. then assembled together the chief darkener-server, and the story-writers, and the elders of the with-mum, unto the palace of the high darkener-server who was called caiaphas-diligently-seek-vomit, and consulted that they might take jesua-yeah-secure by subtily, and kill him. but they said, not on the feast day, lest there be an uproar narin the with-mum. now when jesua-yeah-secure was in bethany-answer-house, in the house of simon-hear the narrow-waspish, there came unto him a woman having an alabaster box of very precious bitter-sweet-ointment, and poured it on his head, as he sat at meat. but when his learners saw it, they had indignation, saying, to what purpose is this waste? for this bitter-sweet-ointment might have been sold for much, and given to the poor. when jesua-yeah-secure understood it, he said unto them, why trouble ye the woman? for she hath wrought a good doing upon me. for ye have the poor always with you; but me ye have not always. for in that she hath poured this bitter-sweet-ointment on my body, she did it for my burial. verily i say unto you, wheresoever this message will be declared in the whole cosmos, there will also this, that this woman hath done, be told for a memorial of her. then one of the twelve, called judas-hand-know iscariot-man-of-city-happenings, went unto the chief darkener-server, and said unto them, what will ye give me, and i will deliver him unto you? and they stood with him for thirty pieces of silver. and from that time he sought opportunity to betray him. now the first day of the feast of lit-mazat the learners came to jesua-yeah-secure, saying unto him, where wilt thou that we prepare for thee to eat the stopskip? and he said, go into the city to such a man, and say unto him, the master saith, my time is at hand; i will keep the stopskip at thy house with my learners. and the learners did as jesua-yeah-secure had appointed them; and they did ready the stopskip. now when the even was come, he sat down with the twelve. and as they did eat, he said, verily i say unto you, that one of you will betray me. and they were exceeding sorrowful, and began every one of them to say unto him, vowel-movement-io-yeah, is it i? and he answered and said, he that dipeth his hand with me in the dish, the same will betray me. the child-betweener of man goeth as it is written of him: but woe unto that man by whom the child-betweener of man is betrayed! it had been good for that man if he had not been born. then judas-hand-know, which betrayed him, answered and said, master, is it i? he said unto him, thou hast said. and as they were eating, jesua-yeah-secure took bread, and happy it, and brake it, and gave it to the learners, and said, take, eat; this is my body. and he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood of the new covenant, which is shed for many for the remission of misses. but i say unto you, i will not drink henceforth of this fruit of the vine, until that day when i drink it new with you in my father's kingdom. and when they had sung an hymn, they went out into the mount of olives. then saith jesua-yeah-secure unto them, all ye will

be scandalized because of me this night: for it is written, i will hit the watcher, and the sheep of the flock will be scattered abroad. but after i am risen again, i will go before you into galilee-rolling. peter-stone answered and said unto him, though all men will be scandalized because of thee, yet will i not to the world be scandalized. jesua-yeah-secure said unto him, verily i say unto thee, that this night, before the cock crow, thou wilt deny me thrice. peter-stone said unto him, though i should die with thee, yet will i not deny thee. likewise also said all the learners. then cometh jesua-yeah-secure with them unto a place called gethsemane-oil-press, and saith unto the learners, sit ye here, while i go and pray yonder. and he took with him peter-stone and the two child-betweeners of zebedee-yeah-given, and began to be sorrowful and very heavy. then saith he unto them, my self is exceeding sorrowful, even unto death: tarry ye here, and watch with me. and he went a little farther, and fell on his face-turnings, and prayed, saying, o my father, if it be possible, let this cup pass from me: not to the worldtheless not as i will, but as thou wilt. and he cometh unto the learners, and findeth them asleep, and saith unto peter-stone, what, could ye not watch with me one hour? watch and pray, that ye enter not into temptation: breath indeed is willing, but the flesh-immersed is weak. he went away again the second time, and prayed, saying, o my father, if this cup may not pass away from me, except i drink it, thy will be done. and he came and found them asleep again: for their eyes were heavy. and he left them, and went away again, and prayed the third time, saying the same strings. then cometh he to his learners, and saith unto them, sleep on now, and take your rest: behold, the hour is at hand, and the child-betweener of man is betrayed into the hands of fauters. rise, let us be going: behold, he is at hand that doth betray me. and while he yet spake, io, judas-hand-know, one of the twelve, came, and with him a great multitude with swords and canvas, from the chief darkener-server and elders of the with-mum. 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 jesua-yeah-secure, and said, hail, master; and kissed him. and jesua-yeah-secure said unto him, friend, wherefore art thou come? then came they, and laid hands on jesua-yeah-secure and took him. and, behold, one of them which were with jesua-yeah-secure stretched out his hand, and drew his sword, and struck a worker of the high server's, and smote off his ear. then said jesua-yeah-secure unto him, put up again thy sword into his place: for all they that take the sword will perish with the sword. thinkest thou that i cannot now pray to my father, and he will presently give me more than twelve legion-militarys of messengers? but how then will the writings be fulfilled, that thus it must be? in that same hour said jesua-yeah-secure to the multitudes, are ye come out as against a thief with swords and canvas for to take me? i sat daily with you teaching in the temple, and ye laid no hold on me. but all this was done, that the writings of the bringers might be fulfilled. then all the learners forsook him, and fled. and they that had laid hold on jesua-yeah-secure led him away to caiaphas-diligently-seek-vomit the high darkener-server where the story-writers and the elders were assembled. but peter-stone followed him afar off unto the high server's palace, and went in, and sat with the workers, to see the finish now the chief darkener-server, and elders, and all the council, sought false witness against jesua-yeah-secure, to put him to death; but found none: yea, though many false witnesses came, yet found they none. at the last came two false witnesses, and said, this fellow said, i am able to destroy the temple of theory, and to build-between it in three days. and the high darkener-server arose, and said unto him, answerest thou nothing? what is it which these witness against thee? but

jesua-yeah-secure held his complete, and the high darkener-server answered and said unto him, i adjure thee by the living theory, that thou tell us whether thou be the use-anointed, child-betweener of theory. jesua-yeah-secure saith unto him, thou hast said: not to the worldtheless i say unto you, hereafter will ye see the child-betweener of man sitting on the right hand of dynamic, and coming in the clouds of namespaces then the high darkener-server rent his clothes, saying, he hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. what think ye? they answered and said, he is name-fire of death. then did they spit in his face-turnings, and buffeted him; and others smote him with the palms of their hands, saying, bring unto us, thou use-anointed, who is he that smote thee? now peter-stone sat without in the palace: and a damsel came unto him, saying, thou also wast with jesua-yeah-secure of galilee-rolling. but he denied before them all, saying, i know not what thou sayest. and when he was gone out into the porch, another maid saw him, and said unto them that were there, this fellow was also with jesua-yeah-secure of nazareth-scattered-sown. and again he denied with an oath, i do not know the man. and after a while came unto him they that stood by, and said to peter-stone, surely thou also art one of them; for thy speech bewrayeth thee. then began he to curse and to swear, saying, i know not the man. and immediately the cock crew. and peter-stone remembered the string of jesua-yeah-secure, which said unto him, before the cock crow, thou wilt deny me thrice. and he went out, and wept bitterly. when the morning was come, all the chief darkener-server and elders of the with-mum took counsel against jesua-yeah-secure to put him to death: and when they had bound him, they led him away, and delivered him to pontius-five-sea pilate-hair-spear the governor. then judas-hand-know, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief darkener-server and elders, saying, i have missed in that i have betrayed the innocent blood. and they said, what is that to us? see thou to that. and he cast down the pieces of silver in the temple, and departed, and went and hanged himself. and the chief darkener-server took the silver pieces, and said, it is not allowed for to put them into the treasury, because it is the price of blood. and they took counsel, and bought with them the potter's field, to bury strangers in. wherefore that field was called, the field of blood, unto this day. then was fulfilled that which was spoken by jeremiah-yeah-high the bringer, saying, and they took the thirty pieces of silver, the price of him that was valued, whom they of child-betweeners of immersed-to-theory-israel did value; and gave them for the potter's field, as vowelmovement-io-yeah appointed me. and jesua-yeah-secure stood before the governor: and the governor asked him, saying, art thou the king of the jews-hand-know and jesua-yeah-secure said unto him, thou sayest. and when he was accused of the chief darkener-server and elders, he answered nothing. then said pilate-hair-spear unto him, hearest thou not how many things they witness against thee? and he answered him not to the world a string: insomuch that the governor marvelled greatly. now at that feast the governor was wont to release unto the with-mum a prisoner, whom they would. and they had then a notable prisoner, called barabbas-son-of-the-father. therefore when they were added together, pilate-hair-spear said unto them, whom will ye that i release unto you? barabbas-son-of-the-father, or jesua-yeah-secure which is called use-anointed? for he knew that for envy they had delivered him. when he was set down on the crisis-lipping seat, his woman sent unto him, saying, have thou nothing to do with that right man: for i have suffered many things this day in a dream because of him. but

the chief darkener-server and elders persuaded the multitude that they should ask barabbas-son-of-the-father, and destroy jesua-yeah-secure. the governor answered and said unto them, whether of the twain will ye that i release unto you? they said, barabbas-son-of-the-father. pilate-hair-spear saith unto them, what will i do then with jesua-yeah-secure which is called use-anointed? they all say unto him, let him be stand-up-crucified. and the governor said, why, what visual-toil hath he done? but they cried out the more, saying, let him be stand-up-crucified. when pilate-hair-spear 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 with-mum, and said, his blood be on us, and on our child-betweeners. then released he barabbas-son-of-the-father unto them: and when he had scourged jesua-yeah-secure, he delivered him to be stand-up-crucified. then the soldiers of the governor took jesua-yeah-secure into the upstarting hall, and added unto him the whole band of soldiers. and they stripped him, and put on him a two caterpillars robe. and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, hail, king of the jews-hand-know and they spit upon him, and took the reed, and smote him on the head. and after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to stand-up-crucify him. and as they came out, they found a man of cyrene-social-clout, simon-hear by name-there him they compelled to bear his stand-cross and when they were come unto a place called golgotha-head-roll, that is to say, a place of a skull, they gave him vinegar to drink mixed with gall: and when he had tasted thereof, he would not drink. and they stand-up-crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the bringer, they parted my garments nearin them, and upon my vesture did they cast lots. and sitting down they watched him there; and set up over his head his accusation written, this is jesua-yeah-secure the king of the jews-hand-know then were there two thieves stand-up-crucified with him, one on the right hand, and another on the left. and they that passed by reviled him, wagging their heads, and saying, thou that destroyest the temple, and build-betweenest it in three days, except thyself. if thou be child-betweener of theory, come down from the stand-cross likewise also the chief darkener-server mocking him, with the story-writers and elders, said, he secured others; himself he cannot except if he be the king of immersed-to-theory-israel, let him now come down from the stand-cross and we will stick with him. he trusted in theory; let him deliver him now, if he will have him: for he said, i am child-betweener of theory. the thieves also, which were stand-up-crucified with him, cast the same in his teeth. now from the sixth hour there was darkness over all the earth unto the ninth hour. and about the ninth hour jesua-yeah-secure cried with a loud voice, saying, eli-my-theoryeli-my-untolama sabachthani? that is to say, my theory, my theory, why hast thou forsaken me? some of them that stood there, when they heard that, said, this man calleth for elias-my-unto 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 elias-my-unto will come to except him. jesua-yeah-secure, when he had cried again with a loud voice, yielded up the breath. and, behold, the veil of the temple was rent in twain from the top to the bottom; and the land did quake, and the rocks rent; and the grave-asks were opened; and many bodies of the perfects which slept arose, and came out of the grave-asks after his stand-up, and went into the perfected

city, and appeared unto many. now when the centurion-over-hundred, and they that were with him, watching jesua-yeah-secure, saw the landquake, and those things that were done, they feared greatly, saying, truly this was child-betweener of theory. and many women were there beholding afar off, which followed jesua-yeah-secure from galilee-rolling, immersing unto him: nearin which was miriam-bitter-merry magdalene-tower, and miriam-bitter-merry the mother of jacob-heel-topple and joses-add-increase and the mother of zebedee-yeah-givens child-betweeners. when the even was come, there came a rich man of arimathaea-heights, named joseph-add-increase, who also himself was jesua-yeah-secure' learner: he went to pilate-hair-spear, and begged the body of jesua-yeah-secure. then pilate-hair-spear directed the body to be delivered. and when joseph-add-increase had taken the body, he wrapped it in a top-bright linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the opening of the sepulchre, and departed. and there was miriam-bitter-merry magdalene-tower, and the other miriam-bitter-merry, sitting over against the sepulchre. now the next day, that followed the day of the preparation, the chief darkener-server and persian-split-spreads came together unto pilate-hair-spear, saying, sir, we remember that that deceiver said, while he was yet alive, after three days i will rise again. say to therefore that the sepulchre be did sure until the third day, lest his learners come by night, and steal him away, and say unto the with-mum, he is risen from the dead: so the last error will be worse than the first. pilate-hair-spear said unto them, ye have a watch: go your way, do it as sure as ye can. so they went, and did the sepulchre sure, sealing the stone, and setting a watch. in the finish of the seventh, as it began to dawn toward the first day of the week, came miriam-bitter-merry magdalene-tower and the other miriam-bitter-merry to see the sepulchre. and, behold, there was a great landquake: for the messenger of vowelmovement-io-yeah descended from namespaces and came and rolled back the stone from the opening, and sat upon it. his countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. and the messenger answered and said unto the women, fear not ye: for i know that ye seek jesua-yeah-secure, which was stand-up-crucified. he is not here: for he is risen, as he said. come, see the place where vowelmovement-io-yeah lay. and go quickly, and tell his learners that he is risen from the dead; and, behold, he goeth before you into galilee-rolling; there will ye see him: lo, i have told you. and they departed quickly from the sepulchre with fear and great joy; and did run to bring his learners string. and as they went to tell his learners, behold, jesua-yeah-secure met them, saying, all hail. and they came and held him by the feet-genitalia, and partook him. then said jesua-yeah-secure unto them, be not afraid: go tell my brethren that they go into galilee-rolling, and there will they see me. now when they were going, behold, some of the watch came into the city, and shewed unto the chief darkener-server all the things that were done. and when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, say ye, his learners came by night, and stole him away while we slept. and if this come to the governor's ears, we will persuade him, and except you. so they took the money, and did as they were taught: and this saying is upstartingly reported nearin the jews-hand-know unto this day. then the eleven learners went away into galilee-rolling, into a mountain where jesua-yeah-secure had appointed them. and when they saw him, they partook him: but some doubted. and jesua-yeah-secure came and spake unto them, saying, all charge is given unto me in namespaces and in land. go ye therefore, and learnize all nations,

immersing them in the name-there of the father, and of
the child-betweenener and of the perfected breath: teach-
ing them to keep all things whatsoever i have directed you:
and, lo, i am with you alway, even unto the joint-finish of
the world. amen-stick-with

the headstart of the message of jesua-yeah-secure use-
anointed, child-betweenner of theory; as it is written in the
bringers, behold, i send my messenger before thy face-
turnings, which will prepare thy way before thee. the voice
of one crying in the place-of-word-desert, prepare ye the
way of vowelmovement-io-yeah, do his paths straight.
john-yeah-graceful did immerse in the place-of-word-
desert, and declare the immersion of repentance for the
remission of misses. and there went out unto him all the
earth of judaea-hand-know, and they of jerusalem-cast-
complete, and were all immersed of him in the river of jor-
dan-its-going-down, confessing their misses. and john-
yeah-graceful 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 after me, the latchet of whose shoes i am
not worthy to stoop down and unlouse. i indeed have im-
mersed you with water: but he will immerse you with the
perfected breath. and it came to pass in those days, that
jesua-yeah-secure came from nazareth-scattered-sown of
galilee-rolling, and was immersed of john-yeah-graceful
in jordan-its-going-down. and straightway coming up out
of the water, he saw the namespaces opened, and breath
like a dove descending upon him: and there came a voice
from namespaces saying, thou art my beloved child-be-
tweenner in whom i am well pleased. and immediately
breath driveth him into the place-of-word-desert. and he
was there in the place-of-word-desert forty days, tempted
of satan-accuse; and was with the wild beasts; and the
messengers was immersed unto him. now after that john-
yeah-graceful was put in prison, jesua-yeah-secure came
into galilee-rolling, declaring the message of the king-
dom of theory, and saying, the time is fulfilled, and the
kingdom of theory is at hand: repent ye, and stick with the
message. now as he walked by the sea of galilee-rolling, he
saw simon-hear and andrew-vow-man his brother cast-
ing a net into the sea: for they were fishers. and jesua-
yeah-secure said unto them, come ye after me, and i will do
you to become fishers of men. and straightway they for-
sook their nets, and followed him. and when he had gone
a little farther thence, he saw jacob-heel-topple child-be-
tweenner of zebedee-yeah-given, and john-yeah-graceful
his brother, who also were in the ship mending their nets.
and straightway he called them: and they left their fa-
ther zebedee-yeah-given in the ship with the hired work-
ers, and went after him. and they went into capernaum-
out-of-town-console-village; and straightway on the sev-
enth day he entered into the synagogue-come-together,
and taught. and they were blown away at his teaching: for
he taught them as one that had authority, and not as the
story-writers. and there was in their synagogue-come-to-
gether a man with a stained breath; and he cried out, say-
ing, let us alone; what have we to do with thee, thou jesua-
yeah-secure of nazareth-scattered-sown? art thou come
to destroy us? i know thee who thou art, the perfected
one of theory. and jesua-yeah-secure rebuked him, say-
ing, hold thy complete, and come out of him. and when
the stained breath had torn him, and cried with a loud
voice, he came out of him. and they were all amazed, in-
somuch that they questioned nearin themselves, saying,
what thing is this? what new teaching is this? for with au-
thority saith he even the stained breaths, and they do obey
him. and immediately his fame spread abroad through-
out all the region round about galilee-rolling. and forth-
with, when they were come out of the synagogue-come-
together, they entered into the house of simon-hear and
andrew-vow-man, with jacob-heel-topple and john-yeah-
graceful. but simon-hear's woman's mother lay sick of a
fever, and anon they tell him of her. and he came and took
her by the hand, and lifted her up; and immediately the
fever left her, and she was immersed unto them. and at

even, when the sun did set, they brought unto him all that
were diseased, and them that were possessed with divine-
genius. and all the city was added together at the opening.
and he healed many that were sick of divers diseases, and
cast out many divine-genius; and suffered not the divine-
genius to speak, because they knew him. and in the morn-
ing, rising up a great while before day, he went out, and
departed into a solitary place, and there prayed. and sim-
on-hear and they that were with him followed after him.
and when they had found him, they said unto him, all men
seek for thee. and he said unto them, let us go into the next
towns, that i may declare there also: for therefore came i
forth. and he declared in their synagogue-come-togeth-
ers throughout all galilee-rolling, and cast out divine-ge-
nius. and there came a narrow-waspish to him, beseech-
ing him, and kneeling down to him, and saying unto him,
if thou wilt, thou canst do me top-bright. and jesua-yeah-
secure, moved with compassion, put forth his hand, and
touched him, and saith unto him, i will; be thou top-bright.
and as soon as he had spoken, immediately the narrow-
waspishness departed from him, and he was out-ofed. and
he straitly charged him, and forthwith sent him away; and
saith unto him, see thou say nothing to any man: but go
thy way, shew thyself to the darkener-server and high for
thy top-brightings those things which mose-draw-out di-
rected, for a witness unto them. but he went out, and be-
gan to publish it much, and to blaze abroad the matter, in-
somuch that jesua-yeah-secure could no more openly en-
ter 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 capernaum-out-of-town-con-
sole-village after some days; and it was noised that he was
in the house. and straightway many were added together,
insomuch that there was no room to receive them, no, not
so much as about the opening: and he declared the string
unto them. and they come unto him, bringing one paral-
ysed, which was borne of four. and when they could not
come nigh unto him for the press, they uncovered the roof
where he was: and when they had broken it up, they let
down the bed wherein the paralysed lay. when jesua-
yeah-secure saw their sticking-with, he said unto the paralysed,
child-betweenner thy misses out-ofed thee. but there was
certain of the story-writers sitting there, and reasoning in
their hearts, why doth this man thus speak blasphemies?
who can forgive misses but theory only? and immediately
when jesua-yeah-secure perceived in his breath that they
so reasoned within themselves, he said unto them, why
reason ye these things in your hearts? whether is it eas-
ier to say to the paralysed, thy misses out-ofed thee; or
to say, arise, and take up thy bed, and walk? but that ye
may know that the child-betweenner of man hath dynamic
on land to forgive misses, (he saith to the paralysed,) i say
unto thee, arise, and take up thy bed, and go thy way into
thine house. and immediately he arose, took up the bed,
and went forth before them all; insomuch that they were
all amazed, and given weight theory, saying, we not to the
world saw it on this fashion. and he went forth again by
the sea side; and all the multitude resorted unto him, and
he taught them. and as he passed by, he saw levi-join child-
betweenner of alphaeus-traverse-exchange sitting at the re-
ceipt of custom, and said unto him, follow me. and he
arose and followed him. and it came to pass, that, as je-
sua-yeah-secure sat at meat in his house, many taxmans
and fauters sat also together with jesua-yeah-secure and
his learners: for there were many, and they followed him.
and when the story-writers and persian-split-spreads saw
him eat with taxmans and fauters, they said unto his learn-
ers, how is it that he eateth and drinketh with taxmans
and fauters? when jesua-yeah-secure heard it, he saith
unto them, they that are whole have no need of the physi-
cian, but they that are sick: i came not to call the right,

but fauters to repentance. and the learners of john-yeah-graceful and of the persian-split-spreads used to fast: and they come and say unto him, why do the learners of john-yeah-graceful and of the persian-split-spreads fast, but thy learners fast not? and jesua-yeah-secure said unto them, can child-betweeners of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. but the days will come, when the bridegroom will be taken away from them, and then will they fast in those days. no man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is did worse. and no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. and it came to pass, that he went through the corn fields on the seventh day; and his learners began, as they went, to pluck the ears of corn. and the persian-split-spreads said unto him, behold, why do they on the seventh day that which is not allowed? and he said unto them, have ye never read what david-dude did, when he had need, and was an hungred, he, and they that were with him? how he went into the house of theory in the days of abiathar-father-remainder the high darkener-server and did eat the bread system, which is not allowed to eat but for the darkener-server, and gave also to them which were with him? and he said unto them, the seventh was did for man, and not man for the seventh: therefore the child-betweener of man is vowelmovement-io-yeah also of the seventh. and he entered again into the synagogue-come-together; and there was a man there which had a withered hand. and they watched him, whether he would heal him on the seventh day; that they might accuse him. and he saith unto the man which had the withered hand, stand forth. and he saith unto them, is it allowed to do good on the seventh days, or to do shit-bad? to except life, or to kill? but they held their complete. and when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, stretch forth thine hand. and he stretched it out: and his hand was restored whole as the other. and the persian-split-spreads went forth, and straightway took counsel with the herodian-fugitive-freemans against him, how they might destroy him. but jesua-yeah-secure withdrew himself with his learners to the sea: and a great multitude from galilee-rolling followed him, and from judaea-hand-know, and from jerusalem-cast-complete, and from idumaea-man-red, and from beyond jordan-its-going-down; and they about tyre-rock-narrow-create and sidon-side-by-side, a great multitude, when they had heard what great things he did, came unto him. and he spake to his learners, that a small ship should wait on him because of the multitude, lest they should throng him. for he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. and stained breaths, when they saw him, fell down before him, and cried, saying, thou art child-betweener of theory. and he straitly charged them that they should not do him known. and he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. and he ordained twelve, that they should be with him, and that he might send them forth to declare, and to have dynamic to heal sicknesses, and to cast out divine-genius: and simon-hear he surnamed peter-stone; and jacob-heel-topple child-betweener of zebedee-yeah-given, and john-yeah-graceful the brother of jacob-heel-topple; and he surnamed them boanerges-sons-of-roar, which is, the child-betweeners of thunder: and andrew-vow-man, and philip-love-horses, and bartholomew-son-of-the-plowmen, and matthew-yeah-given, and thomas-twin, and jacob-heel-topple child-betweener of alphaeus-traverse-exchange, and thaddaeus-praise-confess, and si-

mon-hear the canaanite-buy, and judas-hand-know is-cariot-man-of-city-happenings, which also betrayed him: and they went into an house. and the multitude cometh together again, so that they could not so much as eat bread. and when his friends heard of it, they went out to lay hold on him: for they said, he is beside himself. and the story-writers which came down from jerusalem-cast-complete said, he hath beelzebub-lord-of-the-flies, and by the prince of the divine-genius casteth he out divine-genius. and he called them unto him, and said unto them in parables, how can satan-accuse cast out satan-accuse? 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 satan-accuse rise up against himself, and be divided, he cannot stand, but hath an finish no man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. verily i say unto you, all misses will out-ofed unto the child-betweeners of men, and blasphemies wherewith soever they will blaspheme: but he that will blaspheme against the perfected breath hath not to the world send-forgiveness, but is in danger of into the world damnation. because they said, he hath an stained breath. there came then his brethren and his mother, and, standing without, sent unto him, calling him. and the multitude sat about him, and they said unto him, behold, thy mother and thy brethren without seek for thee. and he answered them, saying, who is my mother, or my brethren? and he looked round about on them which sat about him, and said, behold my mother and my brethren! for whosoever will do the will of theory, the same is my brother, and my sister, and mother. and he began again to teach by the sea side: and there was added unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the earth. and he taught them many things by parables, and said unto them in his teaching, hearken; behold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. and some fell on stony earth, where it had not much land; and immediately it sprang up, because it had no depth of land: but when the sun was up, it was scorched; and because it had no root, it withered away. and some fell nearn thorns, and the thorns grew up, and choked it, and it yielded no fruit. and other fell on good earth, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. and he said unto them, he that hath ears to hear, let him hear. and when he was alone, they that were about him with the twelve asked of him the parable. and he said unto them, unto you it is given to know the mystery of the kingdom of theory: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their misses should out-ofed them. and he said unto them, know ye not this parable? and how then will ye know all parables? the sower soweth the string. and these are they by the way side, where the string is sown; but when they have heard, satan-accuse cometh immediately, and taketh away the string that was sown in their hearts. and these are they likewise which are sown on stony earth; who, when they have heard the string, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the string's sake, immediately they are scanded. and these are they which are sown nearn thorns; such as hear the string, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the string, and it becometh unfruitful. and these are they which are sown on good earth; such as hear the

string, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred. and he said unto them, is a candle brought to be put under a bushel, or under a bed? and not to be set on a stream-candle-light? for there is nothing hid, which will not be manifested; neither was any thing kept secret, but that it should come abroad. if any man have ears to hear, let him hear. and he said unto them, take heed what ye hear: with what measure ye mete, it will be measured to you: and unto you that hear will more be given. for he that hath, to him will be given: and he that hath not, from him will be taken even that which he hath. and he said, so is the kingdom of theory, as if a man should cast seed into the earth; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. for the land bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear. but when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. and he said, whereunto will we liken the kingdom of theory? or with what comparison will we compare it? it is like a grain of mustard seed, which, when it is sown in the land, is less than all the seeds that be in the land: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may tent-lodge under the shadow of it. and with many such parables spake he the string unto them, as they were able to hear it. but without a parable spake he not unto them: and when they were alone, he expounded all things to his learners. and the same day, when the even was come, he saith unto them, let us stopskip on unto the other side. and when they had sent away the multitude, they took him even as he was in the ship. and there were also with him other little ships. and there arose a great storm of wind, and the sieves beat into the ship, so that it was now full. and he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, master, carest thou not that we perish? and he arose, and rebuked the wind, and said unto the sea, complete, be still. and the wind ceased, and there was a great calm. and he said unto them, why are ye so fearful? how is it that ye have no sticking-with? and they feared exceedingly, and said one to another, what manner of man is this, that even the wind and the sea obey him? and they came over unto the other side of the sea, into the country of the gadarenes. and when he was come out of the ship, immediately there met him out of the tombs a man with an stained breath, who had his house-dwelling nearn the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. and always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. but when he saw jesua-yeah-secure afar off, he ran and partook him, and cried with a loud voice, and said, what have i to do with thee, jesua-yeah-secure, thou child-betweener of the most high theory? i adjure thee by theory, that thou torment me not. for he said unto him, come out of the man, thou stained breath. and he asked him, what is thy name-there and he answered, saying, my name-there is legion-military: for we are many. and he besought him much that he would not send them away out of the country. now there was there nigh unto the mountains a great cattle of swine feeding. and all the divine-genius besought him, saying, send us into the swine, that we may enter into them. and forthwith jesua-yeah-secure gave them leave. and the stained breaths went out, and entered into the swine: and the cattle ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. and they that fed the swine fled, and told it in the city, and in the country. and they went out to see what it was that was

done. and they come to jesua-yeah-secure, and see him that was possessed with the accuser, and had the legion-military, 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 pray him to depart out of their coasts. and when he was come into the ship, he that had been possessed with the accuser prayed him that he might be with him. howbeit jesua-yeah-secure suffered him not, but saith unto him, go home to thy friends, and tell them how great things vovelmovement-io-yeah hath done for thee, and hath had compassion on thee. and he departed, and began to publish in decapolis-ten-city how great things jesua-yeah-secure had done for him: and all men did marvel. and when jesua-yeah-secure was stopskipped again by ship unto the other side, much with-mum added unto him: and he was nigh unto the sea. and, behold, there cometh one of the governors of the synagogue-come-together, jair-glowus by name-there and when he saw him, he fell at his feet-genitalia, and besought him greatly, saying, my little daughter-housa lieth at the point of death: i pray thee, come and lay thy hands on her, that she may be healed; and she will live. and jesua-yeah-secure went with him; and much with-mum 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 jesua-yeah-secure, 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 jesua-yeah-secure, 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 unto him, thou seest the multitude thronging thee, and sayest thou, who touched me? and he looked round about to see her that had done this thing. but the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. and he said unto her, daughter-housa thy sticking-with hath secured thee; go in complete, and be whole of thy plague. while he yet spake, there came from the governor of the synagogue-come-together's house certain which said, thy daughter-housa is dead: why troublest thou the master any further? as soon as jesua-yeah-secure heard the string that was spoken, he saith unto the governor of the synagogue-come-together, be not afraid, only stick with. and he suffered no man to follow him, except peter-stone, and jacob-heel-topple, and john-yeah-graceful the brother of jacob-heel-topple. and he cometh to the house of the governor of the synagogue-come-together, and seeth the tumult, and them that wept and wailed greatly. and when he was come in, he saith unto them, why do ye this ado, and weep? the damsel is not dead, but sleepeth. and they laughed him to scorn. but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying, and he took the damsel by the hand, and said unto her, talitha cumi; which is, being translated, damsel, i say unto thee, arise. and straightway the damsel arose, and walked; for she was of the age of twelve years. and they were blown away with a great extase. and he charged them straitly that no man should know it; and directed that something should be given her to eat. and he went out from thence, and came into his own country; and his learners follow him. and when the seventh day was come, he began to teach in the synagogue-come-together: and many hearing him were blown away, saying, from whence hath this man these things? and what wisdom is this which is given unto him,

that even such mighty doings are wrought by his hands? is not this the carpenter, child-between-er of miriam-bitter-merry, the brother of jacob-heel-topple, and joses-add-increase and of juda-know-hand and simon-hear? and are not his sisters here with us? and they were scandal-ated at him. but jesua-yeah-secure, said unto them, a bringer is not without honour, but in his own country, and nearin his own kin, and in his own house. and he could there do no mighty doing, except that he laid his hands upon a few sick folk, and healed them. and he marvelled because of their not-sticking-with, and he went round about the villages, teaching, and he called unto him the twelve, and began to send them forth by two and two; and gave them dynamic over stained-breaths; and directed them that they should take nothing for their journey, except a staff only; no scrip, no bread, no money in their purse; but be shod with sandals, and not put on two coats. and he said unto them, in what place soever ye enter into an house, there abide till ye depart from that place. and whosoever will not receive you, nor hear you, when ye depart thence, shake off the dust under your feet-genitalia for a witness against them. verily i say unto you, it will be more tolerable for sodom-splint-blood and gomorra-haives in the day of crisis-lipping than for that city. and they went out, and declared that men should repent. and they cast out many divine-genius, and use-anointed with oil many that were sick, and give therapped them. and king herod-fugitive-freeman heard of him; (for his name-there was spread abroad;) and he said, that john-yeah-graceful the immer-ser was risen from the dead, and therefore mighty doings do shew forth themselves in him. others said, that it is elias-my-unto and others said, that it is a bringer, or as one of the bringers. but when herod-fugitive-freeman heard thereof, he said, it is john-yeah-graceful, whom i beheaded: he is risen from the dead. for herod-fugitive-freeman himself had sent forth and laid hold upon john-yeah-graceful, and bound him in prison for herodia-fugitive-freemans' sake, his brother philip-love-horses's woman: for he had married her. for john-yeah-graceful had said unto herod-fugitive-freeman it is not allowed for thee to have thy brother's woman. therefore herodia-fugitive-freemans had a quarrel against him, and would have killed him; but she could not: for herod-fugitive-freeman feared john-yeah-graceful, knowing that he was a right man and an perfected, and keepd him; and when he heard him, he did many things, and heard him gladly. and when a convenient day was come, that herod-fugitive-freeman on his birthday did a supper to his vowelmovement-io-yeahs, high captains, and chief estates of galilee-rolling; and when the daughter-housa of the said herodia-fugitive-freemans came in, and danced, and pleased herod-fugitive-freeman and them that sat with him, the king said unto the damsel, ask of me whatsoever thou wilt, and i will give it thee. and he sware unto her, whatsoever thou wilt ask of me, i will give it thee, unto the half of my kingdom. and she went forth, and said unto her mother, what will i ask? and she said, the head of john-yeah-graceful the immer-ser. and she came in straightway with haste unto the king, and asked, saying, i will that thou give me by and by in a charger the head of john-yeah-graceful the immer-ser. and the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. and immediately the king sent an executioner, and directed his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. and when his learners heard of it, they came and took up his corpse, and laid it in a tomb. and the sent-outs added themselves together unto jesua-yeah-secure, and told him all things, both what they had done, and what they had taught. and he said unto them, come

ye yourselves apart into a place-of-word-desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. and they departed into a place-of-word-desert place by ship privately. and the with-mum saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. and jesua-yeah-secure, when he came out, saw much with-mum, and was moved with compassion toward them, because they were as sheep not having a watcher: and he began to teach them many things. and when the day was now far spent, his learners came unto him, and said, this is a place-of-word-desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. he answered and said unto them, give ye them to eat. and they say unto him, will we go and buy two hundred denarworth of bread, and give them to eat? he saith unto them, how many loaves have ye? go and see. and when they knew, they say, five, and two fishes. and he directed them to do all sit down by companies upon the green grass. and they sat down in ranks, by hundreds, and by fifties. and when he had taken the five loaves and the two fishes, he looked up to namespaces and happy, and brake the loaves, and gave them to his learners to set before them; and the two fishes divided he nearin them all. and they did all eat, and were filled. and they took up twelve baskets full of the fragments, and of the fishes, and they that did eat of the loaves were about five thousand men. and straightway he constrained his learners to get into the ship, and to go to the other side before unto beth-saida-fish-hunting-house, while he sent away the with-mum. and when he had sent them away, he departed into a mountain to pray. and when even was come, the ship was in the nearin of the sea, and he alone on the earth. and he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. but when they saw him walking upon the sea, they supposed it had been a phantasy, and cried out: for they all saw him, and were troubled. and immediately he talked with them, and saith unto them, be of good cheer: it is i; be not afraid. and he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. for they considered not the loaves: for their heart was hardened. and when they had stopskipped, they came into the earth of gennesaret-immersed-garden, and drew to the shore. and when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. and whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were did secure. then came together unto him the persian-split-spreads, and certain of the story-writers, which came from jerusalem-cast-complete. and when they saw some of his learners eat bread with ceased, that is to say, with unwashed hands, they found fault. for the persian-split-spreads, and all the jews-hand-know except they wash their hands oft, eat not, holding the tradition of the elders. and when they come from the market, except they wash, they eat not. and many other things there be, which they have received to hold, as the washing of cups, and pots, brasen items, and of tables. then the persian-split-spreads and story-writers asked him, why walk not thy learners according to the tradition of the elders, but eat bread with unwashed hands? he answered and said unto them, well hath jesaiah-secureio brought of you down-critizisers, as it is written, this with-mum hon-

oureth me with their lips, but their heart is far from me. howbeit in vain do they partake me, teaching for teachings the strings of men. for laying aside the string of theory, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. and he said unto them, full well ye reject the string of theory, that ye may keep your own tradition. for mose-draw-out said, honour thy father and thy mother; and, whoso curseth father or mother, let him die the death: but ye say, if a man will say to his father or mother, it is inwardcorban, that is to say, a gift, by whatsoever thou mightest be profited by me; he will be free. and ye suffer him no more to do ought for his father or his mother; making the string of theory of none effect through your tradition, which ye have delivered: and many such like things do ye. and when he had called all the with-mum unto him, he said unto them, hearken unto me into the worldly one of you, and understand: there is nothing from without a man, that entering into him can cease him: but the things which come out of him, those are they that cease the man. if any man have ears to hear, let him hear. and when he was entered into the house from the with-mum, his learners asked him concerning the parable. and he saith unto them, are ye so without understanding also? do ye not perceive, that whatsoever thing from without entereth into the man, it cannot cease him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? and he said, that which cometh out of the man, that ceaseth the man. for from within, out of the heart of men, proceed visual-toil thoughts, adulteries, fornications, murders, thefts, covetousness, visual-toilness, deceit, lasciviousness, an visual-toil eye, blasphemy, pride, foolishness: all these visual-toil things come from within, and cease the man. and from thence he arose, and went into the borders of tyre-rock-narrow-create and sidon-side-by-side, and entered into an house, and would have no man know it: but he could not be hid. for a certain woman, whose young daughter-housa had an stained breath, heard of him, and came and fell at his feet-genitalia: the woman was a greek-hellene, a syrophenician-level-plain-phoenix by nation; and she besought him that he would cast forth the divine-genius out of her daughter-housa but jesua-yeah-secure said unto her, let child-betweeners first be filled: for it is not meet to take child-betweeners's bread, and to cast it unto the dogs. and she answered and said unto him, yes, vowelmovement-io-yeah: yet the dogs under the table eat of child-betweeners's crumbs. and he said unto her, for this saying go thy way; the divine-genius is gone out of thy daughter-housa and when she was come to her house, she found the divine-genius gone out, and her daughter-housa laid upon the bed. and again, departing from the coasts of tyre-rock-narrow-create and sidon-side-by-side, he came unto the sea of galilee-rolling, through the nearin of the coasts of decapolis-ten-city. and they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. and he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his language-tongue; and looking up to namespaces he sighed, and saith unto him, ephphatha, that is, be opened. and straightway his ears were opened, and the string of his language-tongue was loosed, and he spake plain. and he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure blown away, saying, he hath done all things well: he doth both the deaf to hear, and the dumb to speak. in those days the multitude being very great, and having nothing to eat, jesua-yeah-secure called his learners unto him, and saith unto them, i have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if i send them away fast-

ing to their own houses, they will faint by the way: for divers of them came from far. and his learners answered him, from whence can a man satisfy these men with bread here in the place-of-word-desert? and he asked them, how many loaves have ye? and they said, seven. and he directed the with-mum to sit down on the earth: and he took the seven loaves, and gave thanks, and brake, and gave to his learners to set before them; and they did set them before the with-mum. and they had a few small fishes: and he happy, and directed to set them also before them. so they did eat, and were filled: and they took up of the broken meat that was left seven baskets. and they that had eaten were about four thousand: and he sent them away. and straightway he entered into a ship with his learners, and came into the parts of dalmanutha-sheep-dalmatia. and the persian-split-spreads came forth, and began to question with him, seeking of him a sign from namespaces tempting him. and he sighed deeply in his breath, and saith, why doth this generation seek after a sign? verily i say unto you, there will no sign be given unto this generation. and he left them, and entering into the ship again departed to the other side. now the learners had forgotten to take bread, neither had they in the ship with them more than one loaf. and he charged them, saying, take heed, beware of the heaven of the persian-split-spreads, and of the heaven of herod-fugitive-freeman and they reasoned nearin themselves, saying, it is because we have no bread. and when jesua-yeah-secure knew it, he saith unto them, why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? having eyes, see ye not? and having ears, hear ye not? and do ye not remember? when i brake the five loaves nearin five thousand, how many baskets full of fragments took ye up? they say unto him, twelve. and when the seven nearin four thousand, how many baskets full of fragments took ye up? and they said, seven. and he said unto them, how is it that ye do not understand? and he cometh to bethsaida-fish-hunting-house; and they bring a blind man unto him, and besought him to touch him. and he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. and he looked up, and said, i see men as trees, walking. after that he put his hands again upon his eyes, and did him look up: and he was restored, and saw every man clearly. and he sent him away to his house, saying, neither go into the town, nor tell it to any in the town. and jesua-yeah-secure went out, and his learners, into the towns of caesarea-kaiser philippi-love-horses: and by the way he asked his learners, saying unto them, whom do men say that i am? and they answered, john-yeah-graceful the immerser; but some say, elias-my-unto and others, one of the bringers. and he saith unto them, but whom say ye that i am? and peter-stone answereth and saith unto him, thou art the use-anointed. and he charged them that they should tell no man of him. and he began to teach them, that the child-betweeners of man must suffer many things, and be rejected of the elders, and of the chief darkener-server, and story-writers, and be killed, and after three days rise again. and he spake that saying openly. and peter-stone took him, and began to rebuke him. but when he had turned about and looked on his learners, he rebuked peter-stone, saying, get thee behind me, satan-accuse: for thou savourest not the things that be of theory, but the things that be of men. and when he had called the with-mum unto him with his learners also, he said unto them, whosoever will come after me, let him deny himself, and take up his stand-cross and follow me. for whosoever will except his life will lose it; but whosoever will lose his life for my sake and the message's, the same will except it. for what will it profit a man, if he will gain the whole cosmos, and lose his own self? or what will a man give in ex-

change for his self? whosoever therefore will be ashamed of me and of my strings in this adulterous and missing generation; of him also will the child-betweener of man be ashamed, when he cometh in the weight of his father with the perfected messengers. and he said unto them, verily i say unto you, that there be some of them that stand here, which will not taste of death, till they have seen the kingdom of theory come with dynamic. and after six days jesua-yeah-secure taketh with him peter-stone, and jacob-heel-topple, and john-yeah-graceful, 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 unto them elias-my-unto with mose-draw-out: and they were talking with jesua-yeah-secure. and peter-stone answered and said to jesua-yeah-secure, master, it is good for us to be here: and let us do three tents; one for thee, and one for mose-draw-out, and one for elias-my-unto for he wist not what to say; for they were sore afraid. and there was a cloud that overshadowed them: and a voice came out of the cloud, saying, this is my beloved child-betweener hear him. and suddenly, when they had looked round about, they saw no man any more, except jesua-yeah-secure only with themselves. and as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the child-betweener of man were risen from the dead. and they kept that saying with themselves, questioning one with another what the rising from the dead should mean. and they asked him, saying, why say the story-writers that elias-my-unto must first come? and he answered and told them, elias-my-unto verily cometh first, and restoreth all things; and how it is written of the child-betweener of man, that he must suffer many things, and be set at nought. but i say unto you, that elias-my-unto is indeed come, and they have done unto him whatsoever they listed, as it is written of him. and when he came to his learners, he saw a great multitude about them, and the story-writers questioning with them. and straightway all the with-mum, when they beheld him, were greatly amazed, and running to him saluted him. and he asked the story-writers, what question ye with them? and one of the multitude answered and said, master, i have brought unto thee my child-betweener which hath a dumb breath; and whosoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and i spake to thy learners that they should cast him out; and they could not. he answereth him, and saith, o sticking-withless generation, how long will i be with you? how long will i suffer you? bring him unto me. and they brought him unto him: and when he saw him, straightway breath tare him; and he fell on the earth, and wallowed foaming. and he asked his father, how long is it ago since this came unto him? and he said, of a child-betweener and oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. jesua-yeah-secure said unto him, if thou canst stick with, all things are possible to him that stick with. and straightway the father of child-betweener cried out, and said with tears, vowelmovement-io-yeah, i stick with; help thou mine not-sticking-with. when jesua-yeah-secure saw that the with-mum came running together, he rebuked the foul breath, saying unto him, thou dumb and deaf breath, i charge thee, come out of him, and enter no more into him. and breath cried, and rent him sore, and came out of him: and he was as one dead; inasmuch that many said, he is dead. but jesua-yeah-secure took him by the hand, and lifted him up; and he arose. and when he was come into the house, his learners asked him privately, why could not we cast him out? and he said unto them, this kind can come forth by nothing, but by prayer and fast-

ing, and they departed thence, and passed through galilee-rolling; and he would not that any man should know it. for he taught his learners, and said unto them, the child-betweener of man is delivered into the hands of men, and they will kill him; and after that he is killed, he will rise the third day. but they understood not that saying, and were afraid to ask him. and he came to capernaum-out-of-town-console-village: and being in the house he asked them, what was it that ye disputed nearin yourselves by the way? but they held their complete: for by the way they had disputed nearin themselves, who should be the greatest. and he sat down, and called the twelve, and saith unto them, if any man desire to be first, the same will be last of all, and worker of all. and he took a child-betweener and set him in the nearin of them: and when he had taken him in his arms, he said unto them, whosoever will receive one of such child-betweeners in my name-there receiveth me: and whosoever will receive me, receiveth not me, but him that sent me. and john-yeah-graceful answered him, saying, master, we saw one casting out divine-genius in thy name-there and he followeth not us: and we forbad him, because he followeth not us. but jesua-yeah-secure said, forbid him not: for there is no man which will do something dynamic in my name-there that can lightly speak visual-toil of me. for he that is not against us is on our part. for whosoever will give you a cup of water to drink in my name-there because ye belong to use-anointed, verily i say unto you, he will not lose his reward. and whosoever will scandal one of these little ones that stick with me, it is better for him that a 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 hell-ask, into the fire that not to the world will be quenched: where their worm dieth not, and the fire is not quenched. and if thy foot-genital scandal thee, cut it off: it is better for thee to enter stopskip into life, than having two feet-genitalia to be cast into hell-ask, into the fire that not to the world will be quenched: where their worm dieth not, and the fire is not quenched. and if thine eye scandals thee, pluck it out: it is better for thee to enter into the kingdom of theory with one eye, than having two eyes to be cast into hell-ask fire: where their worm dieth not, and the fire is not quenched. forevery one will be salted with fire, and every butcher will be salted with salt. salt is good: but if the salt have lost his saltness, wherewith will ye season it? have salt in yourselves, and have complete one with another. and he arose from thence, and cometh into the coasts of judaea-hand-know by the farther side of jordan-its-going-down: and the with-mum resort unto him again; and, as he was wont, he taught them again. and the persian-split-spreads came to him, and asked him, is it allowed for a man to put away his woman? tempting him. and he answered and said unto them, what did mose-draw-out say to you? and they said, mose-draw-out suffered to write a bill of divorcement, and to put her away. and jesua-yeah-secure answered and said unto them, for the hardness of your heart he wrote you this precept. but from the headstart of the creation theory did them male-rememberer and female-pierced. for this cause wail a man leave his father and mother, and cleave to his woman; and they twain will be one flesh-immersed: so then they are no more twain, but one flesh-immersed. what therefore theory hath joined together, let not man put asunder. and in the house his learners asked him again of the same matter. and he saith unto them, whosoever will put away his woman, and marry another, committeth adultery against her. and if a woman will put away her man, and be married to another, she committeth adultery. and they brought young child-betweeners to him, that he should touch them: and his learners rebuked those that brought them. but when jesua-yeah-secure saw

it, he was much displeased, and said unto them, suffer the little child-betweeners to come unto me, and forbid them not: for of such is the kingdom of theory. verily i say unto you, whosoever will not receive the kingdom of theory as a little child-betweener he will not enter therein. and he took them up in his arms, put his hands upon them, and happy them. and when he was gone forth into the way, there came one running, and kneeled to him, and asked him, good master, what will i do that i may inherit into the world life? and jesua-yeah-secure said unto him, why callest thou me good? there is none good but one, that is, theory. thou knowest the strings, do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother. and he answered and said unto him, master, all these have i keepd from my youth. then jesua-yeah-secure beholding him gravityd him, and said unto him, one thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou wilt have treasure in namespaces and come, take up the stand-cross and follow me. and he was sad at that saying, and went away grieved: for he had great possessions. and jesua-yeah-secure looked round about, and saith unto his learners, how hardly will they that have riches enter into the kingdom of theory! and the learners were blown away at his strings. but jesua-yeah-secure answereth again, and saith unto them, child-betweeners, how hard is it for them that trust in riches to enter into the kingdom of theory! it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of theory. and they were blown away out of measure, saying nearin themselves, who then can be secured? and jesua-yeah-secure looking upon them saith, with men it is impossible, but not with theory: for with theory all things are possible. then peter-stone began to say unto him, lo, we have left all, and have followed thee. and jesua-yeah-secure answered and said, verily i say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or woman, or child-betweeners, or earths, for my sake, and the message's, but he will receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and child-betweeners, and earths, with persecutions; and in the world to come into the world life. but many that are first will be last; and the last first. and they were in the way going up to jerusalem-cast-complete; and jesua-yeah-secure went before them: and they were amazed; and as they followed, they were afraid. and he took again the twelve, and began to tell them what things should happen unto him, saying, behold, we go up to jerusalem-cast-complete; and the child-betweener of man will be delivered unto the chief darkener-server, and unto the story-writers; and they will condemn him to death, and will deliver him to the corpse-nations: and they will mock him, and will scourge him, and will spit upon him, and will kill him: and the third day he will rise again. and jacob-heel-topple and john-yeah-graceful, the child-betweeners of zebedee-yeah-given, come unto him, saying, master, we would that thou shouldest do for us whatsoever we will desire. and he said unto them, what would ye that i should do for you? they said unto him, grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy weight. but jesua-yeah-secure said unto them, ye know not what ye ask: can ye drink of the cup that i drink of? and be immersed with the immersion that i am immersed with? and they said unto him, we can. and jesua-yeah-secure said unto them, ye will indeed drink of the cup that i drink of; and with the immersion that i am immersed withal will ye be immersed: but to sit on my right hand and on my left hand is not mine to give; but it will be given to them for whom it is prepared. and when the ten heard it, they began to be much displeased with jacob-heel-topple and john-yeah-graceful. but jesua-yeah-

secure called them to him, and saith unto them, ye know that they which are accounted to rule over the corpse-nations exercise vowelmovement-io-yeahship over them; and their great ones exercise authority upon them. but so will it not be nearin you: but whosoever will be great nearin you, will be your immerse: and whosoever of you will be the chiefest, will be worker of all. for even the child-betweener of man came not to be was immersed unto, but to immerse, and to give his life a out-of for many. and they came to jericho-moon-smell: and as he went out of jericho-moon-smell with his learners and a great number of with-mum, blind bartimaeus-son-of-honor, child-betweener of timaeus-honor, sat by the highway side begging. and when he heard that it was jesua-yeah-secure of nazareth-scattered-sown, he began to cry out, and say, jesua-yeah-secure, thou child-betweener of david-dude, have wombings on me. and many charged him that he should hold his complete: but he cried the more a great deal, thou child-betweener of david-dude, have wombings on me. and jesua-yeah-secure stood still, and directed him to be called. and they call the blind man, saying unto him, be of good comfort, rise; he calleth thee. and he, casting away his garment, rose, and came to jesua-yeah-secure. and jesua-yeah-secure answered and said unto him, what wilt thou that i should do unto thee? the blind man said unto him, vowelmovement-io-yeah, that i might receive my sight. and jesua-yeah-secure said unto him, go thy way; thy sticking-with hath secured thee. and immediately he received his sight, and followed jesua-yeah-secure in the way. and when they came nigh to jerusalem-cast-complete, unto bethphage-unripe-fig-house and bethany-answer-house, at the mount of olives, he sendeth forth two of his learners, and saith unto them, go your way into the village over against you: and as soon as ye be entered into it, ye will find a colt tied, whereon not to the world man sat; loose him, and bring him. and if any man say unto you, why do ye this? say ye that vowelmovement-io-yeah hath need of him; and straightway he will send him hither. and they went their way, and found the colt tied by the opening without in a place where two ways met; and they loose him. and certain of them that stood there said unto them, what do ye, loosing the colt? and they said unto them even as jesua-yeah-secure had directed: and they let them go. and they brought the colt to jesua-yeah-secure, and cast their garments on him; and he sat upon him. and many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. and they that went before, and they that followed, cried, saying, secure-us-please-hosanna; happy is he that cometh in the name-there of vowelmovement-io-yeah: happy be the kingdom of our father david-dude, that cometh in the name-there of vowelmovement-io-yeah: secure-us-please-hosanna in the highest. and jesua-yeah-secure entered into jerusalem-cast-complete, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto bethany-answer-house with the twelve. and on the morrow, when they were come from bethany-answer-house, 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 jesua-yeah-secure answered and said unto it, no man eat fruit of thee hereafter into the worlds. and his learners heard it. and they come to jerusalem-cast-complete: and jesua-yeah-secure went into the temple, and began to cast out them that sold and bought in the temple, and overthrowed the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry any item through the temple. and he taught, saying unto them, is it not written, my house will be called of all nations the house of prayer? but ye have did

it a den of thieves. and the story-writers and chief darker-server heard it, and sought how they might destroy him: for they feared him, because all the with-mum 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 peter-stone calling to remembrance saith unto him, master, behold, the fig tree which thou cursedst is withered away. and jesua-yeah-secure answering saith unto them, have sticking-with in theory. for verily i say unto you, that whosoever will say unto this mountain, be thou removed, and be thou cast into the sea; and will not doubt in his heart, but will stick with that those things which he saith will come to pass; he will have whatsoever he saith. therefore i say unto you, what things soever ye desire, when ye pray, stick with that ye receive them, and ye will have them. and when ye stand praying, forgive, if ye have ought against any: that your father also which is in namespaces may forgive you your name-fires. but if ye do not forgive, neither will your father which is in namespaces forgive your name-fires. and they come again to jerusalem-cast-complete: and as he was walking in the temple, there come to him the chief darker-server, and the story-writers, and the elders, and say unto him, by what authority doest thou these things? and who gave thee this authority to do these things? and jesua-yeah-secure answered and said unto them, i will also ask of you one question, and answer me, and i will tell you by what authority i do these things. the immersion of john-yeah-graceful, was it from namespaces or of men? answer me. and they reasoned with themselves, saying, if we will say, from namespaces he will say, why then did ye not stick with him? but if we will say, of men; they feared the with-mum: for all men counted john-yeah-graceful, that he was a bringer indeed. and they answered and said unto jesua-yeah-secure, we cannot tell. and jesua-yeah-secure answering saith unto them, neither do i tell you by what authority i do these things. and he began to speak unto them by parables. a certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built-between a tower, and let it out to mannen, and went into a far country. and at the season he sent to the mannen a worker, that he might receive from the mannen of the fruit of the vineyard. and they caught him, and beat him, and sent him away empty. and again he sent unto them another worker; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. and again he sent another; and him they killed, and many others; beating some, and killing some. having yet therefore one child-between his wellbeloved, he sent him also last unto them, saying, they will reverence my child-between but those mannen said nearin themselves, this is the heir; come, let us kill him, and the inheritance will be our's. and they took him, and killed him, and cast him out of the vineyard. what will therefore vowelmovement-io-yeah of the vineyard do? he will come and destroy the mannen, and will give the vineyard unto others. and have ye not read this writing; the stone which the build-betweeners rejected is become the head of the corner: this was vowelmovement-io-yeah's doing, and it is marvellous in our eyes? and they sought to lay hold on him, but feared the with-mum: for they knew that he had spoken the parable against them: and they left him, and went their way. and they send unto him certain of the persian-split-spreads and of the herodian-fugitive-freemans, to catch him in his strings. and when they were come, they say unto him, master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of theory in truth: is it allowed to give tribute to caesar-kaiser or not? will we give, or will we not give? but he, knowing their down-critique, said unto them, why tempt ye me? bring me a denar,

that i may see it. and they brought it. and he saith unto them, whose is this image and superscription? and they said unto him, caesar's. and jesua-yeah-secure answering said unto them, render to caesar-kaiser the things that are caesar's, and to theory the things that are theory's. and they marvelled at him. then come unto him the sadducees-right-ones, which say there is no stand-up; and they asked him, saying, master, mose-draw-out wrote unto us, if a man's brother die, and leave his woman behind him, and leave no child-betweeners, that his brother should take his woman, and stand-up seed unto his brother. now there were seven brethren: and the first took a woman, and dying left no seed. and the second took her, and died, neither left he any seed: and the third likewise. and the seven had her, and left no seed: last of all the woman died also. in the stand-up therefore, when they will rise, whose woman will she be of them? for the seven had her to woman. and jesua-yeah-secure answering said unto them, do ye not therefore err, because ye know not the writings, neither the dynamic of theory? for when they will rise from the dead, they neither marry, nor are given in marriage; but are as the messengers which are in namespaces and as touching the dead, that they rise: have ye not read in the book of mose-draw-out, how in the bush theory spake unto him, saying, i am the theory of abraham-their-wing-organ, and the theory of isaac-laugh, and the theory of jacob-heel-topple? he is not the theory of the dead, but the theory of the living: ye therefore do greatly err. and one of the story-writers came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first string of all? and jesua-yeah-secure answered him, the first of all the strings is, hear, o immersed-to-theory-israel; vowelmovement-io-yeah our theory is one vowelmovement-io-yeah: and thou will gravity vowelmovement-io-yeah thy theory with all thy heart, and with all thy self, and with all thy mind, and with all thy strength: this is the first string. and the second is like, namely this, thou will gravity thy neighbour as thyself. there is none other string greater than these. and the story-writer said unto him, well, master, thou hast said the truth: for there is one theory; and there is none other but he: and to gravity him with all the heart, and with all the understanding, and with all the self, and with all the strength, and to gravity his neighbour as himself, is more than all whole up-ons and butchers. and when jesua-yeah-secure saw that he answered discreetly, he said unto him, thou art not far from the kingdom of theory. and no man after that durst ask him any question. and jesua-yeah-secure answered and said, while he taught in the temple, how say the story-writers that use-anointed is child-between of david-dude? for david-dude himself said by the perfected breath, vowelmovement-io-yeah said to my vowelmovement-io-yeah, sit thou on my right hand, till i do thine enemies thy foot-genitalstool. david-dude therefore himself calleth him vowelmovement-io-yeah; and whence is he then his child-between and the upstarting with-mum heard him gladly. and he said unto them in his teaching, beware of the story-writers, which gravity to go in long clothing, and gravity salutations in the marketplaces, and the chief seats in the synagogue-come-togethers, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence do long prayers: these will receive greater damnation. and jesua-yeah-secure sat over against the treasury, and beheld how the with-mum cast money into the treasury: and many that were rich cast in much. and there came a certain poor widow, and she threw in two mites, which do a farthing. and he called unto him his learners, and saith unto them, verily i say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast

in all that she had, even all her living. and as he went out of the temple, one of his learners saith unto him, master, see what manner of stones and what build-betweenings are here! and jesua-yeah-secure answering said unto him, seest thou these great build-betweenings? there will not be left one stone upon another, that will not be thrown down. and as he sat upon the mount of olives over against the temple, peter-stone and jacob-heel-topple and john-yeah-graceful and andrew-vow-man asked him privately, tell us, when will these things be? and what will be the sign when all these things will be fulfilled? and jesua-yeah-secure answering them began to say, take heed lest any man deceive you: for many will come in my name-there saying, i am use-anointed; and will deceive many. and when ye will hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the finish will not be yet. for nation will rise against nation, and kingdom against kingdom: and there will be landquakes in divers places, and there will be famines and troubles: these are the headstarts of sorrows. but take heed to yourselves: for they will deliver you up to councils; and in the synagogue-come-togethers 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 nearn all nations. but when they will lead you, and deliver you up, take no thought beforehand what ye will speak, neither do ye premeditate: but whatsoever will be given you in that hour, that speak ye: for it is not ye that speak, but the perfected breath. now the brother will betray the brother to death, and the father the child-betweenener and child-betweeners will rise up against their parents, and will cause them to be put to death. and ye will be hated of all men for my name's sake: but he that will endure for into the world, the same will be secured. but when ye will see the abomination of desolation, spoken of by daniel-my-court-untothe bringer, standing where it ought not, (let him that readeth understand,) then let them that be in judaea-hand-know 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-betweenener and to them that give suck in those days! and pray ye that your flight be not in the winter. for in those days will be affliction, such as was not from the headstart of the creation which theory created unto this time, neither will be. and except that vowelmovement-io-yeah had shortened those days, no flesh-immersed should be secured: but for the elect's sake, whom he hath chosen, he hath shortened the days. and then if any man will say to you, lo, here is use-anointed; or, lo, he is there; stick with him not: for false use-anointed and false bringers will rise, and will shew signs and wonders, to seduce, if it were possible, even the elect. but take ye heed: behold, i have foretold you all things. but in those days, after that tribulation, the sun will be darkened, and the moon will not give her light, and the stars of namespaces will fall, and the dynamics that are in namespaces will be shaken. and then will they see the child-betweenener of man coming in the clouds with great dynamic and weight. and then will he send his messengers, and will gather together his elect from the four winds, from the uttermost part of the land to the uttermost part of namespaces now learn a parable of the fig tree; when her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye will see these things come to pass, know that it is nigh, even at the openings. verily i say unto you, that this generation will not pass, till all these things be done. namespaces and land will pass away: but my strings will not pass away. but of that day and that hour knoweth no man, no, not the messengers which are in namespaces

neither the child-betweenener but the father. take ye heed, watch and pray: for ye know not when the time is. for the child-betweenener 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 cockcrowing, or in the morning: lest coming suddenly he find you sleeping. and what i say unto you i say unto all, watch. after two days was the feast of the stopskip, and of lit-mazat: and the chief darkener-server and the story-writers sought how they might take him by craft, and put him to death. but they said, not on the feast day, lest there be an uproar of the with-mum. and being in bethany-answer-house in the house of simon-hear the narrow-waspish, as he sat at meat, there came a woman having an alabaster box of bitter-sweet-ointment of spike-nard very precious; and she brake the box, and poured it on his head. and there were some that had indignation within themselves, and said, why was this waste of the bitter-sweet-ointment did? for it might have been sold for more than three hundred pence, and have been given to the poor. and they murmured against her. and jesua-yeah-secure said, let her alone; why trouble ye her? she hath wrought a good going on me. for ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always. she hath done what she could: she is come aforehand to use-anoint my body to the burying. verily i say unto you, whosoever this message will be declared throughout the whole cosmos, this also that she hath done will be spoken of for a memorial of her. and judas-hand-know iscariot-man-of-city-happenings, one of the twelve, went unto the chief darkener-server, to betray him unto them. and when they heard it, they were glad, and message-promised to give him money. and he sought how he might conveniently betray him. and the first day of lit-mazat, when they killed the stopskip, his learners said unto him, where wilt thou that we go and prepare that thou mayest eat the stopskip? and he sendeth forth two of his learners, and saith unto them, go ye into the city, and there will meet you a man bearing a out-of-pitcher of water: follow him. and whosoever he will go in, say ye to the Goodman of the house, the master saith, where is the guestchamber, where i will eat the stopskip with my learners? and he will shew you a large upper room furnished and prepared: there do ready for us. and his learners went forth, and came into the city, and found as he had said unto them: and they did ready the stopskip. and in the evening he cometh with the twelve. and as they sat and did eat, jesua-yeah-secure said, verily i say unto you, one of you which eateth with me will betray me. and they began to be sorrowful, and to say unto him one by one, is it i? and another said, is it i? and he answered and said unto them, it is one of the twelve, that dippeth with me in the dish. the child-betweenener of man indeed goeth, as it is written of him: but woe to that man by whom the child-betweenener of man is betrayed! good were it for that man if he had never been born. and as they did eat, jesua-yeah-secure took bread, and happy, and brake it, and gave to them, and said, take, eat: this is my body. and he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. and he said unto them, this is my blood of the new covenant, which is shed for many. verily i say unto you, i will drink no more of the fruit of the vine, until that day that i drink it new in the kingdom of theory. and when they had sung an hymn, they went out into the mount of olives. and jesua-yeah-secure saith unto them, all ye will be scandalized because of me this night: for it is written, i will hit the watcher, and the sheep will be scattered. but after that i am risen, i will go before you into galilee-rolling. but peter-stone said unto him, although

all will be scanded, yet will not i. and jesua-yeah-secure saith unto him, verily i say unto thee, that this day, in this night, before the cock crow twice, thou wilt deny me thrice. but he spake the more vehemently, if i should die with thee, i will not deny thee in any wise. likewise also said they all. and they came to a place which was named gethsemane-oil-press: and he saith to his learners, sit ye here, while i will pray. and he taketh with him peter-stone and jacob-heel-topple and john-yeah-graceful, and began to be sore amazed, and to be very heavy; and saith unto them, my self is exceeding sorrowful unto death: tarry ye here, and watch. and he went forward a little, and fell on the earth, and prayed that, if it were possible, the hour might pass from him. and he said, abba, father, all things are possible unto thee; take away this cup from me: nevertheless not what i will, but what thou wilt. and he cometh, and findeth them sleeping, and saith unto peter-stone, simon-hear, sleepest thou? couldest not thou watch one hour? watch ye and pray, lest ye enter into temptation. breath truly is ready, but the flesh-immersed is weak. and again he went away, and prayed, and spake the same strings. and when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. and he cometh the third time, and saith unto them, sleep on now, and take your rest: it is enough, the hour is come; behold, the child-between-er of man is betrayed into the hands of fauters. rise up, let us go; lo, he that betrayeth me is at hand. and immediately, while he yet spake, cometh judas-hand-know, one of the twelve, and with him a great multitude with swords and canvas, from the chief darkener-server and the story-writers and the elders. and he that betrayed him had given them a token, saying, whomsoever i will kiss, that same is he; take him, and lead him away safely. and as soon as he was come, he goeth straightway to him, and saith, master, master; and kissed him. and they laid their hands on him, and took him. and one of them that stood by drew a sword, and smote a worker of the high darkener-server and cut off his ear. and jesua-yeah-secure answered and said unto them, are ye come out, as against a thief, with swords and with canvas to take me? i was daily with you in the temple teaching, and ye took me not: but the writings must be fulfilled. and they all forsook him, and fled. and there followed him a certain young man, having a linen 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 jesua-yeah-secure away to the high darkener-server and with him were assembled all the chief darkener-server and the elders and the story-writers. and peter-stone followed him afar off, into the palace of the high darkener-server and he sat with the workers, and warmed himself at the fire. and the chief darkener-server and all the council sought for witness against jesua-yeah-secure to put him to death; and found none. for many bare false witness against him, but their witness agreed not together. and there arose certain, and bare false witness against him, saying, we heard him say, i will destroy this temple that is did with hands, and within three days i will build-between another did without hands. but neither so did their witness agree together. and the high darkener-server stood up in the nearin, and asked jesua-yeah-secure, saying, answerest thou nothing? what is it which these witness against thee? but he held his complete, and answered nothing. again the high darkener-server asked him, and said unto him, art thou the use-anointed, child-between-er of the happy? and jesua-yeah-secure said, i am: and ye will see the child-between-er of man sitting on the right hand of dynamic, and coming in the clouds of namespaces then the high darkener-server rent his clothes, and saith, what need we any further witnesses? ye have heard the blasphemy: what think ye? and they all condemned

him to be name-fire of death. and some began to spit on him, and to cover his face-turnings, and to buffet him, and to say unto him, bring: and the workers did strike him with the palms of their hands. and as peter-stone was beneath in the palace, there cometh one of the maids of the high darkener-server and when she saw peter-stone warming himself, she looked upon him, and said, and thou also wast with jesua-yeah-secure of nazareth-scattered-sown. 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 peter-stone, surely thou art one of them: for thou art a galilaean-roll, and thy speech agreeth thereto. but he began to curse and to swear, saying, i know not this man of whom ye speak. and the second time the cock crew. and peter-stone called to mind the string that jesua-yeah-secure said unto him, before the cock crow twice, thou wilt deny me thrice. and when he thought thereon, he wept. and straightway in the morning the chief darkener-server held a consultation with the elders and story-writers and the whole council, and bound jesua-yeah-secure, and carried him away, and delivered him to pilate-hair-spear. and pilate-hair-spear asked him, art thou the king of the jews-hand-know and he answering said unto them, thou sayest it. and the chief darkener-server accused him of many things: but he answered nothing. and pilate-hair-spear asked him again, saying, answerest thou nothing? behold how many things they witness against thee. but jesua-yeah-secure yet answered nothing: so that pilate-hair-spear marvelled. now at that feast he released unto them one prisoner, whomsoever they desired. and there was one named barabbas-son-of-the-father, which lay bound with them that had did insurrection with him, who had committed murder in the insurrection. and the multitude crying aloud began to desire him to do as he had ever done unto them. but pilate-hair-spear answered them, saying, will ye that i release unto you the king of the jews-hand-know for he knew that the chief darkener-server had delivered him for envy. but the chief darkener-server moved the with-mum, that he should rather release barabbas-son-of-the-father unto them. and pilate-hair-spear answered and said again unto them, what will ye then that i will do unto him whom ye call the king of the jews-hand-know and they cried out again, stand-up-crucify him. then pilate-hair-spear said unto them, why, what visual-toil hath he done? and they cried out the more exceedingly, stand-up-crucify him. and so pilate-hair-spear, willing to content the with-mum, released barabbas-son-of-the-father unto them, and delivered jesua-yeah-secure, when he had scourged him, to be stand-up-crucified. and the soldiers led him away into the hall, called praetorium; and they call together the whole band. and they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, hail, king of the jews-hand-know and they smote him on the head with a reed, and did spit upon him, and bowing their knees partook him. and when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to stand-up-crucify him. and they compel one simon-hear a cyrenian-social-clout, who passed by, coming out of the country, the father of alexander-defense-man and rufus-red, to bear his stand-cross and they bring him unto the place golgotha-head-roll, which is, being translated, the place of a skull. and they gave him to drink wine mixed with myrrh: but he received it not. and when they had stand-up-crucified him, they parted his garments, casting lots upon them, what into the worldly man should take. and it was the third hour, and they stand-up-crucified him. and the super-scription of his accusation was written over, the king of

the jews-hand-know and with him they stand-up-crucify two thieves; the one on his right hand, and the other on his left. and the writing was fulfilled, which saith, and he was numbered with the transgressors. and they that passed by railed on him, wagging their heads, and saying, ah, thou that destroyest the temple, and build-betweenest it in three days, except thyself, and come down from the stand-cross likewise also the chief darkener-server mocking said nearin themselves with the story-writers, he secured others; himself he cannot except let use-anointed the king of immersed-to-theory-israel descend now from the stand-cross that we may see and stick with. and they that were stand-up-crucified with him reviled him. and when the sixth hour was come, there was darkness over the whole earth until the ninth hour. and at the ninth hour jesua-yeah-secure cried with a loud voice, saying, eloi, eloi, lama sabachthani? which is, being translated, my theory, my theory, why hast thou forsaken me? and some of them that stood by, when they heard it, said, behold, he calleth elias-my-unto 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 elias-my-unto will come to take him down. and jesua-yeah-secure cried with a loud voice, and gave up the breath. and the veil of the temple was rent in twain from the top to the bottom. and when the centurion-over-hundred, which stood over against him, saw that he so cried out, and gave up the breath, he said, truly this man was child-betweeneer of theory. there were also women looking on afar off: nearin whom was miriam-bitter-merry magdalene-tower, and miriam-bitter-merry the mother of jacob-heel-topple the less and of joses-add-increase and salome-complete; (who also, when he was in galilee-rolling, followed him, and was immersed unto him;) and many other women which came up with him unto jerusalem-cast-complete. and now when the even was come, because it was the preparation, that is, the day before the seventh, joseph-add-increase of arimathaea-heights, an honourable counsellor, which also waited for the kingdom of theory, came, and went in boldly unto pilate-hair-spear, and craved the body of jesua-yeah-secure. and pilate-hair-spear marvelled if he were already dead: and calling unto him the centurion-over-hundred, he asked him whether he had been any while dead. and when he knew it of the centurion-over-hundred, he gave the body to joseph-add-increase. and he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the opening of the sepulchre. and miriam-bitter-merry magdalene-tower and miriam-bitter-merry the mother of joses-add-increase beheld where he was laid. and when the seventh was past, miriam-bitter-merry magdalene-tower, and miriam-bitter-merry the mother of jacob-heel-topple, and salome-complete, had bought sweet scents, that they might come and use-anoint him. and very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. and they said nearin themselves, who will roll us away the stone from the opening of the sepulchre? and when they looked, they saw that the stone was rolled away: for it was very great. and entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. and he saith unto them, be not affrighted: ye seek jesua-yeah-secure of nazareth-scattered-sown, which was stand-up-crucified: he is risen; he is not here: behold the place where they laid him. but go your way, tell his learners and peter-stone that he goeth before you into galilee-rolling: there will ye see him, as he said unto you. and they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. now when jesua-yeah-secure was risen early the first day of the

week, he appeared first to miriam-bitter-merry magdalene-tower, out of whom he had cast seven divine-genius. and she went and told them that had been with him, as they mourned and wept. and they, when they had heard that he was alive, and had been seen of her, stuck with not. after that he appeared in another form unto two of them, as they walked, and went into the country. and they went and told it unto the residue: neither stuck with they them. afterward he appeared unto the eleven as they sat at meat, and upbraided them with their not-sticking-with and hardness of heart, because they stuck with not them which had seen him after he was risen. and he said unto them, go ye into all the cosmos, and declare the message to into the worldly creature. he that stick withth and is immersed will be secured; but he that stick withth not will be crisis-damned. and these signs will follow them that stick with; in my name-there will they cast out divine-genius; they will speak with new languages; they will take up serpents; and if they drink any deadly thing, it will not hurt them; they will lay hands on the sick, and they will recover. so then after vowelmovement-io-yeah had spoken unto them, he was received up into namespaces and sat on the right hand of theory. and they went forth, and declared into the worldly where, vowelmovement-io-yeah doing with them, and confirming the string with signs following. amen-stick-with

forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely stuck with nearin us, even as they delivered them unto us, which from the headstart were eyewitnesses, and immerses of the string; it seemed good to me also, having had impeccable understanding of all things from the very first, to write unto thee in order, most excellent theophilus-theory-loving, that thou mightest know the certainty of those things, wherein thou hast been instructed. there was in the days of herod-fugitive-freeman the king of judaea-hand-know, a certain darkener-server named zacharias-yeah-male-remember, of the course of abijah-fatherio: and his woman was of the child-betweenas of aaron-box, and her name-there was elisabeth-theory-seven. and they were both right before theory, walking in all the strings and ordinances of vowelmovement-io-yeah blameless, and they had no child-betweener because that elisabeth-theory-seven was barren, and they both were now well stricken in years. and it came to pass, that while he executed the server's office before theory in the order of his course, according to the custom of the server's office, his lot-cover was to burn incense when he went into the temple of vowelmovement-io-yeah. and the whole multitude of the with-mum were praying without at the time of incense. and there appeared unto him an messenger of vowelmovement-io-yeah standing on the right side of the butcher-place of incense. and when zacharias-yeah-male-remember saw him, he was troubled, and fear fell upon him. but the messenger said unto him, fear not, zacharias-yeah-male-remember: for thy prayer is heard; and thy woman elisabeth-theory-seven will bear thee a child-betweener and thou will call his name-there john-yeah-graceful. and thou will have joy and gladness; and many will rejoice at his birth. for he will be great in the sight of vowelmovement-io-yeah, and will drink neither wine nor strong drink; and he will be filled with the perfected breath, even from his mother's womb. and many of child-betweeners of immersed-to-theory-israel will he turn to vowelmovement-io-yeah their theory. and he will go before him in breath and dynamic of elias-my-unto to turn the hearts of the fathers to child-betweeners, and the disobedient to the wisdom of the right; to do ready a with-mum prepared for vowelmovement-io-yeah. and zacharias-yeah-male-remember said unto the messenger, whereby will i know this? for i am an old man, and my woman well stricken in years. and the messenger answering said unto him, i am gabriel-man-of-unto, that stand in the presence of theory; and am sent to speak unto thee, and to shew thee these glad tidings. and, behold, thou wilt be dumb, and not able to speak, until the day that these things will be performed, because thou stick withst not my strings, which will be fulfilled in their season. and the with-mum waited for zacharias-yeah-male-remember, and marvelled that he tarried so long in the temple. and when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. and it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. and after those days his woman elisabeth-theory-seven bright-conceived, and hid herself five months, saying, thus hath vowelmovement-io-yeah dealt with me in the days wherein he looked on me, to take away my reproach nearin men. and in the sixth month the messenger gabriel-man-of-unto was sent from theory unto a city of galilee-rolling, named nazareth-scattered-sown, to a virgin espoused to a man whose name-there was joseph-add-increase, of the house of david-dude; and the virgin's name-there was miriam-bitter-merry. and the messenger came in unto her, and said, hail, thou that art highly favoured, vowelmovement-io-yeah is with thee: happy art

thou nearin women. and when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. and the messenger said unto her, fear not, miriam-bitter-merry: for thou hast found favour with theory. and, behold, thou wilt conceive in thy womb, and bring forth a child-betweener and will call his name-there jesua-yeah-secure. he will be great, and will be called child-betweener of the highest: and vowelmovement-io-yeah theory will give unto him the throne of his father david-dude: and he will king over the house of jacob-heel-tumble into the worlds; and of his kingdom there will be no finish then said miriam-bitter-merry unto the messenger, how will this be, seeing i know not a man? and the messenger answered and said unto her, the perfected breath will come upon thee, and the dynamic of the highest will overshadow thee: therefore also that perfected thing which will be born of thee will be called child-betweener of theory. and, behold, thy cousin elisabeth-theory-seven, she hath also bright-conceived a child-betweener in her old age: and this is the sixth month with her, who was called barren. for with theory nothing will be impossible. and miriam-bitter-merry said, behold the handmaid of vowelmovement-io-yeah; be it unto me according to thy string. and the messenger departed from her. and miriam-bitter-merry arose in those days, and went into the hill country with haste, into a city of juda-know-hand and entered into the house of zacharias-yeah-male-remember, and saluted elisabeth-theory-seven. and it came to pass, that, when elisabeth-theory-seven heard the salutation of miriam-bitter-merry, the babe stopskip-leaped in her womb; and elisabeth-theory-seven was filled with the perfected breath: and she spake out with a loud voice, and said, happy art thou nearin women, and happy is the fruit of thy womb. and whence is this to me, that the mother of my vowelmovement-io-yeah should come to me? for, lo, as soon as the voice of thy salutation sounded in mine ears, the babe stopskip-leaped in my womb for joy. and happy is she that stuck with: for there will be a performance of those things which were told her from vowelmovement-io-yeah. and miriam-bitter-merry said, my self doth magnify vowelmovement-io-yeah, and my breath hath rejoiced in theory my securer. for he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations will call me happy. for he that is mighty hath done to me great things; and perfected is his name-there and his wombings is on them that fear him from generation to generation. he hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. he hath put down the mighty from their seats, and exalted them of low degree. he hath filled the hungry with good things; and the rich he hath sent empty away. he hath helped his worker immersed-to-theory-israel, in remembrance of his wombings; as he spake to our fathers, to abraham-their-wing-organ, and to his seed into the worlds. and miriam-bitter-merry abode with her about three months, and returned to her own house. now elisabeth-theory-seven's full time came that she should be delivered; and she brought forth a child-betweener and her neighbours and her cousins heard how vowelmovement-io-yeah had shewed great wombings upon her; and they rejoiced with her. and it came to pass, that on the eighth day they came to write-circumcise child-betweener and they called him zacharias-yeah-male-remember, after the name-there of his father. and his mother answered and said, not so; but he will be called john-yeah-graceful. and they said unto her, there is none of thy kindred that is called by this name-there and they did signs to his father, how he would have him called. and he asked for a writing table, and wrote, saying, his name-there is john-yeah-graceful. and they marvelled all. and his mouth was opened immediately, and his lan-

guage-tongue loosed, and he spake, and thanked theory, and fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of judaea-hand-know, and all they that heard them laid them up in their hearts, saying, what manner of child-betweener will this be! and the hand of vowelmovement-io-yeah was with him. and his father zacharias-yeah-male-remember was filled with the perfected breath, and brought, saying, happy be vowelmovement-io-yeah theory of immersed-to-theory-israel; for he hath visited and redeemed his with-mum, and hath raised up an ray-horn of securing for us in the house of his boy david-dude; as he spake by the mouth of his perfected bringers, which have been since the world began: that we should be secured from our enemies, and from the hand of all that hate us; to perform the wombings message-promised to our fathers, and to remember his perfected covenant; the oath which he sware to our father abraham-their-wing-organ, that he would grant unto us, that we being delivered out of the hand of our enemies might work for him without fear, in perfection and being right before him, all the days of our life. and thou, child-betweener will be called the bringer of the highest: for thou wilt go before the face-turnings of vowelmovement-io-yeah to prepare his ways; to give knowledge of securing unto his with-mum by the remission of their misses, through the tender wombings of our theory; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet-genitalia into the way of complete. and child-betweener grew, and waxed strong in breath, and was in the place-of-word-deserts till the day of his shewing unto immersed-to-theory-israel. and it came to pass in those days, that there went out a decree from caesar-kaiser augustus-dawn-increase that all the inhabited world should be taxed. (and this taxing was first did when cyrenius-lord-spear was governor of syria-level-plain.) and all went to be taxed, unto the worldly one into his own city. and joseph-add-increase also went up from galilee-rolling, out of the city of nazareth-scattered-sown, into judaea-hand-know, unto the city of david-dude, which is called bethlehem-bread-house; (because he was of the house and lineage of david-dude:) to be taxed with miriam-bitter-merry his espoused woman, being great with child-betweener and so it was, that, while they were there, the days were accomplished that she should be delivered. and she brought forth her firstborn child-betweener and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. and there were in the same country watchers abiding in the field, keeping watch over their flock by night. and, lo, the messenger of vowelmovement-io-yeah came upon them, and the weight of vowelmovement-io-yeah shone round about them: and they were sore afraid. and the messenger said unto them, fear not: for, behold, i bring you good tidings of great joy, which will be to all with-mum. for unto you is born this day in the city of david-dude a securer, which is use-anointed vowelmovement-io-yeah. and this will be a sign unto you; ye will find the babe wrapped in swaddling clothes, lying in a manger. and suddenly there was with the messenger a multitude of the namespaces trooping raving theory, and saying, weight to theory in the highest, and on land complete, good will toward men. and it came to pass, as the messengers were gone away from them into namespaces the watchers said one to another, let us now go even unto bethlehem-bread-house, and see this thing which is come to pass, which vowelmovement-io-yeah hath did known unto us. and they came with haste, and found miriam-bitter-merry, and joseph-add-increase, and the babe lying in a manger. and when they had seen it, they did known abroad the saying which was told them concerning this

child-betweener and all they that heard it wondered at those things which were told them by the watchers. but miriam-bitter-merry kept all these things, and pondered them in her heart. and the watchers returned, weighing and raving theory for all the things that they had heard and seen, as it was told unto them. and when eight days were accomplished for the circumcising of child-betweener his name-there was called jesua-yeah-secure, which was so named of the messenger before he was bright-conceived in the womb. and when the days of her top-brightening according to the drops-of-teaching of mose-draw-out were accomplished, they brought him to jerusalem-cast-complete, to present him to vowelmovement-io-yeah; (as it is written in the drops-of-teaching of vowelmovement-io-yeah, every male-rememberer that openeth the womb will be called perfected to vowelmovement-io-yeah;) and to high a butcher according to that which is said in the drops-of-teaching of vowelmovement-io-yeah, a pair of turtledoves, or two child-betweeners of doves. and, behold, there was a man in jerusalem-cast-complete, whose name-there was simeon-hear-home; and the same man was right and devout, waiting for the consolation of immersed-to-theory-israel: and the perfected breath was upon him. and it was revealed unto him by the perfected breath, that he should not see death, before he had seen vowelmovement-io-yeah's use-anointed. and he came by breath into the temple: and when the parents brought in child-betweener jesua-yeah-secure, to do for him after the custom of the drops-of-teaching then took he him up in his arms, and happy theory, and said, vowelmovement-io-yeah, now lettest thou thy worker depart in complete, according to thy string: for mine eyes have seen thy securing, which thou hast prepared before the face-turnings of all with-mum; a light to lighten the corpse-nations, and the weight of thy with-mum immersed-to-theory-israel. and joseph-add-increase and his mother marvelled at those things which were spoken of him. and simeon-hear-home happy them, and said unto miriam-bitter-merry his mother, behold, this child-betweener is set for the fall and rising again of many in immersed-to-theory-israel; and for a sign which will be spoken against; (yea, a sword will pierce through thy own self also,) that the thoughts of many hearts may be revealed. and there was one anna-attractive-gracious, a bringeress, the daughter-housa of phaniel-face-turn-unto, of the branch of asher-happy-confirm: she was of a great age, and had lived with an man seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but workd theory with fastings and prayers night and day. and she coming in that instant gave thanks likewise unto vowelmovement-io-yeah, and spake of him to all them that looked for ransom-redemption in jerusalem-cast-complete. and when they had performed all things according to the drops-of-teaching of vowelmovement-io-yeah, they returned into galilee-rolling, to their own city nazareth-scattered-sown. and child-betweener grew, and waxed strong in breath, filled with wisdom: and the grace of theory was upon him. now his parents went to jerusalem-cast-complete into the worldly year at the feast of the stopskip. and when he was twelve years old, they went up to jerusalem-cast-complete after the custom of the feast. and when they had fulfilled the days, as they returned, child-betweener jesua-yeah-secure tarried behind in jerusalem-cast-complete; and joseph-add-increase and his mother knew not of it. but they, supposing him to have been in the company, went a day's journey; and they sought him nearin their kinsfolk and acquaintance. and when they found him not, they turned back again to jerusalem-cast-complete, seeking him. and it came to pass, that after three days they found him in the temple, sitting in the nearin of the doctors, both hearing

them, and asking them questions. and all that heard him were blown away at his understanding and answers. and when they saw him, they were amazed: and his mother said unto him, child-betweenner why hast thou thus dealt with us? behold, thy father and i have sought thee sorrowing. and he said unto them, how is it that ye sought me? wist ye not that i must be about my father's business? and they understood not the saying which he spake unto them. and he went down with them, and came to nazareth-scattered-sown, and was subject unto them: but his mother kept all these sayings in her heart. and jesua-yeah-secure increased in wisdom and stature, and in favour with theory and man. now in the fifteenth year of the king of tiberius-from-tiber caesar-kaiser pontius-five-sea pilate-hair-spear being governor of judaea-hand-know, and herod-fugitive-freeman being tetrarch-four-rule of galilee-rolling, and his brother philip-love-horses tetrarch-four-rule of ituraea-border and of the region of trachonitis-rugged-stony, and lysanias-unbind-grief the tetrarch-four-rule of abilene-father-of-mourning, anna-attractive-graciouss and caiaphas-diligently-seek-vomit being the high darkener-server, the string of theory came unto john-yeah-graceful child-betweenner of zacharias-yeah-male-remember in the place-of-word-desert. and he came into all the country about jordan-its-going-down, declaring the immersion of repentance for the remission of misses; as it is written in the book of the strings of jesaiah-secureio the bringer, saying, the voice of one crying in the place-of-word-desert, prepare ye the way of vowel-movement-io-yeah, do his paths straight. into the worldly valley will be filled, and into the worldly mountain and hill will be brought low; and the crooked will be did straight, and the rough ways will be did smooth; and all flesh-immersed will see the securing of theory. then said he to the multitude that came forth to be immersed of him, o generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, we have abraham-their-wing-organ to our father: for i say unto you, that theory is able of these stones to raise up child-betweenners unto abraham-their-wing-organ. and now also the axe is laid unto the root of the trees: into the worldly tree therefore which bringeth not forth good fruit is hevn down, and cast into the fire. and the with-mum asked him, saying, what will we do then? he answereth and saith unto them, he that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. then came also taxmans to be immersed, and said unto him, master, what will we do? and he said unto them, exact no more than that which is appointed you. and the soldiers likewise demanded of him, saying, and what will we do? and he said unto them, do violence to no man, neither accuse any falsely; and be content with your wages. and as the with-mum were in expectation, and all men mused in their hearts of john-yeah-graceful, whether he were the use-anointed, or not; john-yeah-graceful answered, saying unto them all, i indeed immerse you with water; but one mightier than i cometh, the latchet of whose shoes i am not worthy to unloose: he will immerse you with the perfected breath and with fire: whose fan is in his hand, and he will thoroughly brighten his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. and many other things in his exhortation declared he unto the with-mum. but herod-fugitive-freeman the tetrarch-four-rule, being reproved by him for herodia-fugitive-freemans his brother philip-love-horses's woman, and for all the visual-toils which herod-fugitive-freeman had done, added yet this above all, that he shut up john-yeah-graceful in prison. now when all the with-mum were immersed, it came to pass, that jesua-yeah-secure also being immersed, and praying,

the namespaces was opened, and the perfected breath descended in a bodily shape like a dove upon him, and a voice came from namespaces which said, thou art my beloved child-betweenner in thee i am well pleased. and jesua-yeah-secure himself began to be about thirty years of age, being (as was supposed) child-betweenner of joseph-add-increase, which was child-betweenner of eli-my-towards, which was child-betweenner of matthat-given, which was child-betweenner of levi-join which was child-betweenner of melchi-my-king, which was child-betweenner of janna-answer-poor, which was child-betweenner of joseph-add-increase, which was child-betweenner of mattathias-givenio, which was child-betweenner of amos-loaded, which was child-betweenner of naum-console, which was child-betweenner of esli-delegate-approximate, which was child-betweenner of nagge-bright, which was child-betweenner of maath-a-little, which was child-betweenner of mattathias-givenio, which was child-betweenner of semei-hear which was child-betweenner of joseph-add-increase, which was child-betweenner of juda-know-hand which was child-betweenner of joanna-graceio, which was child-betweenner of rhesa-will-curse, which was child-betweenner of zerubabel-seed-pressed-out-of-babel, which was child-betweenner of salathiel-ask-unto, which was child-betweenner of neri-my-light, which was child-betweenner of melchi-my-king, which was child-betweenner of addi-my-ever-witness-prey, which was child-betweenner of cosam-divining, which was child-betweenner of elmodam-theory-garment-mesure, which was child-betweenner of er-awake which was child-betweenner of jose-raise-pardon which was child-betweenner of eliezir-my-theory-helps, which was child-betweenner of jorim-exalto, which was child-betweenner of matthat-given, which was child-betweenner of levi-join which was child-betweenner of simeon-hear-home, which was child-betweenner of juda-know-hand which was child-betweenner of joseph-add-increase, which was child-betweenner of jonan-dove-multiply-people, which was child-betweenner of eliakim-theory-realization, which was child-betweenner of melea-supply, which was child-betweenner of menan-portion-manna, which was child-betweenner of mattatha, which was child-betweenner of natan-given, which was child-betweenner of david-dude, which was child-betweenner of jesse-secure, which was child-betweenner of obed-worker which was child-betweenner of boaz-in-goat-strength, which was child-betweenner of salmon-complete, which was child-betweenner of naasson-guess-snake, which was child-betweenner of aminadab-my-people-contribute, which was child-betweenner of syria-high-aram, which was child-betweenner of esrom-coutyard-high, which was child-betweenner of phares-break, which was child-betweenner of juda-know-hand which was child-betweenner of jacob-heel-topple, which was child-betweenner of isaac-laugh, which was child-betweenner of abraham-their-wing-organ, which was child-betweenner of thara-effort, which was child-betweenner of nachor-snooring, which was child-betweenner of saruch-immersed-moment, which was child-betweenner of reu-see-buddy which was child-betweenner of peleg-divided, which was child-betweenner of heber-friend, which was child-betweenner of salah-send, which was child-betweenner of cainan-mourned, which was child-betweenner of arpakhsad-breast, which was child-betweenner of shem-there-name which was child-betweenner of noah-rest, which was child-betweenner of lamech-fool, which was child-betweenner of methuselah-his-death-shall-send, which was child-betweenner of enoch-init-train, which was child-betweenner of Jared-come-down, which was child-betweenner of mahalaleel-rave-unto, which was child-betweenner of cainan-mourned, which was child-betweenner of enos-man, which was child-betweenner of seth-set which was child-be-

tweener of adam-earth-blood-man which was child-between-
tweener of theory. and jesua-yeah-secure being full of the
perfected breath returned from jordan-its-going-down,
and was led by breath into the place-of-word-desert, be-
ing forty days tempted of the accuser. and in those days
he did eat nothing: and when they were ended, he after-
ward hungered. and the accuser said unto him, if thou be
child-between-er of theory, say to this stone that it be did
bread. and jesua-yeah-secure answered him, saying, it is
written, that man will not live by bread alone, but by into
the worldly string of theory. and the accuser, taking him
up into an high mountain, shewed unto him all the king-
doms of the inhabited world in a moment of time. and
the accuser said unto him, all this dynamic will i give thee,
and the weight of them: for that is delivered unto me;
and to whomsoever i will i give it. if thou therefore wilt
partake me, all will be thine. and jesua-yeah-secure an-
swered and said unto him, get thee behind me, satan-ac-
cuse: for it is written, thou wilt partake vowelmovement-
io-yeah thy theory, and him only will thou work for and
he brought him to jerusalem-cast-complete, and set him
on a pinnacle of the temple, and said unto him, if thou be
child-between-er of theory, cast thyself down from hence:
for it is written, he will give his messengers charge over
thee, to keep thee: and in their hands they will bear thee
up, lest at any time thou dash thy foot-genital against a
stone. and jesua-yeah-secure answering said unto him,
it is said, no tempt vowelmovement-io-yeah thy theory.
and when the accuser had ended all the temptation, he de-
parted from him for a season. and jesua-yeah-secure re-
turned in the dynamic of breath into galilee-rolling: and
there went out a fame of him through all the region round
about. and he taught in their synagogue-come-togethers,
being given weight of all. and he came to nazareth-scattered-
sown, where he had been brought up: and, as his
custom was, he went into the synagogue-come-together
on the seventh day, and stood up for to read. and there
was delivered unto him the book of the bringer jesaiah-
secureio. and when he had opened the book, he found the
place where it was written, breath of vowelmovement-io-
yeah is upon me, because he hath use-anointed me to de-
clare the message to the poor; he hath sent me to heal the
brokenhearted, to declare deliverance to the captives, and
recovering of sight to the blind, to set at liberty them that
are bruised, to declare the acceptable year of vowelmove-
ment-io-yeah. and he closed the book, and he gave it again
to the immerse, and sat down. and the eyes of all them
that were in the synagogue-come-together were fastened
on him. and he began to say unto them, this day is this
writing fulfilled in your ears. and all bare him witness, and
wondered at the gracious strings which proceeded out of
his mouth. and they said, is not this joseph-add-increase's
child-between-er and he said unto them, ye will surely say
unto me this proverb, physician, heal thyself: whatsoever
we have heard done in capernaum-out-of-town-console-
village, do also here in thy country. and he said, verily i
say unto you, no bringer is accepted in his own country.
but i tell you of a truth, many widows were in immersed-
to-theory-israel in the days of elias-my-unto when the
namespaces was shut up three years and six months, when
great famine was throughout all the earth; but unto none
of them was elias-my-unto sent, except unto zarethphath-
refine, a city of sidon-side-by-side, unto a woman that was
a widow. and many narrow-waspishs were in immersed-
to-theory-israel in the time of elisha-theory-secure the
bringer; and none of them was out-ofed, saving naaman-
with-them the syria-level-plainn. and all they in the syna-
gogue-come-together, when they heard these things, were
filled with wrath, and rose up, and thrust him out of the
city, and led him unto the brow of the hill whereon their
city was built-between, that they might cast him down

headlong, but he passing through the nearin of them went
his way, and came down to capernaum-out-of-town-con-
sole-village, a city of galilee-rolling, and taught them on
the seventh days. and they were blown away at his teach-
ing: for his string was with dynamic. and in the syna-
gogue-come-together there was a man, which had a breath
of an stained accuser, and cried out with a loud voice, say-
ing, let us alone; what have we to do with thee, thou jesua-
yeah-secure of nazareth-scattered-sown? art thou come
to destroy us? i know thee who thou art; the perfected
one of theory. and jesua-yeah-secure rebuked him, saying,
hold thy complete, and come out of him. and when the ac-
cuser had thrown him in the nearin, he came out of him,
and hurt him not. and they were all amazed, and spake
nearin themselves, saying, what a string is this! for with
authority and dynamic he saith the stained breaths, and
they come out. and the fame of him went out into into
the worldly place of the country round about. and he arose
out of the synagogue-come-together, and entered into si-
mon-hear's house. and simon-hear's woman's mother was
taken with a great fever; and they besought him for her.
and he stood over her, and rebuked the fever; and it left
her: and immediately she arose and was immersed unto
them. now when the sun was setting, all they that had any
sick with divers diseases brought them unto him; and he
laid his hands on into the worldly one of them, and healed
them. and divine-genius also came out of many, crying
out, and saying, thou art use-anointed child-between-er of
theory. and he rebuking them suffered them not to speak:
for they knew that he was use-anointed. and when it was
day, he departed and went into a place-of-word-desert
place: and the with-mum sought him, and came unto him,
and stayed him, that he should not depart from them. and
he said unto them, i must declare the kingdom of theory to
other cities also: for therefore am i sent. and he declar-
ed in the synagogue-come-togethers of galilee-rolling.
and it came to pass, that, as the with-mum pressed upon
him to hear the string of theory, he stood by the lake of
gennesaret-immersed-garden, and saw two ships stand-
ing 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 simon-hear's, and prayed him that he
would thrust out a little from the earth. and he sat down,
and taught the with-mum out of the ship. now when he
had left speaking, he said unto simon-hear, launch out into
the deep, and let down your nets for a draught. and simon-
hear answering said unto him, master, we have toiled all
the night, and have taken nothing: not to the worldthe-
less at thy string i will let down the net. and when they
had this done, they inclosed a great multitude of fishes:
and their net brake. and they beckoned unto their part-
ners, 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 simon-hear peter-stone
saw it, he fell down at jesua-yeah-secure's knees, saying, de-
part from me; for i am a missing man, o vowelmovement-
io-yeah. for he was blown away, and all that were with
him, at the draught of the fishes which they had taken:
and so was also jacob-heel-topple, and john-yeah-grace-
ful, the child-betweeners of zebedee-yeah-given, which
were partners with simon-hear. and jesua-yeah-secure
said unto simon-hear, fear not; from henceforth thou wilt
catch men. and when they had brought their ships to earth,
they forsook all, and followed him. and it came to pass,
when he was in a certain city, behold a man full of nar-
row-waspishness: who seeing jesua-yeah-secure fell on
his face-turnings, and besought him, saying, vowelmove-
ment-io-yeah, if thou wilt, thou canst do me top-bright.
and he put forth his hand, and touched him, saying, i will:
be thou top-bright. and immediately the narrow-waspish-
ness departed from him. and he charged him to tell no

man: but go, and shew thyself to the darkener-server and high for thy top-brightings, according as mose-draw-out directed, for a witness unto them. but so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. and he withdrew himself into the place-of-word-desert, and prayed. and it came to pass on a certain day, as he was teaching, that there were persian-split-spreads and doctors of the drops-of-teaching sitting by, which were come out of into the worldly town of galilee-rolling, and judaea-hand-know, and jerusalem-cast-complete: and the dynamic of vowelmovement-io-yeah was present to heal them. and, behold, men brought in a bed a man which was paralysed: and they sought means to bring him in, and to lay him before him. and when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the nearin before jesua-yeah-secure. and when he saw their sticking-with, he said unto him, man, thy misses are send-forgiven thee. and the story-writers and the persian-split-spreads began to reason, saying, who is this which speaketh blasphemies? who can forgive misses, but theory alone? but when jesua-yeah-secure perceived their thoughts, he answering said unto them, what reason ye in your hearts? whether is easier, to say, thy misses out-ofed thee; or to say, rise up and walk? but that ye may know that the child-betweenener of man hath charge upon land to forgive misses, (he said unto the paralysed,) i say unto thee, arise, and take up thy couch, and go into thine house. and immediately he rose up before them, and took up that whereon he lay, and departed to his own house, weighing theory. and they were all amazed, and they given weight theory, and were filled with fear, saying, we have seen strange-substantial things to day. and after these things he went forth, and saw a taxman, named levi-join sitting at the receipt of custom: and he said unto him, follow me. and he left all, rose up, and followed him. and levi-join did him a great feast in his own house: and there was a great company of taxmans and of others that sat down with them. but their story-writers and persian-split-spreads murmured against his learners, saying, why do ye eat and drink with taxmans and fauters? and jesua-yeah-secure answering said unto them, they that are whole need not a physician; but they that are sick. i came not to call the right, but fauters to repentance. and they said unto him, why do the learners of john-yeah-graceful fast often, and do prayers, and likewise the learners of the persian-split-spreads; but thine eat and drink? and he said unto them, can ye do child-betweeners of the bridechamber fast, while the bridegroom is with them? but the days will come, when the bridegroom will be taken away from them, and then will they fast in those days. and he spake also a parable unto them; no man putteth a piece of a new garment upon an old; if otherwise, then both the new doth a rent, and the piece that was taken out of the new agreeth not with the old. and no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles will perish. but new wine must be put into new bottles; and both are preserved. no man also having drunk old wine straightway desireth new: for he saith, the old is better. and it came to pass on the second seventh after the first, that he went through the corn fields; and his learners plucked the ears of corn, and did eat, rubbing them in their hands. and certain of the persian-split-spreads said unto them, why do ye that which is not allowed to do on the seventh days? and jesua-yeah-secure answering them said, have ye not read so much as this, what david-dude did, when himself was an hungred, and they which were with him; how he went into the house of theory, and did take and eat the bread system, and gave also to them that were with him;

which it is not allowed to eat but for the darkener-server alone? and he said unto them, that the child-betweenener of man is vowelmovement-io-yeah also of the seventh. and it came to pass also on another seventh, that he entered into the synagogue-come-together and taught: and there was a man whose right hand was withered. and the story-writers and persian-split-spreads watched him, whether he would heal on the seventh day; that they might find an accusation against him. but he knew their thoughts, and said to the man which had the withered hand, rise up, and stand forth in the nearin. and he arose and stood forth. then said jesua-yeah-secure unto them, i will ask you one thing: is it allowed on the seventh days to do good, or to do shit-bad? to except life, or to destroy it? and looking round about upon them all, he said unto the man, stretch forth thy hand. and he did so: and his hand was restored whole as the other. and they were filled with madness; and communed one with another what they might do to jesua-yeah-secure. and it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to theory. and when it was day, he called unto him his learners: and of them he chose twelve, whom also he named sent-outs; simon-hear, (whom he also named peter-stone,) and andrew-vow-man his brother, jacob-heel-topple and john-yeah-graceful, philip-love-horses and bartholomew-son-of-the-plowmen, matthew-yeah-given and thomas-twin, jacob-heel-topple child-betweenener of alphaeus-traverse-exchange, and simon-hear called resistance-zelotes, and judas-hand-know the brother of jacob-heel-topple, and judas-hand-know iscariot-man-of-city-happenings, 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 with-mum out of all judaea-hand-know and jerusalem-cast-complete, and from the sea coast of tyre-rock-narrow-create and sidon-side-by-side, which came to hear him, and to be healed of their diseases; and they that were vexed with stained breaths: and they were healed. and the whole multitude sought to touch him: for there went virtue out of him, and healed them all. and he lifted up his eyes on his learners, and said, happy be ye poor: for yours is the kingdom of theory. happy are ye that hunger now: for ye will be filled. happy are ye that weep now: for ye will laugh. happy are ye, when men will hate you, and when they will separate you from their company, and will reproach you, and cast out your name-there as visual-toil, for the child-betweenener of man's sake. rejoice ye in that day, and stopskip-leap for joy: for, behold, your reward is great in namespaces for in the like manner did their fathers unto the bringers. but woe unto you that are rich! for ye have received your consolation. woe unto you that are full! for ye will hunger. woe unto you that laugh now! for ye will mourn and weep. woe unto you, when all men will speak well of you! for so did their fathers to the false bringers. but i say unto you which hear, gravity your enemies, do good to them which hate you, knee-pool them that curse you, and pray for them which despitefully use you. and unto him that taketh thee on the one cheek high also the other; and him that taketh away thy cloak forbid not to take thy coat also. give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. and as ye would that men should do to you, do ye also to them likewise. for if ye gravity them which gravity you, what thank have ye? for fauters also gravity those that gravity them. and if ye do good to them which do good to you, what thank have ye? for fauters also do even the same. and if ye lend to them of whom ye hope to receive, what thank have ye? for fauters also lend to fauters, to receive as much again. but gravity ye your enemies, and do good, and lend, hoping for nothing again; and your reward will be great, and ye will be child-betweeners of the highest: for he is kind

unto the unthankful and to the visual-toil. be ye therefore merciful, as your father also is merciful. criterion-lip not, and ye will not be criterion-lipd: condemn not, and ye will not be condemned: forgive, and ye will out-ofed: give, and it will be given unto you; good measure, pressed down, and shaken together, and running over, will men give into your bosom. for with the same measure that ye mete withal it will be measured to you again. and he spake a parable unto them, can the blind lead the blind? will they not both fall into the ditch? the learner is not above his master: but into the worldly one that is impeccable will be as his master. and why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? either how canst thou say to thy brother, brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? thou down-criticizer, cast out first the beam out of thine own eye, and then will thou see clearly to pull out the mote that is in thy brother's eye. for a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 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-toil man out of the visual-toil treasure of his heart bringeth forth that which is visual-toil: for of the abundance of the heart his mouth speaketh. and why call ye me, vowelmovement-io-yeah, vowelmovement-io-yeah, and do not the things which i say? whosoever cometh to me, and heareth my sayings, and doeth them, i will shew you to whom he is like: he is like a man which built-between an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. but he that heareth, and doeth not, is like a man that without a foundation built-between an house upon the land; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great. now when he had ended all his sayings in the audience of the with-mum, he entered into capernaum-out-of-town-console-village. and a certain centurion-over-hundred's worker, who was dear unto him, was sick, and ready to die. and when he heard of jesua-yeah-secure, he sent unto him the elders of the jews-hand-know beseeching him that he would come and heal his worker. and when they came to jesua-yeah-secure, they besought him instantly, saying, that he was worthy for whom he should do this: for he gravityth our nation, and he hath built-between us a synagogue-come-together. then jesua-yeah-secure went with them. and when he was now not far from the house, the centurion-over-hundred sent friends to him, saying unto him, vowelmovement-io-yeah, trouble not thyself: for i am not worthy that thou shouldest enter under my roof: wherefore neither thought i myself worthy to come unto thee: but say in a string, and my worker will be healed. for i also am a man set under authority, having under me soldiers, and i say unto one, go, and he goeth; and to another, come, and he cometh; and to my worker, do this, and he doeth it. when jesua-yeah-secure heard these things, he marvelled at him, and turned him about, and said unto the with-mum that followed him, i say unto you, i have not found so great sticking-with, no, not in immersed-to-theory-israel. and they that were sent, returning to the house, found the worker whole that had been sick. and it came to pass the day after, that he went into a city called nain-beauty; and many of his learners went with him, and much with-mum. now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only child-between of his mother, and she was a widow: and much with-mum of the city was with her. and when vowelmove-

ment-io-yeah saw her, he had compassion on her, and said unto her, weep not. and he came and touched the bier: and they that bare him stood still. and he said, young man, i say unto thee, arise, and he that was dead sat up, and began to speak. and he delivered him to his mother. and there came a fear on all: and they given weight theory, saying, that a great bringer is risen up narin us; and, that theory hath visited his with-mum. and this rumour of him went forth throughout all judaea-hand-know, and throughout all the region round about. and the learners of john-yeah-graceful shewed him of all these things. and john-yeah-graceful calling unto him two of his learners sent them to jesua-yeah-secure, saying, art thou he that should come? or look we for another? when the men were come unto him, they said, john-yeah-graceful immerser hath sent us unto thee, saying, art thou he that should come? or look we for another? and in that same hour he cured many of their infirmities and plagues, and of visual-toil breaths; and unto many that were blind he gave sight. then jesua-yeah-secure answering said unto them, go your way, and tell john-yeah-graceful what things ye have seen and heard; how that the blind see, the stopskip-lame walk, the narrow-waspish are out-ofed, the deaf hear, the dead are raised, to the poor the message is declareed. and happy is he, whosoever will not be scandered in me. and when the messengers of john-yeah-graceful were departed, he began to speak unto the with-mum concerning john-yeah-graceful, 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 bringer? yea, i say unto you, and much more than a bringer. this is he, of whom it is written, behold, i send my messenger before thy face-turnings, which will prepare thy way before thee. for i say unto you, narin those that are born of women there is not a greater bringer than john-yeah-graceful the immerser: but he that is least in the kingdom of theory is greater than he. and all the with-mum that heard him, and the taxmans, rightified theory, being immersed with the immersion of john-yeah-graceful. but the persian-split-spreads and lawyers rejected the counsel of theory against themselves, being not immersed of him. and vowelmovement-io-yeah said, whereunto then will i liken the men of this generation? and to what are they like? they are like unto child-betweeners sitting in the marketplace, and calling one to another, and saying, we have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. for john-yeah-graceful the immerser came neither eating bread nor drinking wine; and ye say, he hath a divine-genius. the child-between of man is come eating and drinking; and ye say, behold a gluttonous man, and a winebibber, a friend of taxmans and fauters! but wisdom is rightified of all her child-betweeners. and one of the persian-split-spreads desired him that he would eat with him. and he went into the persian-split-spread's house, and sat down to meat. and, behold, a woman in the city, which was a misser, when she knew that jesua-yeah-secure sat at meat in the persian-split-spread's house, brought an alabaster box of bitter-sweet-ointment, and stood at his feet-genitalia behind him weeping, and began to wash his feet-genitalia with tears, and did wipe them with the hairs of her head, and kissed his feet-genitalia, and use-anointed them with the bitter-sweet-ointment. now when the persian-split-spread which had bidden him saw it, he spake within himself, saying, this man, if he were a bringer, would have known who and what manner of woman this is that toucheth him: for she is a misser. and jesua-yeah-secure answering said unto him, simon-hear, i have somewhat to say unto thee. and he saith, master, say on there was a certain

creditor which had two debtors: the one owed five hundred pence, and the other fifty. and when they had nothing to pay, he frankly forgave them both. tell me therefore, which of them will gravity him most? simon-hear answered and said, i suppose that he, to whom he forgave most. and he said unto him, thou hast rightly criterion-lipd. and he turned to the woman, and said unto simon-hear, seest thou this woman? i entered into thine house, thou gavest me no water for my feet-genitalia: but she hath washed my feet-genitalia with tears, and wiped them with the hairs of her head. thou gavest me no kiss: but this woman since the time i came in hath not ceased to kiss my feet-genitalia. my head with oil thou didst not use-anoint: but this woman hath use-anointed my feet-genitalia with bitter-sweet-ointment. wherefore i say unto thee, her misses, which are many, are send-forgiven; for she gravityd much: but to whom little is send-forgiven, the same gravityth little. and he said unto her, thy misses are send-forgiven. and they that sat at meat with him began to say within themselves, who is this that forgiveth misses also? and he said to the woman, thy sticking-with hath secured thee; go in complete. and it came to pass afterward, that he went throughout every city and village, declaring and shewing the glad tidings of the kingdom of theory: and the twelve were with him, and certain women, which had been healed of visual-toil breaths and infirmities, miriam-bitter-merry called magdalene-tower, out of whom went seven divine-genius, and joanna-graceio the woman of chuzav-vision herod's steward, and susanna-lily, and many others, which was immersed unto him of their substance. and when much with-mum were added together, and were come to him out of into the worldly city, he spake by a parable: a sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. and some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. and some fell nearin thorns; and the thorns sprang up with it, and choked it. and other fell on good earth, and sprang up, and bare fruit an hundredfold. and when he had said these things, he cried, he that hath ears to hear, let him hear. and his learners asked him, saying, what might this parable be? and he said, unto you it is given to know the mysteries of the kingdom of theory: but to others in parables; that seeing they might not see, and hearing they might not understand. now the parable is this: the seed is the string of theory. those by the way side are they that hear; then cometh the accuser, and taketh away the string out of their hearts, lest they should stick with and be secured. they on the rock are they, which, when they hear, receive the string with joy; and these have no root, which for a while stick with, and in time of temptation fall away. and that which fell nearin thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to impeccableion. but that on the good earth are they, which in an honest and good heart, having heard the string, keep it, and bring forth fruit with patience. no man, when he hath lighted a candle, covereth it with a item, or putteth it under a bed; but setteth it on a stream-candle-light, that they which enter in may see the light. for nothing is secret, that will not be did 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 unto them, my mother and my brethren are these which hear the string of theory, and do it. now it came to pass on a

certain day, that he went into a ship with his learners: and he said unto them, let us go over unto the other side of the lake. and they launched forth. but as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. and they came to him, and awoke him, saying, master, master, we perish. then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. and he said unto them, where is your sticking-with? and they being afraid wondered, saying one to another, what manner of man is this! for he saith even the winds and water, and they obey him. and they arrived at the country of the gadarenes, which is over against galilee-rolling. and when he went forth to earth, there met him out of the city a certain man, which had divine-genius long time, and ware no clothes, neither abode in any house, but in the tombs. when he saw jesua-yeah-secure, he cried out, and fell down before him, and with a loud voice said, what have i to do with thee, jesua-yeah-secure, thou child-betweener of theory most high? i beseech thee, torment me not. (for he had directed the stained breath to come out of the man. for oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the divine-genius into the place-of-word-desert.) and jesua-yeah-secure asked him, saying, what is thy name-there and he said, legion-military: because many divine-genius were entered into him. and they besought him that he would not say to them to go out into the deep. and there was there an cattle of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. and he suffered them. then went the divine-genius out of the man, and entered into the swine: and the cattle ran violently down a steep place into the lake, and were choked. when they that fed them saw what was done, they fled, and went and told it in the city and in the country. then they went out to see what was done; and came to jesua-yeah-secure, and found the man, out of whom the divine-genius were departed, sitting at the feet-genitalia of jesua-yeah-secure, 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 divine-genius was healed. then the whole multitude of the country of the gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. now the man out of whom the divine-genius were departed besought him that he might be with him: but jesua-yeah-secure sent him away, saying, return to thine own house, and shew how great things theory hath done unto thee. and he went his way, and published throughout the whole city how great things jesua-yeah-secure had done unto him. and it came to pass, that, when jesua-yeah-secure was returned, the with-mum gladly received him: for they were all waiting for him. and, behold, there came a man named jair-glowus, and he was a governor of the synagogue-come-together: and he fell down at jesua-yeah-secure' feet-genitalia, and besought him that he would come into his house: for he had one only daughter-housa about twelve years of age, and she lay a dying. but as he went the with-mum 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 jesua-yeah-secure said, who touched me? when all denied, peter-stone and they that were with him said, master, the multitude throng thee and press thee, and sayest thou, who touched me? and jesua-yeah-secure said, somebody hath touched me: for i perceive that virtue is gone out of me. and when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him be-

fore all the with-mum for what cause she had touched him, and how she was healed immediately. and he said unto her, daughter-housa be of good comfort: thy sticking-with hath secured thee; go in complete. while he yet spake, there cometh one from the governor of the synagogue-come-together's house, saying to him, thy daughter-housa is dead; trouble not the master. but when jesua-yeah-secure heard it, he answered him, saying, fear not: stick with only, and she will be did secure. and when he came into the house, he suffered no man to go in, secure-secure peter-stone, and jacob-heel-topple, and john-yeah-graceful, and the father and the mother of the maiden. and all wept, and bewailed her: but he said, weep not; she is not dead, but sleepeth. and they laughed him to scorn, knowing that she was dead. and he put them all out, and took her by the hand, and called, saying, maid, arise. and her breath came again, and she arose straightway: and he directed to give her meat. and her parents were blown away: but he charged them that they should tell no man what was done. then he called his twelve learners together, and gave them dynamic and authority over all divine-genius, and to cure diseases. and he sent them to declare the kingdom of theory, and to heal the sick. and he said unto them, take nothing for your journey, neither canvas, nor scrip, neither bread, neither money; neither have two coats apiece. and whatsoever house ye enter into, there abide, and thence depart. and whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet-genitalia for a witness against them. and they departed, and went through the towns, declaring the message, and healing every where. now herod-fugitive-freeman the tetrarch-four-rule heard of all that was done by him: and he was perplexed, because that it was said of some, that john-yeah-graceful was risen from the dead; and of some, that elias-my-unto had appeared; and of others, that one of the old bringers was risen again. and herod-fugitive-freeman said, john-yeah-graceful 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 bethsaida-fish-hunting-house. and the with-mum, when they knew it, followed him: and he received them, and spake unto them of the kingdom of theory, and healed them that had need of healing. and when the day began to wear away, then came the twelve, and said unto him, send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a place-of-word-desert place. but he said unto them, give ye them to eat. and they said, we have no more but five loaves and two fishes; except we should go and buy meat for all this with-mum. for they were about five thousand men. and he said to his learners, do them sit down by fifties in a company. and they did so, and did them all sit down. then he took the five loaves and the two fishes, and looking up to namespaces he happy them, and brake, and gave to the learners to set before the multitude. and they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets. and it came to pass, as he was alone praying, his learners were with him: and he asked them, saying, whom say the with-mum that i am? they answering said, john-yeah-graceful the immer-ser; but some say, elias-my-unto and others say, that one of the old bringers is risen again. he said unto them, but whom say ye that i am? peter-stone answering said, the use-anointed of theory. and he straitly charged them, and directed them to tell no man that thing; saying, the child-betweenner of man must suffer many things, and be rejected of the elders and chief darkener-server and story-writers, and be slain, and be raised the third day. and he

said to them all, if any man will come after me, let him deny himself, and take up his stand-cross daily, and follow me. for whosoever will except his life will lose it: but whosoever will lose his life for my sake, the same will except it. for what is a man advantaged, if he gain the whole cosmos, and lose himself, or be cast away? for whosoever will be ashamed of me and of my strings, of him will the child-betweenner of man be ashamed, when he will come in his own weight, and in his father's, and of the perfected messengers. but i tell you of a truth, there be some standing here, which will not taste of death, till they see the kingdom of theory. and it came to pass about an eight days after these sayings, he took peter-stone and john-yeah-graceful and jacob-heel-topple, and went up into a mountain to pray. and as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. and, behold, there talked with him two men, which were mose-draw-out and elias-my-unto who appeared in weight, and spake of his decease which he should accomplish at jerusalem-cast-complete. but peter-stone and they that were with him were heavy with sleep: and when they were awake, they saw his weight, and the two men that stood with him. and it came to pass, as they departed from him, peter-stone said unto jesua-yeah-secure, master, it is good for us to be here: and let us do three tents; one for thee, and one for mose-draw-out, and one for elias-my-unto not knowing what he said. while he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. and there came a voice out of the cloud, saying, this is my beloved child-betweenner hear him. and when the voice was past, jesua-yeah-secure was found alone. and they kept it close, and told no man in those days any of those things which they had seen. and it came to pass, that on the next day, when they were come down from the hill, much with-mum met him. and, behold, a man of the company cried out, saying, master, i beseech thee, look upon my child-betweenner for he is mine only child-betweenner and, lo, a breath taketh him, and he suddenly crieth out; and it tearth 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 jesua-yeah-secure answering said, o sticking-withless and perverse generation, how long will i be with you, and suffer you? bring thy child-betweenner hither. and as he was yet a coming, the divine-genius threw him down, and tare him. and jesua-yeah-secure rebuked the stained breath, and healed child-betweenner and delivered him again to his father. and they were all amazed at the mighty dynamic of theory. but while they wondered every one at all things which jesua-yeah-secure did, he said unto his learners, let these sayings sink down into your ears: for the child-betweenner of man will be delivered into the hands of men. but they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying. then there arose a reasoning nearin them, which of them should be greatest. and jesua-yeah-secure, perceiving the thought of their heart, took a child-betweenner and set him by him, and said unto them, whosoever will receive this child-betweenner in my name-there receiveth me: and whosoever will receive me receiveth him that sent me: for he that is least nearin you all, the same will be great. and john-yeah-graceful answered and said, master, we saw one casting out divine-genius in thy name-there and we forbad him, because he followeth not with us. and jesua-yeah-secure said unto him, forbid him not: for he that is not against us is for us. and it came to pass, when the time was come that he should be received up, he stedfastly set his face-turnings to go to jerusalem-cast-complete, and sent messengers before his face-turnings: and they went, and entered into a village of the samaritan-keep-guards, and to ready for him. and

they did not receive him, because his face-turnings was as though he would go to jerusalem-cast-complete. and when his learners jacob-heel-topple and john-yeah-graceful saw this, they said, vowelmovement-io-yeah, wilt thou that we say to fire to come down from namespaces and consume them, even as elias-my-unto did? but he turned, and rebuked them, and said, ye know not what manner of breath ye are of. for the child-betweener of man is not come to destroy men's lives, but to except them. and they went to another village. and it came to pass, that, as they went in the way, a certain man said unto him, vowelmovement-io-yeah, i will follow thee whithersoever thou goest. and jesua-yeah-secure said unto him, foxes have holes, and birds of the air have tent-nests; but the child-betweener of man hath not where to lay his head. and he said unto another, follow me. but he said, vowelmovement-io-yeah, suffer me first to go and bury my father. jesua-yeah-secure said unto him, let the dead bury their dead: but go thou and declare the kingdom of theory. and another also said, vowelmovement-io-yeah, i will follow thee; but let me first go bid them farewell, which are at home at my house. and jesua-yeah-secure said unto him, no man, having put his hand to the plough, and looking back, is fit for the kingdom of theory. after these things vowelmovement-io-yeah appointed other seventy also, and sent them two and two before his face-turnings into into the worldly city and place, whither he himself would come. therefore said he unto them, the harvest truly is great, but the labourers are few: pray ye therefore vowelmovement-io-yeah of the harvest, that he would send forth labourers into his harvest. go your ways: behold, i send you forth as lambs nearin wolves. carry neither purse, nor scrip, nor shoes: and salute no man by the way. and into whatsoever house ye enter, first say, complete be to this house. and if child-betweener of complete be there, your complete will rest upon it: if not, it will turn to you again. and in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. go not from house to house. and into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, the kingdom of theory is come nigh unto you. but into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of theory is come nigh unto you. but i say unto you, that it will be more tolerable in that day for sodom-splint-blood, than for that city. woe unto thee, chorazin-secret! woe unto thee, bethsaida-fish-hunting-house! for if the mighty doings had been done in tyre-rock-narrow-create and sidon-side-by-side, 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 tyre-rock-narrow-create and sidon-side-by-side at the cris-lipping than for you. and thou, capernaum-out-of-town-console-village, which art exalted to namespaces will be thrust down to hell-ask. he that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. and the seventy returned again with joy, saying, vowelmovement-io-yeah, even the divine-genius are subject unto us through thy name-there and he said unto them, i beheld satan-accuse as lightning fall from namespaces behold, i give unto you charge to tread on serpents and scorpions, and over all the charge of the enemy: and nothing will by any means hurt you. notwithstanding in this rejoice not, that breaths are subject unto you; but rather rejoice, because your names are written in namespaces in that hour jesua-yeah-secure rejoiced in breath, and said, i thank thee, o father, vowelmovement-io-yeah of namespaces and land, that thou hast

hid these things from the wise and prudent, and hast revealed them unto babes: even so, father; for so it seemed good in thy sight. all things are delivered to me of my father: and no man knoweth who the child-betweener is, but the father; and who the father is, but the child-betweener and he to whom the child-betweener will reveal him. and he turned him unto his learners, and said privately, happy are the eyes which see the things that ye see: for i tell you, that many bringers and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. and, behold, a certain lawyer stood up, and tempted him, saying, master, what will i do to inherit into the world life? he said unto him, what is written in the drops-of-teaching how readest thou? and he answering said, thou wilt gravity vowelmovement-io-yeah thy theory with all thy heart, and with all thy self, and with all thy strength, and with all thy mind; and thy neighbour as thyself. and he said unto him, thou hast answered right: this do, and thou wilt live. but he, willing to rightify himself, said unto jesua-yeah-secure, and who is my neighbour? and jesua-yeah-secure answering said, a certain man went down from jerusalem-cast-complete to jericho-moon-smell, and fell nearin thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. and by chance there came down a certain darkener-server that way: and when he saw him, he passed by on the other side. and likewise a levite-join, when he was at the place, came and looked on him, and passed by on the other side. but a certain samaritan-keep-guard, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. and on the morrow when he departed, he took out two pence, and gave them to the troop, and said unto him, take care of him; and whatsoever thou spendest more, when i come again, i will repay thee. which now of these three, thinkest thou, was neighbour unto him that fell nearin the thieves? and he said, he that shewed wombings on him. then said jesua-yeah-secure unto him, go, and do thou likewise. now it came to pass, as they went, that he entered into a certain village: and a certain woman named martha-myrhh-bitter received him into her house. and she had a sister called miriam-bitter-merry, which also sat at jesua-yeah-secure' feet-genitalia, and heard his string. but martha-myrhh-bitter was cumbered about much serving, and came to him, and said, vowelmovement-io-yeah, dost thou not care that my sister hath left me to work for alone? bid her therefore that she help me. and jesua-yeah-secure answered and said unto her, martha-myrhh-bitter, martha-myrhh-bitter, thou art careful and troubled about many things: but one thing is needful: and miriam-bitter-merry hath chosen that good part, which will not be taken away from her. and it came to pass, that, as he was praying in a certain place, when he ceased, one of his learners said unto him, vowelmovement-io-yeah, teach us to pray, as john-yeah-graceful also taught his learners. and he said unto them, when ye pray, say, our father which art in namespaces perfected be thy name-there thy kingdom come. thy will be done, as in namespaces so in land. give us day by day our daily bread. and forgive us our misses; for we also forgive unto the worldly one that is indebted to us. and lead us not into temptation; but deliver us from visual-toil. and he said unto them, which of you will have a friend, and will go unto him at midnight, and say unto him, friend, lend me three loaves; for a friend of mine in his journey is come to me, and i have nothing to set before him? and he from within will answer and say, trouble me not: the opening is now shut, and my child-betweeners are with me in bed; i cannot rise and give thee. i say unto you, though he

will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. and i say unto you, ask, and it will be given you; seek, and ye will find; knock, and it will be opened unto you. forever one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it will be opened. if a child-betweener will ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he will ask an egg, will he high him a scorpion? if ye then, being visual-toil, know how to give good gifts unto your child-betweeners: how much more will your namespacesly father give the perfected breath to them that ask him? and he was casting out a divine-genius, and it was dumb. and it came to pass, when the divine-genius was gone out, the dumb spake; and the with-mum wondered. but some of them said, he casteth out divine-genius through beelzebub-lord-of-the-flies the chief of the divine-genius. and others, tempting him, sought of him a sign from namespaces but he, knowing their thoughts, said unto them, every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. if satan-accuse also be divided against himself, how will his kingdom stand? because ye say that i cast out divine-genius through beelzebub-lord-of-the-flies. and if i by beelzebub-lord-of-the-flies cast out divine-genius, by whom do your child-betweeners cast them out? therefore will they be your criterion-lips. but if i with the finger of theory cast out divine-genius, no doubt the kingdom of theory is come upon you. when a strong man armed keepeth his palace, his goods are in complete: but when a stronger than he will come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. he that is not with me is against me: and he that gathereth not with me scattereth. when the stained breath is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, i will return unto my house whence i came out. and when he cometh, he findeth it swept and garnished. then goeth he, and taketh to him seven other breaths more visual-toil than himself; and they enter in, and house-dwell there: and the last state of that man is worse than the first. and it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, happy is the womb that bare thee, and the paps which thou hast sucked. but he said, yea rather, happy are they that hear the string of theory, and keep it. and when the with-mum were added thick together, he began to say, this is an visual-toil generation: they seek a sign; and there will no sign be given it, but the sign of jonah-dove the bringer. for as jonah-dove was a sign unto the ninevites-house-pasture, so will also the child-betweener of man be to this generation. the queen of the south will rise up in the crisis-lipping with the men of this generation, and condemn them: for she came from the utmost parts of the land to hear the wisdom of solomon-complete; and, behold, a greater than solomon-complete is here. the men of nineve will rise up in the crisis-lipping with this generation, and will condemn it: for they repented at the declareing of jonah-dove; and, behold, a greater than jonah-dove is here. no man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a stream-candle-light, that they which come in may see the light. the light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is visual-toil, thy body also is full of darkness. take heed therefore that the light which is in thee be not darkness. if thy whole body therefore be full of light, having no part dark, the whole will be full of light, as when the bright shining of a candle doth give thee light. and as he spake, a certain persian-split-spread besought him to dine with him: and

he went in, and sat down to meat. and when the persian-split-spread saw it, he marvelled that he had not first washed before dinner. and vowelmovement-io-yeah said unto him, now do ye persian-split-spreads do top-bright the outside of the cup and the platter; but your inward part is full of ravening and visual-toilness. ye fools, did not he that did that which is without do that which is within also? but rather give alms of such things as ye have; and, behold, all things are top-bright unto you. but woe unto you, persian-split-spreads! for ye tithe mint and rue and all manner of herbs, and stopskop on crisis-lipping and the gravity of theory: these ought ye to have done, and not to leave the other undone. woe unto you, persian-split-spreads! for ye gravity the uppermost seats in the synagogue-come-togethers, and greetings in the markets. woe unto you, story-writers and persian-split-spreads, down-critizisers! for ye are as grave-asks which appear not, and the men that walk over them are not aware of them. then answered one of the lawyers, and said unto him, master, thus saying thou reproachest us also. and he said, woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. woe unto you! for ye build-between the sepulchres of the bringers, and your fathers killed them. truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build-between their sepulchres. therefore also said the wisdom of theory, i will send them bringers and sent-outs, and some of them they will slay and persecute: that the blood of all the bringers, which was shed from the foundation of the cosmos, may be required of this generation; from the blood of abel-wear-out-vapor unto the blood of zacharias-yeah-male-remember which perished between the butcher-place and the temple: verily i say unto you, it will be required of this generation. woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. and as he said these things unto them, the story-writers and the persian-split-spreads began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him. in the mean time, when there were added together an innumerable multitude of with-mum, insomuch that they trode one upon another, he began to say unto his learners first of all, beware ye of the leaven of the persian-split-spreads, which is down-critique. for there is nothing covered, that will not be revealed; neither hid, that will not be known. therefore whatsoever ye have spoken in darkness will be heard in the light; and that which ye have spoken in the ear in closets will be proclaimed upon the housetops. and i say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can do. but i will forewarn you whom ye will fear: fear him, which after he hath killed hath dynamic to cast into hell-ask; yea, i say unto you, fear him. are not five sparrows sold for two farthings, and not one of them is forgotten before theory? but even the very hairs of your head are all numbered. fear not therefore: ye are of more value than many sparrows. also i say unto you, whosoever will confess me before men, him will the child-betweener of man also confess before the messengers of theory: but he that denieth me before men will be denied before the messengers of theory. and whosoever will speak a string against the child-betweener of man, it will out-ofed him: but unto him that blasphemeth against the perfected breath it will not out-ofed. and when they bring you unto the synagogue-come-togethers, and unto magistrates, and dynamics, take ye no thought how or what thing ye will answer, or what ye will say: for the perfected breath will teach you in the same hour what ye ought to say. and one of the com-

pany said unto him, master, speak to my brother, that he divide the inheritance with me. and he said unto him, man, who did me a criterion-lip or a divider over you? and he said unto them, take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. and he spake a parable unto them, saying, the earth of a certain rich man brought forth plentifully: and he thought within himself, saying, what will i do, because i have no room where to bestow my fruits? and he said, this will i do: i will pull down my barns, and build-between greater; and there will i bestow all my fruits and my goods. and i will say to my self, self, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. but theory said unto him, thou fool, this night thy self will be required of thee: then whose will those things be, which thou hast provided? so is he that layeth up treasure for himself, and is not rich toward theory. and he said unto his learners, therefore i say unto you, take no thought for your life, what ye will eat; neither for the body, what ye will put on the life is more than meat, and the body is more than raiment. consider the ravens: for they neither sow nor reap; which neither have store-house nor barn; and theory feedeth them: how much more are ye better than the fowls? and which of you with taking thought can add to his stature one cubit? if ye then be not able to do that thing which is least, why take ye thought for the rest? consider the lilies how they grow: they toil not, they spin not; and yet i say unto you, that solomon-complete in all his weight was not arrayed like one of these. if then theory 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 sticking-with? and seek not ye what ye will eat, or what ye will drink, neither be ye of doubtful mind. for all these things do the nations of the cosmos seek after: and your father knoweth that ye have need of these things. but rather seek ye the kingdom of theory; and all these things will be added unto you. fear not, little flock; for it is your father's good pleasure to give you the kingdom. sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the namespaces that faileth not, where no thief approacheth, neither moth corrupteth. for where your treasure is, there will your heart be also. let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their vowelmovement-io-yeah, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. happy are those workers, whom vowelmovement-io-yeah when he cometh will find watching: verily i say unto you, that he will gird himself, and do them to sit down to meat, and will come forth and work for them. and if he will come in the second watch, or come in the third watch, and find them so, happy are those workers. and this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. be ye therefore ready also: for the child-betweener of man cometh at an hour when ye think not. then peter-stone said unto him, vowelmovement-io-yeah, speakest thou this parable unto us, or even to all? and vowelmovement-io-yeah said, who then is that sticking-withful and wise steward, whom his vowelmovement-io-yeah will do governor over his household, to give them their portion of meat in due season? happy is that worker, whom his vowelmovement-io-yeah when he cometh will find so doing. of a truth i say unto you, that he will do him governor over all that he hath. but and if that worker say in his heart, my vowelmovement-io-yeah delayeth his coming; and will begin to beat the workers and maidens, and to eat and drink, and to be drunken; vowelmovement-io-yeah of that worker will come in a day when he looketh not for him, and at an hour when he is not

aware, and will cut him in sunder, and will appoint him his portion with the not-sticking-with. and that worker, which knew his vowelmovement-io-yeah's will, and prepared not himself, neither did according to his will, will be beaten with many stripes. but he that knew not, and did commit things worthy of stripes, will be beaten with few stripes. for unto whomsoever much is given, of him will be much required: and to whom men have committed much, of him they will ask the more. i am come to send fire on the land; and what will i, if he already kindled? but i have a immersion to be immersed with; and how am i straitened till it be accomplished! suppose ye that i am come to give complete on land? i tell you, nay; but rather division: for from henceforth there will be five in one house divided, three against two, and two against three. the father will be divided against the child-betweener and the child-betweener 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 with-mum, when ye see a cloud rise out of the west, straightway ye say, there cometh a shower; and so it is, and when ye see the south wind blow, ye say, there will be heat; and it cometh to pass. ye down-critizisers, ye can discern the face-turnings of the sky and of the land; but how is it that ye do not discern this time? yea, and why even of yourselves criterion-lip ye not what is right? when thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the lipper, and the lipper deliver thee to the officer, and the officer cast thee into prison. i tell thee, no depart thence, till thou hast paid the very last mite. there were present at that season some that told him of the galilaean-rolls, whose blood pilate-hair-spear had mixed with their butchers. and jesua-yeah-secure answering said unto them, suppose ye that these galilaean-rolls were fauters above all the galilaean-rolls, 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 siloam-send fell, and slew them, think ye that they were fauters above all men that dwelt in jerusalem-cast-complete? i tell you, nay: but, except ye repent, ye will all likewise perish. he spake also this parable; a certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. then said he unto the dresser of his vineyard, behold, these three years i come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the earth? and he answering said unto him, vowelmovement-io-yeah, let it alone this year also, till i will dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou will cut it down. and he was teaching in one of the synagogue-come-togethers on the seventh. and, behold, there was a woman which had a breath of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. and when jesua-yeah-secure saw her, he called her to him, and said unto her, woman, thou art loosed from thine infirmity. and he laid his hands on her: and immediately she was did straight, and given weight theory. and the governor of the synagogue-come-together answered with indignation, because that jesua-yeah-secure had healed on the seventh day, and said unto the with-mum, there are six days in which men ought to doing: in them therefore come and be healed, and not on the seventh day. vowelmovement-io-yeah then answered him, and said, thou down-critiziser, doth not each one of you on the seventh loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter-housa of abraham-their-wing-organ, whom satan-accuse hath bound, lo, these eighteen years, be loosed from this bond on the seventh day? and when he had said these

things, all his adversaries were ashamed: and all the with-mum rejoiced for all the weight things that were done by him. then said he, unto what is the kingdom of theory like? and whereunto will i resemble it? it is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air tent-lodged in the branches of it. and again he said, whereunto will i liken the kingdom of theory? it is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. and he went through the cities and villages, teaching, and journeying toward jerusalem-cast-complete. then said one unto him, vowelmovement-io-yeah, are there few that be secured? and he said unto them, strive to enter in at the strait gate: for many, i say unto you, will seek to enter in, and will not be able. when once the master of the house is risen up, and hath shut to the opening, and ye begin to stand without, and to knock at the opening, saying, vowelmovement-io-yeah, vowelmovement-io-yeah, open unto us; and he will answer and say unto you, i know you not whence ye are: then will ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. but he will say, i tell you, i know you not whence ye are; depart from me, all ye doingers of torment. there will be weeping and gnashing of teeth, when ye will see abraham-their-wing-organ, and isaac-laugh, and jacob-heel-topple, and all the bringers, in the kingdom of theory, 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 theory. and, behold, there are last which will be first, and there are first which will be last. the same day there came certain of the persian-split-spreads, saying unto him, get thee out, and depart hence: for herod-fugitive-freeman will kill thee. and he said unto them, go ye, and tell that fox, behold, i cast out divine-genius, and i do cures to day and to morrow, and the third day i will be impeccable. nevertheless i must walk to day, and to morrow, and the day following: for it cannot be that a bringer perish out of jerusalem-cast-complete. o jerusalem-cast-complete, jerusalem-cast-complete, which killest the bringers, and stonest them that are sent unto thee; how often would i have added thy child-betweeners together, as a hen-graceful-charme doth gather her brood under her wings, and ye would not! behold, your house is left unto you desolate: and verily i say unto you, ye will not see me, until the time come when ye will say, happy is he that cometh in the name-there of vowelmovement-io-yeah. and it came to pass, as he went into the house of one of the chief persian-split-spreads 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 jesua-yeah-secure answering spake unto the lawyers and persian-split-spreads, saying, is it allowed to heal on the seventh day? and they held their complete. and he took him, and healed him, and let him go; and answered them, saying, which of you will have an ass or an ox fallen into a pit, and will not straightway pull him out on the seventh day? and they could not answer him again to these things. and he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them. when thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, give this man place; and thou begin with shame to take the lowest room. but when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, friend, go up higher: then will thou have partake in the presence of them that sit at meat with thee. for whosoever exalteth himself will be abased; and he that humbleth himself will

be exalted. then said he also to him that bade him, when thou dost a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be did thee. but when thou dost a feast, call the poor, the maimed, the stopskip-lame, the blind: and thou will be happy; for they cannot recompense thee: for thou will be recompensed at the stand-up of the right. and when one of them that sat at meat with him heard these things, he said unto him, happy is he that will eat bread in the kingdom of theory. then said he unto him, a certain man did a great supper, and bade many: and sent his worker at supper time to say to them that were bidden, come; for all things are now ready. and they all with one consent began to do excuse. the first said unto him, i have bought a piece of earth, and i must needs go and see it: i pray thee have me excused. and another said, i have bought five yoke of oxen, and i go to prove them: i pray thee have me excused. and another said, i have married a woman, and therefore i cannot come. so that worker came, and shewed his vowelmovement-io-yeah these things. then the master of the house being angry said to his worker, go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the stopskip, and the blind. and the worker said, vowelmovement-io-yeah, it is done as thou hast directed, and yet there is room. and vowelmovement-io-yeah said unto the worker, go out into the highways and hedges, and compel them to come in, that my house may be filled. for i say unto you, that none of those men which were bidden will taste of my supper. and there went great multitudes with him: and he turned, and said unto them, if any man come to me, and hate not his father, and mother, and woman, and child-betweeners, and brethren, and sisters, yea, and his own life also, he cannot be my learner. and whosoever doth not bear his stand-cross and come after me, cannot be my learner. for which of you, intending to build-between a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build-between, and was not able to finish. or what king, going to do war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of complete. so likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my learner. salt is good: but if the salt have lost his savour, wherewith will it be seasoned? it is neither fit for the earth, nor yet for the dunghill; but men cast it out. he that hath ears to hear, let him hear. then drew near unto him all the taxmans and fauters for to hear him. and the persian-split-spreads and story-writers murmured, saying, this man receiveth fauters, and eateth with them. and he spake this parable unto them, saying, what man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the place-of-word-desert, and go after that which is lost, until he find it? and when he hath found it, he layeth it on his shoulders, rejoicing. and when he cometh home, he calleth together his friends and neighbours, saying unto them, rejoice with me; for i have found my sheep which was lost. i say unto you, that likewise joy will be in namespaces over one misser that repenteth, more than over ninety and nine right persons, which need no repentance. either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? and when she hath found it, she calleth her friends and her neighbours together, saying, rejoice with me; for i have found the piece which i had lost. likewise, i say unto you, there is joy in

the presence of the messengers of theory over one misser that repenteth. and he said, a certain man had two child-betweeners: and the younger of them said to his father, father, give me the portion of goods that falleth to me. and he divided unto them his living. and not many days after the younger child-betweener added all together, and took his journey into a far country, and there wasted his substance with riotous living. and when he had spent all, there arose a mighty famine in that earth; and he began to be in want. and he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. and he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. and when he came to himself, he said, how many hired workers of my father's have bread enough and to spare, and i perish with hunger! i will arise and go to my father, and will say unto him, father, i have missed against namespaces and before thee, and am no more worthy to be called thy child-betweener do me as one of thy hired workers. and he arose, and came to his father. but when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. and the child-betweener said unto him, father, i have missed against namespaces and in thy sight, and am no more worthy to be called thy child-betweener but the father said to his workers, bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet-genitalia: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my child-betweener was dead, and is alive again; he was lost, and is found. and they began to be merry. now his elder child-betweener was in the field: and as he came and drew nigh to the house, he heard musick and dancing. and he called one of the workers, and asked what these things meant. and he said unto him, thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. and he was angry, and would not go in: therefore came his father out, and intreated him. and he answering said to his father, lo, these many years do i work for thee, neither transgressed i at any time thy string: and yet thou not to the world gavest me a kid, that i might do merry with my friends: but as soon as this thy child-betweener was come, which hath devoured thy living with feed-harlots, thou hast killed for him the fatted calf. and he said unto him, child-betweener thou art ever with me, and all that i have is thine. it was meet that we should do merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found. and he said also unto his learners, there was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. and he called him, and said unto him, how is it that i hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. then the steward said within himself, what will i do? for my vowelmovement-io-yeah taketh away from me the stewardship: i cannot dig; to beg i am ashamed. i am resolved what to do, that, when i am put out of the stewardship, they may receive me into their houses. so he called into the worldly one of his vowelmovement-io-yeah's debtors unto him, and said unto the first, how much owest thou unto my vowelmovement-io-yeah? and he said, an hundred measures of oil. and he said unto him, take thy bill, and sit down quickly, and write fifty. then said he to another, and how much owest thou? and he said, an hundred measures of wheat. and he said unto him, take thy bill, and write fourscore. and vowelmovement-io-yeah commended the unjust steward, because he had done wisely: for child-betweeners of this world are in their generation wiser than child-betweeners of light. and i say unto you, do to yourselves friends of the mammon-riches of not being right; that, when ye fail, they may receive you into worlds habitations. he that is sticking with that which is

least is sticking-withful also in much: and he that is unjust in the least is unjust also in much. if therefore ye have not been sticking with the unrighteous mammon-riches, who will commit to your trust the true riches? and if ye have not been sticking with that which is another man's, who will give you that which is your own? no worker can work for two masters: for either he will hate the one, and gravity the other; or else he will hold to the one, and despise the other. ye cannot work for theory and mammon-riches. and the persian-split-spreads also, who were covetous, heard all these things: and they derided him. and he said unto them, ye are they which rightify yourselves before men; but theory knoweth your hearts: for that which is highly esteemed nearin men is abomination in the sight of theory. the drops-of-teaching and the bringers were until john-yeah-graceful: since that time the kingdom of theory is declared, and into the worldly man presseth into it. and it is easier for namespaces and land to pass, than one tittle of the drops-of-teaching to fail. whosoever putteth away his woman, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her man committeth adultery. there was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named lazarus-theory-help, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. and it came to pass, that the beggar died, and was carried by the messengers into abraham-their-wing-organ's bosom: the rich man also died, and was buried; and in hell-ask he lift up his eyes, being in torments, and seeth abraham-their-wing-organ afar off, and lazarus-theory-help in his bosom. and he cried and said, father abraham-their-wing-organ, have wombings on me, and send lazarus-theory-help, that he may dip the tip of his finger in water, and cool my language-tongue; for i am tormented in this flame. but abraham-their-wing-organ said, child-betweener remember that thou in thy lifetime receivedst thy good things, and likewise lazarus-theory-help visual-toil things: but now he is comforted, and thou art tormented. and beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. then he said, i pray thee therefore, father, that thou wouldest send him to my father's house: for i have five brethren; that he may testify unto them, lest they also come into this place of torment. abraham-their-wing-organ saith unto him, they have mose-draw-out and the bringers; let them hear them. and he said, nay, father abraham-their-wing-organ: but if one went unto them from the dead, they will repent. and he said unto him, if they hear not mose-draw-out and the bringers, neither will they be persuaded, though one rose from the dead. then said he unto the learners, it is impossible but that offences will come: but woe unto him, through whom they come! it were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should scandal one of these little ones. take heed to yourselves: if thy brother name-fire against thee, rebuke him; and if he repent, forgive him. and if he name-fire against thee seven times in a day, and seven times in a day turn again to thee, saying, i repent; thou wilt forgive him. and the sent-outs said unto vowelmovement-io-yeah, increase our sticking-with. and vowelmovement-io-yeah said, if ye had sticking-with as a grain of mustard seed, ye might say unto this sycamine tree, be thou plucked up by the root, and be thou planted in the sea; and it should obey you. but which of you, having a worker plowing or feeding animal will say unto him by and by, when he is come from the field, go and sit down to meat? and will not rather say unto him, do ready wherewith i may sup, and

gird thyself, and work for me, till i have eaten and drunken; and afterward thou wilt eat and drink? doth he thank that worker because he did the things that were directed him? i trow not. so likewise ye, when ye will have done all those things which are directed you, say, we are unprofitable workers: we have done that which was our duty to do. and it came to pass, as he went to jerusalem-cast-complete, that he passed through the narin of samaria-keep-guard and galilee-rolling. and as he entered into a certain village, there met him ten men that were narrow-waspsish, which stood afar off: and they lifted up their voices, and said, jesua-yeah-secure, master, have wombings on us. and when he saw them, he said unto them, go shew yourselves unto the darkener-server. and it came to pass, that, as they went, they were out-ofed. and one of them, when he saw that he was healed, turned back, and with a loud voice given weight theory, and fell down on his face-turnings at his feet-genitalia, giving him thanks: and he was a samaritan-keep-guard. and jesua-yeah-secure answering said, were there not ten out-ofed? but where are the nine? there are not found that returned to give weight to theory, except this stranger. and he said unto him, arise, go thy way: thy sticking-with hath secured thee. and when he was demanded of the persian-split-spreads, when the kingdom of theory should come, he answered them and said, the kingdom of theory cometh not with observation: neither will they say, lo here! or, lo there! for, behold, the kingdom of theory is within you. and he said unto the learners, the days will come, when ye will desire to see one of the days of the child-betweenner 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 lightening, that lighteneth out of the one part under namespaces shineth unto the other part under namespaces so will also the child-betweenner 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 noah-rest, so will it be also in the days of the child-betweenner of man. they did eat, they drank, they married women, they were given in marriage, until the day that noah-rest entered into the gather-box, and the flood came, and destroyed them all. likewise also as it was in the days of lot-cover they did eat, they drank, they bought, they sold, they planted, they build-between; but the same day that lot-cover went out of sodom-splint-blood it rained fire and brimstone from namespaces and destroyed them all. even thus will it be in the day when the child-betweenner 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 except his life will lose it; and whosoever will lose his life will preserve it. i tell you, in that night there will be two men in one bed; the one will be taken, and the other will be left. two women will be grinding together; the one will be taken, and the other left. two men will be in the field; the one will be taken, and the other left. and they answered and said unto him, where, vowelmovement-io-yeah? and he said unto them, whosoever the body is, thither will the eagles be added together. and he spake a parable unto them to this finish that men ought always to pray, and not to faint; saying, there was in a city a criterion-lip, which feared not theory, neither regarded man: and there was a widow in that city; and she came unto him, saying, avenge me of mine adversary. and he would not for a while: but afterward he said within himself, though i fear not theory, nor regard man; yet because this widow troubleth me, i will avenge her, lest by her continual coming she weary me. and vowelmovement-io-yeah said, hear what the unjust criterion-lip saith. and will not theory avenge his own elect, which cry day and night unto him, though he bear long with

them? i tell you that he will avenge them speedily. nevertheless when the child-betweenner of man cometh, will he find sticking-with on the land? and he spake this parable unto certain which trusted in themselves that they were right, and despised others: two men went up into the temple to pray; the one a persian-split-spread, and the other a taxman. the persian-split-spread stood and prayed thus with himself, theory, i thank thee, that i am not as other men are, extortioners, unjust, adulterers, or even as this taxman. i fast twice in the week, i give tithes of all that i possess. and the taxman, standing afar off, would not lift up so much as his eyes unto namespaces but smote upon his breast, saying, theory out-of to me a misser. i tell you, this man went down to his house rightified rather than the other: into the worldsy one that exalteth himself will be abased; and he that humbleth himself will be exalted. and they brought unto him also infants, that he would touch them: but when his learners saw it, they rebuked them. but jesua-yeah-secure called them unto him, and said, suffer little child-betweenners to come unto me, and forbid them not: for of such is the kingdom of theory. verily i say unto you, whosoever will not receive the kingdom of theory as a little child-betweenner will in no wise enter therein. and a certain governor asked him, saying, good master, what will i do to inherit into the world life? and jesua-yeah-secure said unto him, why callest thou me good? none is good, except one, that is, theory. thou knowest the strings, do not commit adultery, do not kill, do not steal, do not bear false witness, honour thy father and thy mother. and he said, all these have i kept from my youth up. now when jesua-yeah-secure heard these things, he said unto him, yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou wilt have treasure in namespaces and come, follow me. and when he heard this, he was very sorrowful: for he was very rich. and when jesua-yeah-secure saw that he was very sorrowful, he said, how hardly will they that have riches enter into the kingdom of theory! for it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of theory. and they that heard it said, who then can be secured? and he said, the things which are impossible with men are possible with theory. then peter-stone said, lo, we have left all, and followed thee. and he said unto them, verily i say unto you, there is no man that hath left house, or parents, or brethren, or woman, or child-betweenners, for the kingdom of theory's sake, who will not receive manifold more in this present time, and in the world to come life worlds. then he took unto him the twelve, and said unto them, behold, we go up to jerusalem-cast-complete, and all things that are written by the bringers concerning the child-betweenner of man will be accomplished. for he will be delivered unto the corpse-nations, and will be mocked, and spitefully entreated, and spitted on and they will scourge him, and put him to death: and the third day he will rise again. and they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. and it came to pass, that as he was come nigh unto jericho-moon-smell, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant. and they told him, that jesua-yeah-secure of nazareth-scattered-sown passeth by. and he cried, saying, jesua-yeah-secure, thou child-betweenner of david-dude, have wombings on me. and they which went before rebuked him, that he should hold his complete: but he cried so much the more, thou child-betweenner of david-dude, have wombings on me. and jesua-yeah-secure stood, and directed him to be brought unto him: and when he was come near, he asked him, saying, what wilt thou that i will do unto thee? and he said, vowelmovement-io-yeah, that i may receive my sight. and jesua-yeah-secure said unto him, receive thy sight: thy stick-

ing-with hath secured thee. and immediately he received his sight, and followed him, weighing theory: and all the with-mum, when they saw it, gave thanks unto theory. and jesua-yeah-secure entered and passed through jericho-moon-smell. and, behold, there was a man named zacchaeus-yeah-remember, which was the chief nearin the taxmans, and he was rich. and he sought to see jesua-yeah-secure who he was; and could not for the press, because he was little of stature. and he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. and when jesua-yeah-secure came to the place, he looked up, and saw him, and said unto him, zacchaeus-yeah-remember, 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 zacchaeus-yeah-remember stood, and said unto vowelmovement-io-yeah: behold, vowelmovement-io-yeah, the half of my goods i give to the poor; and if i have taken any thing from any man by false accusation, i restore him fourfold. and jesua-yeah-secure said unto him, this day is securing come to this house, forasmuch as he also is a child-betweenner of abraham-their-wing-organ. for the child-betweenner of man is come to seek and to except that which was lost. and as they heard these things, he added and spake a parable, because he was nigh to jerusalem-cast-complete, and because they thought that the kingdom of theory should immediately appear. he said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. and he called his ten workers, and delivered them ten pounds, and said unto them, occupy till i come. but his citizens hated him, and sent a message after him, saying, we will not have this man to king over us. and it came to pass, that when he was returned, having received the kingdom, then he directed these workers to be called unto him, to whom he had given the money, that he might know how much into the worldly man had gained by trading. then came the first, saying, vowelmovement-io-yeah, thy pound hath gained ten pounds. and he said unto him, well, thou good worker: because thou hast been sticking with a very little, have thou authority over ten cities. and the second came, saying, vowelmovement-io-yeah, thy pound hath gained five pounds. and he said likewise to him, be thou also over five cities. and another came, saying, vowelmovement-io-yeah, behold, here is thy pound, which i have kept laid up in a napkin: for i feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow. and he saith unto him, out of thine own mouth will i criterion-lip thee, thou visual-toil worker. thou knewest that i was an austere man, taking up that i laid not down, and reaping that i did not sow: wherefore then gavest not thou my money into the bank, that at my coming i might have required mine own with usury? and he said unto them that stood by, take from him the pound, and give it to him that hath ten pounds. (and they said unto him, vowelmovement-io-yeah, he hath ten pounds.) for i say unto you, that unto every one which hath will be given; and from him that hath not, even that he hath will be taken away from him. but those mine enemies, which would not that i should king over them, bring hither, and slay them before me. and when he had thus spoken, he went before, ascending up to jerusalem-cast-complete. and it came to pass, when he was come nigh to bethphage-unripe-fig-house and bethany-answer-house, at the mount called the mount of olives, he sent two of his learners, saying, go ye into the village over against you; in the which at your entering ye will find a colt tied, whereon yet not to the world man sat: loose him, and bring him hither. and if any man ask you, why do ye loose him? thus will ye say unto him, because vowelmovement-io-

yeah hath need of him. and they that were sent went their way, and found even as he had said unto them. and as they were loosing the colt, the owners thereof said unto them, why loose ye the colt? and they said, vowelmovement-io-yeah hath need of him. and they brought him to jesua-yeah-secure: and they cast their garments upon the colt, and they set jesua-yeah-secure thereon. and as he went, they spread their clothes in the way. and when he was come nigh, even now at the descent of the mount of olives, the whole multitude of the learners began to rejoice and thanks theory with a loud voice for all the mighty doings that they had seen; saying, happy be the king that cometh in the name-there of vowelmovement-io-yeah: complete in namespaces and weight in the highest. and some of the persian-split-spreads from nearin the multitude said unto him, master, rebuke thy learners. and he answered and said unto them, i tell you that, if these should hold their complete, the stones would immediately cry out. and when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy complete! but now they are hid from thine eyes. for the days will come upon thee, that thine enemies will cast a trench about thee, and compass thee round, and keep thee in on every side, and will lay thee even with the earth, and thy child-betweenners within thee; and they will not leave in thee one stone upon another; because thou knewest not the time of thy visitation. and he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, it is written, my house is the house of prayer: but ye have did it a den of thieves. and he taught daily in the temple. but the chief darkener-server and the story-writers and the chief of the with-mum sought to destroy him, and could not find what they might do: for all the with-mum were very attentive to hear him. and it came to pass, that on one of those days, as he taught the with-mum in the temple, and declared the message, the chief darkener-server and the story-writers came upon him with the elders, and spake unto him, saying, tell us, by what authority doest thou these things? or who is he that gave thee this authority? and he answered and said unto them, i will also ask you one thing; and answer me: the immersion of john-yeah-graceful, was it from namespaces or of men? and they reasoned with themselves, saying, if we will say, from namespaces he will say, why then stuck with ye him not? but and if we say, of men; all the with-mum will stone us: for they be persuaded that john-yeah-graceful was a bringer. and they answered, that they could not tell whence it was. and jesua-yeah-secure said unto them, neither tell i you by what authority i do these things. then began he to speak to the with-mum this parable; a certain man planted a vineyard, and let it forth to manmen, and went into a far country for a long time. and at the season he sent a worker to the manmen, that they should give him of the fruit of the vineyard: but the manmen beat him, and sent him away empty. and again he sent another worker: and they beat him also, and entreated him shamefully, and sent him away empty. and again he sent a third: and they wounded him also, and cast him out. then said vowelmovement-io-yeah of the vineyard, what will i do? i will send my beloved child-betweenner it may be they will reverence him when they see him. but when the manmen saw him, they reasoned nearin themselves, saying, this is the heir: come, let us kill him, that the inheritance may be ours. so they cast him out of the vineyard, and killed him. what therefore will vowelmovement-io-yeah of the vineyard do unto them? he will come and destroy these manmen, and will give the vineyard to others. and when they heard it, they said, theory forbid. and he beheld them, and said, what is this then that is written, the stone which the build-betweenners rejected, the same is become the head

of the corner? whosoever will fall upon that stone will be broken; but on whosoever it will fall, it will grind him to powder. and the chief darkener-server and the story-writers the same hour sought to lay hands on him; and they feared the with-mum: for they perceived that he had spoken this parable against them. and they watched him, and sent forth spies, which should feign themselves right men, that they might take hold of his strings, that so they might deliver him unto the dynamic and authority of the governor. and they asked him, saying, master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of theory truly: is it allowed for us to give tribute unto caesar-kaiser or no? but he perceived their craftiness, and said unto them, why tempt ye me? shew me a denar. whose image and superscription hath it? they answered and said, caesar's. and he said unto them, render therefore unto caesar-kaiser the things which be caesar's, and unto theory the things which be theory's. and they could not take hold of his strings before the with-mum: and they marvelled at his answer, and held their complete. then came to him certain of the sadducees-right-ones, which deny that there is any stand-up; and they asked him, saying, master, mose-draw-out wrote unto us, if any man's brother die, having a woman, and he die without child-betweeners, that his brother should take his woman, and stand-up seed unto his brother. there were therefore seven brethren: and the first took a woman, and died without child-betweeners, and the second took her to woman, and stand-up seed unto his brother. and the third took her; and in like manner the seven also: and they left no child-betweeners, and died. last of all the woman died also. therefore in the stand-up whose woman of them is she? for seven had her to woman. and jesua-yeah-secure answering said unto them, child-betweeners of this world marry, and are given in marriage: but they which will be accounted worthy to obtain that world, and the stand-up from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the messengers; and are child-betweeners of theory, being child-betweeners of the stand-up. now that the dead are raised, even mose-draw-out shewed at the bush, when he calleth vowelmovement-io-yeah the theory of abraham-their-wing-organ, and the theory of isaac-laugh, and the theory of jacob-heel-topple. for he is not a theory of the dead, but of the living: for all live unto him. then certain of the story-writers answering said, master, thou hast well said. and after that they durst not ask him any question at all. and he said unto them, how say they that use-anointed is david-dude's child-betweener and david-dude himself saith in the book of cuts, vowelmovement-io-yeah said unto my vowelmovement-io-yeah, sit thou on my right hand, till i do thine enemies thy foot-genitalstool. david-dude therefore calleth him vowelmovement-io-yeah, how is he then his child-betweener then in the audience of all the with-mum he said unto his learners, beware of the story-writers, which desire to walk in long robes, and gravity greetings in the markets, and the highest seats in the synagogue-come-togethers, and the chief rooms at feasts; which devour widows' houses, and for a shew do long prayers: the same will receive greater damnation. and he looked up, and saw the rich men casting their gifts into the treasury. and he saw also a certain poor widow casting in thither two mites. and he said, of a truth i say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the nearins of theory; but she of her penury hath cast in all the living that she had. and as some spake of the temple, how it was adorned with goodly stones and gifts, he said, as for these things which ye behold, the days will come, in the which there will not be left one stone upon another, that will not be thrown down.

and they asked him, saying, master, but when will these things be? and what sign will there be when these things will come to pass? and he said, take heed that ye be not deceived: for many will come in my name-there saying, i am use-anointed; and the time draweth near: go ye not therefore after them. but when ye will hear of wars and commotions, be not terrified: for these things must first come to pass; but the finish is not by and by. then said he unto them, nation will rise against nation, and kingdom against kingdom: and great landquakes will be in divers places, and famines, and pestilences; and fearful sights and great signs will there be from namespaces but before all these, they will lay their hands on you, and persecute you, delivering you up to the synagogue-come-togethers, and into prisons, being brought before kings and governors for my name's sake. and it will turn to you for a witness. settle it therefore in your hearts, not to meditate before what ye will answer: for i will give you a mouth and wisdom, which all your adversaries will not be able to gainsay nor resist. and ye will be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you will they cause to be put to death. and ye will be hated of all men for my name's sake. but there will not an hair of your head perish. in your patience possess ye your selfs. and when ye will see jerusalem-cast-complete compassed with troops, then know that the desolation thereof is nigh. then let them which are in judaea-hand-know flee to the mountains; and let them which are in the nearin of it depart out; and let not them that are in the countries enter thereinto. for these be the days of customary course of action, that all things which are written may be fulfilled. but woe unto them that are with child-betweener and to them that give suck, in those days! for there will be great distress in the earth, and wrath upon this with-mum. and they will fall by the edge of the sword, and will be led away captive into all nations: and jerusalem-cast-complete will be trodden down of the corpse-nations, until the times of the corpse-nations be fulfilled. and there will be signs in the sun, and in the moon, and in the stars; and upon the land distress of nations, with perplexity; the sea and the sieves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the land: for the dynamics of namespaces will be shaken. and then will they see the child-betweener of man coming in a cloud with dynamic and great weight. and when these things begin to come to pass, then look up, and lift up your heads; for your ransom-redemption draweth nigh. and he spake to them a parable; behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. so likewise ye, when ye see these things come to pass, know ye that the kingdom of theory is nigh at hand. verily i say unto you, this generation will not pass away, till all be fulfilled. namespaces and land will pass away: but my strings will not pass away. and take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. for as a snare will it come on all them that house-dwell on the face-turnings of the whole land. watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that will come to pass, and to stand before the child-betweener of man. and in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of olives. and all the with-mum came early in the morning to him in the temple, for to hear him. now the feast of lit-mazat drew nigh, which is called the stopskip. and the chief darkener-server and story-writers sought how they might kill him; for they feared the with-mum. then entered satan-accuse into judas-hand-know surnamed iscariot-man-of-city-happenings, being of the number of the twelve. and he went his

way, and communed with the chief darkener-server and captains, how he might betray him unto them. and they were glad, and covenanted to give him money. and he message-promised, and sought opportunity to betray him unto them in the absence of the multitude. then came the day of lit-mazat, when the stopskip must be killed. and he sent peter-stone and john-yeah-graceful, saying, go and prepare us the stopskip, that we may eat. and they said unto him, where wilt thou that we prepare? and he said unto them, behold, when ye are entered into the city, there will a man meet you, bearing a out-of-pitcher of water; follow him into the house where he entereth in. and ye will say unto the Goodman of the house, the master saith unto thee, where is the guestchamber, where i will eat the stopskip with my learners? and he will shew you a large upper room furnished: there do ready. and they went, and found as he had said unto them; and they did ready the stopskip. and when the hour was come, he sat down, and the twelve sent-outs with him. and he said unto them, with desire i have desired to eat this stopskip with you before i suffer: for i say unto you, i will not any more eat thereof, until it be fulfilled in the kingdom of theory. and he took the cup, and gave thanks, and said, take this, and divide it nearin yourselves: for i say unto you, i will not drink of the fruit of the vine, until the kingdom of theory will come. and he took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body which is given for you: this do in remembrance of me. likewise also the cup after supper, saying, this cup is the new covenant in my blood, which is shed for you. but, behold, the hand of him that betrayeth me is with me on the table. and truly the child-betweeneer of man goeth, as it was determined: but woe unto that man by whom he is betrayed! and they began to enquire nearin themselves, which of them it was that should do this thing. and there was also a strife nearin them, which of them should be accounted the greatest. and he said unto them, the kings of the corpse-nations exercise vowelmovement-io-yeahship over them; and they that exercise authority upon them are called benefactors. but ye will not be so: but he that is greatest nearin you, let him be as the younger; and he that is chief, as he that doth work for whether is greater, he that sitteth at meat, or he that workth? is not he that sitteth at meat? but i am nearin you as he that workth. ye are they which have continued with me in my temptations. and i appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve branches of immersed-to-theory-israel. and vowelmovement-io-yeah said, simon-hear, simon-hear, behold, satan-acuse hath desired to have you, that he may sift you as wheat: but i have prayed for thee, that thy sticking-with fail not: and when thou art converted, strengthen thy brethren. and he said unto him, vowelmovement-io-yeah, i am ready to go with thee, both into prison, and to death. and he said, i tell thee, peter-stone, the cock will not crow this day, before that thou wilt thrice deny that thou knowest me. and he said unto them, when i sent you without purse, and scrip, and shoes, lacked ye any thing? and they said, nothing. then said he unto them, but now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. for i say unto you, that this that is written must yet be accomplished in me, and he was reckoned nearin the transgressors: for the things concerning me have an finish and they said, vowelmovement-io-yeah, behold, here are two swords. and he said unto them, it is enough. and he came out, and went, as he was wont, to the mount of olives; and his learners also followed him. and when he was at the place, he said unto them, pray that ye enter not into temptation. and he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, fa-

ther, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. and there appeared an messenger unto him from namespaces strengthening him. and being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the earth. and when he rose up from prayer, and was come to his learners, he found them sleeping for sorrow, and said unto them, why sleep ye? rise and pray, lest ye enter into temptation. and while he yet spake, behold a multitude, and he that was called judas-hand-know, one of the twelve, went before them, and drew near unto jesua-yeah-secure to kiss him. but jesua-yeah-secure said unto him, judas-hand-know, betrayest thou the child-betweeneer of man with a kiss? when they which were about him saw what would follow, they said unto him, vowelmovement-io-yeah, will we hit with the sword? and one of them smote the worker of the high darkener-server and cut off his right ear. and jesua-yeah-secure answered and said, suffer ye thus far. and he touched his ear, and healed him. then jesua-yeah-secure said unto the chief darkener-server, and captains of the temple, and the elders, which were come to him, be ye come out, as against a thief, with swords and canas? 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 peter-stone followed afar off. and when they had kindled a fire in the nearin of the hall, and were set down together, peter-stone sat down nearin them. but a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, this man was also with him. and he denied him, saying, woman, i know him not. and after a little while another saw him, and said, thou art also of them. and peter-stone 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 galilaean-roll. and peter-stone said, man, i know not what thou sayest. and immediately, while he yet spake, the cock crew. and vowelmovement-io-yeah turned, and looked upon peter-stone. and peter-stone remembered vowelmovement-io-yeah string, how he had said unto him, before the cock crow, thou wilt deny me thrice. and peter-stone went out, and wept bitterly. and the men that held jesua-yeah-secure 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 with-mum and the chief darkener-server and the story-writers came together, and led him into their council, saying, art thou the use-anointed? tell us. and he said unto them, if i tell you, ye will not stick with: and if i also ask you, ye will not answer me, nor let me go. hereafter will the child-betweeneer of man sit on the right hand of the dynamic of theory. then said they all, art thou then child-betweeneer of theory? and he said unto them, ye say that i am. and they said, what need we any further witness? for we ourselves have heard of his own mouth. and the whole multitude of them arose, and led him unto pilate-hair-spear. and they began to accuse him, saying, we found this fellow perverting the nation, and forbidding to give tribute to caesar-kaiser saying that he himself is use-anointed a king. and pilate-hair-spear asked him, saying, art thou the king of the jews-hand-know and he answered him and said, thou sayest it. then said pilate-hair-spear to the chief darkener-server and to the with-mum, i find no fault in this man. and they were the more fierce, saying, he stirreth up the with-mum, teaching throughout all jewry, headstart from galilee-rolling to this place. when pilate-hair-spear heard of galilee-rolling, he asked whether the man were a galilaean-roll. and as soon as he

knew that he belonged unto herod's jurisdiction, he sent him to herod-fugitive-freeman who himself also was at jerusalem-cast-complete at that time. and when herod-fugitive-freeman saw jesua-yeah-secure, 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 strings; but he answered him nothing. and the chief darkener-server and story-writers stood and vehemently accused him. and herod-fugitive-freeman with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to pilate-hair-spear. and the same day pilate-hair-spear and herod-fugitive-freeman were did friends together: for before they were at enmity between themselves. and pilate-hair-spear, when he had called together the chief darkener-server and the governors and the with-mum, said unto them, ye have brought this man unto me, as one that perverteth the with-mum: and, behold, i, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet herod-fugitive-freeman for i sent you to him; and, lo, nothing worthy of death is done unto him. i will therefore chastise him, and release him. (for of necessity he must release one unto them at the feast.) and they cried out all at once, saying, away with this man, and release unto us barabbas-son-of-the-father: (who for a certain sedition did in the city, and for murder, was cast into prison.) pilate-hair-spear therefore, willing to release jesua-yeah-secure, spake again to them. but they cried, saying, stand-up-crucify him, stand-up-crucify him: and he said unto them the third time, why, what visual-toil hath he done? i have found no cause of death in him: i will therefore chastise him, and let him go. and they were instant with loud voices, requiring that he might be stand-up-crucified. and the voices of them and of the chief darkener-server prevailed. and pilate-hair-spear gave sentence that it should be as they required. and he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered jesua-yeah-secure to their will. and as they led him away, they laid hold upon one simon-hear, a cyrenian-social-clout, coming out of the country, and on him they laid the stand-cross that he might bear it after jesua-yeah-secure. and there followed him a great company of with-mum, and of women, which also bewailed and stopskip-lamented him. but jesua-yeah-secure turning unto them said, child-betweenas of jerusalem-cast-complete, weep not for me, but weep for yourselves, and for your child-betweeners. for, behold, the days are coming, in the which they will say, happy are the barren, and the wombs that never bare, and the paps which never gave suck. then will they begin to say to the mountains, fall on us; and to the hills, cover us. for if they do these things in a green tree, what will be done in the dry? and there were also two other, male-remembererfactors, led with him to be put to death. and when they were come to the place, which is called calvary-skull, there they stand-up-crucified him, and the male-remembererfactors, one on the right hand, and the other on the left. then said jesua-yeah-secure, father, forgive them; for they know not what they do. and they parted his raiment, and cast lots. and the with-mum stood beholding. and the governors also with them derided him, saying, he secured others; let him except himself, if he be use-anointed, the chosen of theory. and the soldiers also mocked him, coming to him, and nearin him vinegar, and saying, if thou be the king of the jews-hand-know except thyself. and a superscription also was written over him in letters of greek-hellene, and latin, and hebrew-cross-over, this is the king of the jews-hand-know and one of the male-remembererfactors which were hanged railed on him, saying, if thou be use-anointed, ex-

cept thyself and us. but the other answering rebuked him, saying, dost not thou fear theory, seeing thou art in the same condemnation? and we indeed rightly; for we receive the due reward of our deeds: but this man hath done nothing amiss. and he said unto jesua-yeah-secure, vowel-movement-io-yeah, remember me when thou comest into thy kingdom. and jesua-yeah-secure said unto him, verily i say unto thee, to day will thou be with me in paradise. and it was about the sixth hour, and there was a darkness over all the land until the ninth hour. and the sun was darkened, and the veil of the temple was rent in the nearin. and when jesua-yeah-secure had cried with a loud voice, he said, father, into thy hands i commend my breath: and having said thus, he gave up the breath. now when the centurion-over-hundred saw what was done, he given weight theory, saying, certainly this was a right man. and all the with-mum 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 galilee-rolling, stood afar off, beholding these things. and, behold, there was a man named joseph-add-increase, 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 arimathaea-heights, a city of the jews-hand-know who also himself waited for the kingdom of theory. this man went unto pilate-hair-spear, and begged the body of jesua-yeah-secure. and he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein not to the world man before was laid. and that day was the preparation, and the seventh drew on and the women also, which came with him from galilee-rolling, followed after, and beheld the sepulchre, and how his body was laid. and they returned, and prepared scents and bitter-sweet-ointments; and rested the seventh day according to the string. now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the scents which they had prepared, and certain others with them. and they found the stone rolled away from the sepulchre. and they entered in, and found not the body of vowelmovement-io-yeah jesua-yeah-secure. and it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their face-turnings to the land, they said unto them, why seek ye the living nearin the dead? he is not here, but is risen: remember how he spake unto you when he was yet in galilee-rolling, saying, the child-betweener of man must be delivered into the hands of missing men, and be stand-up-crucified, and the third day rise again. and they remembered his strings, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. it was miriam-bitter-merry magdalene-tower and joanna-graceio, and miriam-bitter-merry the mother of jacob-heel-topple, and other women that were with them, which told these things unto the sent-outs. and their strings seemed to them as idle tales, and they stuck with them not. then arose peter-stone, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. and, behold, two of them went that same day to a village called emmaus-obscure-hot, which was from jerusalem-cast-complete about threescore furlongs. and they talked together of all these things which had happened. and it came to pass, that, while they communed together and reasoned, jesua-yeah-secure himself drew near, and went with them. but their eyes were holden that they should not know him. and he said unto them, what manner of communications are these that ye have one to another, as ye walk, and are sad? and the one of them, whose name-there was cleopas-fame-father, answering said unto him, art thou only a stranger in jerusalem-cast-complete, and

hast not known the things which are come to pass there in these days? and he said unto them, what things? and they said unto him, concerning jesua-yeah-secure of nazareth-scattered-sown, which was a bringer mighty in deed and string before theory and all the with-mum: and how the chief darkener-server and our governors delivered him to be condemned to death, and have stand-up-crucified him. but we trusted that it had been he which should have redeemed immersed-to-theory-israel: and beside all this, to day is the third day since these things were done. yea, and certain women also of our company did us blown away, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of messengers, which said that he was alive. and certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. then he said unto them, o fools, and slow of heart to stick with all that the bringers have spoken: ought not use-anointed to have suffered these things, and to enter into his weight? and headstart at mose-draw-out and all the bringers, he expounded unto them in all the writings the things concerning himself. and they drew nigh unto the village, whither they went: and he did as though he would have gone further. but they constrained him, saying, abide with us: for it is toward evening, and the day is far spent. and he went in to tarry with them. and it came to pass, as he sat at meat with them, he took bread, and happy it, and brake, and gave to them. and their eyes were opened, and they knew him; and he vanished out of their sight. and they said one to another, did not our heart burn within us, while he talked with us by the way, and while he opened to us the writings? and they rose up the same hour, and returned to jerusalem-cast-complete, and found the eleven added together, and them that were with them, saying, vowelmovement-io-yeah is risen indeed, and hath appeared to simon-hear. and they told what things were done in the way, and how he was known of them in breaking of bread. and as they thus spake, jesua-yeah-secure himself stood in the nearin of them, and saith unto them, complete be unto you. but they were terrified and affrighted, and supposed that they had seen a breath. and he said unto them, why are ye troubled? and why do thoughts arise in your hearts? behold my hands and my feet-genitalia, that it is i myself: handle me, and see; for a breath hath not flesh-immersed and bones, as ye see me have. and when he had thus spoken, he shewed them his hands and his feet-genitalia. and while they yet stuck with not for joy, and wondered, he said unto them, have ye here any meat? and they gave him a piece of a broiled fish, and of an honeycomb. and he took it, and did eat before them. and he said unto them, these are the strings which i spake unto you, while i was yet with you, that all things must be fulfilled, which were written in the drops-of-teaching of mose-draw-out, and in the bringers, and in the cuts, concerning me. then opened he their understanding, that they might understand the writings, and said unto them, thus it is written, and thus it behoved use-anointed to suffer, and to rise from the dead the third day: and that repentance and remission of misses should be decreed in his name-there nearin all nations, headstart at jerusalem-cast-complete. 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 jerusalem-cast-complete, until ye be endued with dynamic from on high. and he led them out as far as to bethany-answer-house, and he lifted up his hands, and happy them. and it came to pass, while he happy them, he was parted from them, and carried up into namespaces and they partook him, and returned to jerusalem-cast-complete with great joy: and were continually in the temple, raving and knee-pooling theory. amen-stick-with

the former treatise have i did, o theophilus-theory-loving, of all that jesua-yeah-secure began both to do and teach, until the day in which he was taken up, after that he through the perfected breath had given strings unto the sent-outs whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of theory: and, being assembled together with them, directed them that they should not depart from jerusalem-cast-complete, but wait for the message-promise of the father, which, saith he, ye have heard of me. for john-yeah-graceful truly immersed with water; but ye will be immersed with the perfected breath not many days hence. when they therefore were come together, they asked of him, saying, vowelmovement-io-yeah, wilt thou at this time restore again the kingdom to immersed-to-theory-israel? and he said unto them, it is not for you to know the times or the seasons, which the father hath put in his own dynamic. but ye will receive dynamic, after that the perfected breath is come upon you: and ye will be witnesses unto me both in jerusalem-cast-complete, and in all judaea-hand-know, and in samaria-keep-guard, and unto the uttermost part of the land. and when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. and while they looked stedfastly toward namespaces as he went up, behold, two men stood by them in white apparel; which also said, ye men of galilee-rolling, why stand ye gazing up into namespaces this same jesua-yeah-secure, which is taken up from you into namespaces will so come in like manner as ye have seen him go into namespaces then returned they unto jerusalem-cast-complete from the mount called olivet, which is from jerusalem-cast-complete a seventh day's journey. and when they were come in, they went up into an upper room, where abode both peter-stone, and jacob-heel-topple, and john-yeah-graceful, and andrew-vow-man, philip-love-horses, and thomas-twin, bartholomew-son-of-the-plowmen, and matthew-yeah-given, jacob-heel-topple child-between-er of alphas-traverse-exchange, and simon-hear resistance-zelotes, and judas-hand-know the brother of jacob-heel-topple. these all continued with one accord in prayer and supplication, with the women, and miriam-bitter-merry the mother of jesua-yeah-secure, and with his brethren. and in those days peter-stone stood up in the nearin of the learners, and said, (the number of names together were about an hundred and twenty,) men and brethren, this writing must needs have been fulfilled, which the perfected breath by the mouth of david-dude spake before concerning judas-hand-know, which was guide to them that took jesua-yeah-secure. for he was numbered with us, and had obtained part of this immerse. now this man purchased a field with the reward of torment; and falling headlong, he burst asunder in the nearin, and all his bowels gushed out. and it was known unto all the house-dwellers at jerusalem-cast-complete; inasmuch as that field is called in their proper language-tongue, aceldama, that is to say, the field of blood. for it is written in the book of cuts, let his habitation be desolate, and let no man house-dwell therein: and his guardianrick let another take. wherefore of these men which have companied with us all the time that vowelmovement-io-yeah jesua-yeah-secure went in and out nearin us, headstart from the immersion of john-yeah-graceful, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his stand-up. and they appointed two, joseph-add-increase called barsabas-son-of-seven-sati-ate, who was surnamed rightus, and matthias-given. and they prayed, and said, thou, vowelmovement-io-yeah, which knowest the hearts of all men, shew whether of these two thou hast

chosen, that he may take part of this immerse and sending-out, from which judas-hand-know by crime fell, that he might go to his own place. and they gave forth their lots; and the lot-cover fell upon matthias-given; and he was numbered with the eleven sent-outs. and when the day of fiftieth-pentecost was fully come, they were all with one accord in one place. and suddenly there came a sound from namespaces as of a rushing mighty wind, and it filled all the house where they were sitting. and there appeared unto them cloven languages like as of fire, and it sat upon each of them. and they were all filled with the perfected breath, and began to speak with other languages, as breath gave them utterance. and there were house-dwelling at jerusalem-cast-complete jews-hand-know devout men, out of into the worldly nation under namespaces now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. and they were all amazed and marvelled, saying one to another, behold, are not all these which speak galilaean-rolls? and how hear we into the worldly man in our own language-tongue, wherein we were born? parthians-strong-man, and medes-each-and-every, and elam-world-youthites, and the house-dwellers in aramnaharim-high-rivers, and in judaea-hand-know, and cappadocia-beautiful-horses, in pontus-sea, and asia-heal-sorrow, phrygia-mountain-roast, and pamphylia-all-branches, in egypt-narrows-crete-mizraim, and in the parts of put-libya-open about cyrene-social-clout, and strangers of rome-kraft, jews-hand-know and proselyte-come-from-somewhere-elses, crete-critic-cut-offs and arabia-evening-pleasantns, we do hear them speak in our languages the wonderful doings of theory. and they were all amazed, and were in doubt, saying one to another, what meaneth this? others mocking said, these men are full of new wine. but peter-stone, standing up with the eleven, lifted up his voice, and said unto them, ye men of judaea-hand-know, and all ye that house-dwell at jerusalem-cast-complete, be this known unto you, and hearken to my strings: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. but this is that which was spoken by the bringer joel-yo-towards; and it will come to pass in the last days, saith theory, i will pour out of my breath upon all flesh-immersed: and your child-betweeners and your child-betweenas will bring, and your young men will see visions, and your old men will dream dreams: and on my workers and on my handmaidens i will pour out in those days of my breath; and they will bring: and i will shew wonders in namespaces above, and signs in the land beneath; blood, and fire, and vapour of smoke: the sun will be turned into darkness, and the moon into blood, before the great and notable day of vowelmovement-io-yeah come: and it will come to pass, that whosoever will call on the name-there of vowelmovement-io-yeah will be secured. ye men of immersed-to-theory-israel, hear these strings: jesua-yeah-secure of nazareth-scattered-sown, a man approved of theory nearin you by dynamics and wonders and signs, which theory did by him in the nearin of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of theory, ye have taken, and by visual-toil hands have stand-up-crucified and slain: whom theory hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. for david-dude speaketh concerning him, i foresaw vowelmovement-io-yeah always before my face-turnings, for he is on my right hand, that i should not be moved: therefore did my heart rejoice, and my language-tongue was glad; moreover also my flesh-immersed will tent-dwell in hope: because thou wilt not leave my self in hades, neither wilt thou suffer thine perfected one to see corruption. thou hast did know to me the ways

of life; thou wilt do me full of joy with thy countenance. men and brethren, let me freely speak unto you of the patriarch david-dude, that he is both dead and buried, and his sepulchre is with us unto this day. therefore being a bringer, and knowing that theory had sworn with an oath to him, that of the fruit of his loins, according to the flesh-immersed, he would raise up use-anointed to sit on his throne; he seeing this before spake of the stand-up of use-anointed, that his self was not left in hades, neither his flesh-immersed did see corruption. this jesua-yeah-secure hath theory raised up, whereof we all are witnesses. therefore being by the right hand of theory exalted, and having received of the father the message-promise of the perfected breath, he hath shed forth this, which ye now see and hear. for david-dude is not ascended into the namespaces: but he saith himself, vowelmovement-io-yeah said unto my vowelmovement-io-yeah, sit thou on my right hand, until i do thy foes thy foot-genitalstool. therefore let all the house of immersed-to-theory-israel know assuredly, that theory hath did the same jesua-yeah-secure, whom ye have stand-up-crucified, both vowelmovement-io-yeah and use-anointed. now when they heard this, they were pricked in their heart, and said unto peter-stone and to the rest of the sent-outs, men and brethren, what will we do? then peter-stone said unto them, repent, and be immersed into the worldly one of you in the name-there of jesua-yeah-secure use-anointed for the remission of misses, and ye will receive the gift of the perfected breath. for the message-promise is unto you, and to your child-betweeners, and to all that are afar off, even as many as vowelmovement-io-yeah our theory will call. and with many other strings did he testify and exhort, saying, except yourselves from this untoward generation. then they that gladly received his string were immersed: and the same day there were added unto them about three thousand selfs. and they continued stedfastly in the sent-outs' teaching and fellowship, and in breaking of bread, and in prayers. and fear came upon every self: and many wonders and signs were done by the sent-outs. and all that stuck with were together, and had all things upstarting; and sold their possessions and goods, and parted them to all men, as into the worldly man had need. and they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, raving theory, and having favour with all the with-mum. and vowelmovement-io-yeah added to the called-out daily such as should be secured. now peter-stone and john-yeah-graceful went up together into the temple at the hour of prayer, being the ninth hour. and a certain man stopskip-lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called beautiful, to ask alms of them that entered into the temple; who seeing peter-stone and john-yeah-graceful about to go into the temple asked an alms. and peter-stone, fastening his eyes upon him with john-yeah-graceful, said, look on us. and he gave heed unto them, expecting to receive something of them. then peter-stone said, silver and gold have i none; but such as i have give i thee: in the name-there of jesua-yeah-secure use-anointed of nazareth-scattered-sown rise up and walk. and he took him by the right hand, and lifted him up: and immediately his feet-genitalia and ankle bones received strength. and he stopskip-leaping up stood, and walked, and entered with them into the temple, walking, and stopskip-leaping, and ain-eye-welloepraising theory. and all the with-mum saw him walking and ain-eye-welloepraising theory: and they knew that it was he which sat for alms at the beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. and as the stopskip-lame man which was healed held peter-stone and john-yeah-graceful, all the with-mum ran

together unto them in the porch that is called solomon-complete's, greatly wondering. and when peter-stone saw it, he answered unto the with-mum, ye men of immersed-to-theory-israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own dynamic or perfection we had did this man to walk? the theory of abraham-their-wing-organ, and of isaac-laugh, and of jacob-heel-topple, the theory of our fathers, hath given weight his child-betweener jesua-yeah-secure; whom ye delivered up, and denied him in the presence of pilate-hair-spear, when he was determined to let him go. but ye denied the perfected one and the right, and desired a murderer to be granted unto you; and killed the prince of life, whom theory hath raised from the dead; whereof we are witnesses. and his name-there through sticking-with in his name-there hath did this man strong, whom ye see and know: yea, the sticking-with which is by him hath given him this impeccable soundness in the presence of you all. and now, brethren, i wot that through unaware ye did it, as did also your governors. but those things, which theory before had shewed by the mouth of all his bringers, that use-anointed should suffer, he hath so fulfilled. repent ye therefore, and be converted, that your misses may be blotted out, when the times of refreshing will come from the presence of vowelmovement-io-yeah. and he will send jesua-yeah-secure use-anointed, which before was decreed unto you: whom the namespaces must receive until the times of wholeness of all things, which theory hath spoken by the mouth of all his perfected bringers since the world began. for mose-draw-out truly said unto the fathers, a bringer will vowelmovement-io-yeah your theory stand-up unto you of your brethren, like unto me; him will ye hear in all things whatsoever he will say unto you. and it will come to pass, that every self, which will not hear that bringer, will be destroyed from nerein the with-mum. yea, and all the bringers from samuel-theory-hearing and those that follow after, as many as have spoken, have likewise foretold of these days. ye are child-betweeners of the bringers, and of the covenant which theory did with our fathers, saying unto abraham-their-wing-organ, and in thy seed will all the kindreds of the land be happy. unto you first theory, having raised up his child-betweener jesua-yeah-secure, sent him to knee-pool you, in turning away into the worldly one of you from his visual-toil. and as they spake unto the with-mum, the darkener-server, and the captain of the temple, and the sadducees-right-ones, came upon them, being grieved that they taught the with-mum, and decreed through jesua-yeah-secure the stand-up from the dead. and they laid hands on them, and put them in hold unto the next day: for it was now eventide. howbeit many of them which heard the string stuck with; and the number of the men was about five thousand. and it came to pass on the morrow, that their governors, and elders, and story-writers, and anna-attractive-gracious the high darkener-server and caiaphas-diligently-see-vomit, and john-yeah-graceful, and alexander-defense-man, and as many as were of the kindred of the high darkener-server were added together at jerusalem-cast-complete. and when they had set them in the nerein, they asked, by what dynamic, or by what name-there have ye done this? then peter-stone, filled with the perfected breath, said unto them, ye governors of the with-mum, and elders of immersed-to-theory-israel, if we this day be examined of the good deed done to the impotent man, by what means he is did whole; be it known unto you all, and to all the with-mum of immersed-to-theory-israel, that by the name-there of jesua-yeah-secure use-anointed of nazareth-scattered-sown, whom ye stand-up-crucified, whom theory raised from the dead, even by him doth this man stand here before you whole. this is the stone which was set at nought of you build-betweeners, which is be-

come the head of the corner. neither is there securing in any other: for there is none other name-there under namespaces given nearin men, whereby we must be secured. now when they saw the boldness of peter-stone and john-yeah-graceful, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with jesua-yeah-secure, and beholding the man which was healed standing with them, they could say nothing against it. but when they had directed them to go aside out of the council, they conferred nearin themselves, saying, what will we do to these men? for that indeed a notable sign hath been done by them is manifest to all them that house-dwell in jerusalem-cast-complete; and we cannot deny it. but that it spread no further nearin the with-mum, let us straitly threaten them, that they speak henceforth to no man in this name-there and they called them, and directed them not to speak at all nor teach in the name-there of jesua-yeah-secure. but peter-stone and john-yeah-graceful answered and said unto them, whether it be right in the sight of theory to hearken unto you more than unto theory, criterion-lip ye. for we cannot but speak the things which we have seen and heard. so when they had further threatened them, they let them go, finding nothing how they might punish them, because of the with-mum: for all men given weight theory for that which was done. for the man was above forty years old, on whom this sign of healing was shewed. and being send, they went to their own company, and reported all that the chief darkener-server and elders had said unto them. and when they heard that, they lifted up their voice to theory with one accord, and said, vowelmovement-io-yeah, thou art theory, which hast did namespaces and land, and the sea, and all that in them is: who by the mouth of thy worker davidude hast said, why did the nations rage, and the with-mum imagine vain things? the kings of the land stood up, and the governors were added together against vowelmovement-io-yeah, and against his use-anointed. for of a truth against thy perfected child-betweener jesua-yeah-secure, whom thou hast use-anointed, both herod-fugitive-freeman and pontius-five-sea pilate-hair-spear, with the corpse-nations, and the with-mum of immersed-to-theory-israel, were added together, for to do whatsoever thy hand and thy counsel determined before to be done. and now, vowelmovement-io-yeah, behold their threatenings: and grant unto thy workers, that with all boldness they may speak thy string, by stretching forth thine hand to heal; and that signs and wonders may be done by the name-there of thy perfected child-betweener jesua-yeah-secure. and when they had prayed, the place was shaken where they were assembled together; and they were all filled with the perfected breath, and they spake the string of theory with boldness. and the multitude of them that stuck with were of one heart and of one self: neither said any of them that ought of the things which he possessed was his own; but they had all things upstarting. and with great dynamic gave the sent-outs witness of the stand-up of vowelmovement-io-yeah jesua-yeah-secure: and great grace was upon them all. neither was there any nearin them that lacked: for as many as were possessors of earths or houses sold them, and brought the prices of the things that were sold, and laid them down at the sent-outs' feet-genitalia: and distribution was did unto every man according as he had need. and joses-add-increase who by the sent-outs was surnamed barnabas-bringer-child, (which is, being translated, child-betweener of calling-upon-consolation,) a levite-join, and of the country of cyprus-henna-cypress, having earh, sold it, and brought the money, and laid it at the sent-outs' feet-genitalia. but a certain man named ananias-attractive-graceio, with sapphira-sapphire-clear his woman, sold a pos-

session, and kept back part of the price, his woman also being privy to it, and brought a certain part, and laid it at the sent-outs' feet-genitalia. but peter-stone said, ananias-attractive-graceio, why hath satan-accuse filled thine heart to lie to the perfected breath, and to keep back part of the price of the earth? whiles it remained, was it not thine own? and after it was sold, was it not in thine own dynamic? why hast thou bright-conceived this thing in thine heart? thou hast not lied unto men, but unto theory. and ananias-attractive-graceio hearing these strings fell down, and gave up the breath: and great fear came on all them that heard these things. and the young men arose, wound him up, and carried him out, and buried him. and it was about the space of three hours after, when his woman, not knowing what was done, came in. and peter-stone answered unto her, tell me whether ye sold the earth for so much? and she said, yea, for so much. then peter-stone said unto her, how is it that ye have agreed together to tempt breath of vowelmovement-io-yeah? behold, the feet-genitalia of them which have buried thy man are at the opening, and will carry thee out. then fell she down straightway at his feet-genitalia, and yielded up the breath: and the young men came in, and found her dead, and, carrying her forth, buried her by her man. and great fear came upon all the called-out, and upon as many as heard these things. and by the hands of the sent-outs were many signs and wonders wrought nearin the with-mum; (and they were all with one accord in solomon-complete's porch. and of the rest durst no man join himself to them: but the with-mum magnified them. and stick withrs were the more added to vowelmovement-io-yeah, multitudes both of men and women.) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of peter-stone passing by might overshadow some of them. there came also a multitude out of the cities round about unto jerusalem-cast-complete, bringing sick folks, and them which were vexed with stained breaths: and they were healed into the worldly one. then the high darkener-server rose up, and all they that were with him, (which is the sect of the sadducees-right-ones), and were filled with indignation, and laid their hands on the sent-outs, and put them in the upstarting prison. but the messenger of vowelmovement-io-yeah by night opened the prison openings, and brought them forth, and said, go, stand and speak in the temple to the with-mum all the strings of this life. and when they heard that, they entered into the temple early in the morning, and taught. but the high darkener-server came, and they that were with him, and called the council together, and all the senate of child-betweeners of immersed-to-theory-israel, and sent to the prison to have them brought. but when the officers came, and found them not in the prison, they returned and told, saying, the prison truly found we shut with all safety, and the keepers standing without before the openings: but when we had opened, we found no man within. now when the high darkener-server and the captain of the temple and the chief darkener-server heard these things, they doubted of them whereunto this would grow. then came one and told them, saying, behold, the men whom ye put in prison are standing in the temple, and teaching the with-mum. then went the captain with the officers, and brought them without violence: for they feared the with-mum, lest they should have been stoned. and when they had brought them, they set them before the council: and the high darkener-server asked them, saying, did not we straitly say to you that ye should not teach in this name-there and, behold, ye have filled jerusalem-cast-complete with your teaching, and intend to bring this man's blood upon us. then peter-stone and the other sent-outs answered and said, we ought to obey theory rather than men. the theory of our fathers raised up jesua-yeah-

secure, whom ye slew and hanged on a tree. him hath theory exalted with his right hand to be a prince and a securer, for to give repentance to immersed-to-theory-israel, and send-forgiveness of misses. and we are his witnessesses of these things; and so is also the perfected breath, whom theory hath given to them that obey him. when they heard that, they were cut to the heart, and took counsel to slay them. then stood there up one in the council, a persian-split-spread, named gamaliel-my-detox-camel-unto, a doctor of the drops-of-teaching had in reputation nearin all the with-mum, and directed to put the sent-outs forth a little space; and said unto them, ye men of immersed-to-theory-israel, take heed to yourselves what ye intend to do as touching these men. for before these days rose up theudas-flowing-as-water, raving himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to nought. after this man rose up judas-hand-know of galilee-rolling in the days of the taxing, and drew away much with-mum after him: he also perished; and all, even as many as obeyed him, were dispersed. and now i say unto you, refrain from these men, and let them alone: for if this counsel or this doing be of men, it will come to nought: but if it be of theory, ye cannot overthrow it; lest haply ye be found even to fight against theory. and to him they agreed: and when they had called the sent-outs, and beaten them, they directed that they should not speak in the name-there of jesua-yeah-secure, and let them go. and they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name-there and daily in the temple, and in into the worldly house, they ceased not to teach and declare jesua-yeah-secure use-anointed. and in those days, when the number of the learners was multiplied, there arose a murmuring of the greece-mud-dove-javanns against the hebrew-cross-overs, because their widows were neglected in the daily ministration. then the twelve called the multitude of the learners unto them, and said, it is not reason that we should leave the string of theory, and work for tables. wherefore, brethren, look ye out nearin you seven men of honest report, full of the perfected breath and wisdom, whom we may appoint over this business. but we will give ourselves continually to prayer, and to the immerse of the string. and the saying pleased the whole multitude: and they chose stephen-crown, a man full of sticking-with and of the perfected breath, and philip-love-horses, and prochorus-before-choir, and nicanor-victory-man, and timon-value-honor, and parmenas-permanent-abide, and nicolas-victory-people a proselyte-come-from-somewhere-else of antioch-opposite-hold: whom they set before the sent-outs: and when they had prayed, they laid their hands on them. and the string of theory increased; and the number of the learners multiplied in jerusalem-cast-complete greatly; and a great company of the darkener-server were obedient to the sticking-with. and stephen-crown, full of sticking-with and dynamic, did great wonders and signs nearin the with-mum. then there arose certain of the synagogue-come-together, which is called the synagogue-come-together of the libertines, and cyrenian-social-clouts, and alexandria-defense-manns, and of them of cilicia-roll and of asia-heal-sorrow, disputing with stephen-crown. and they were not able to resist the wisdom and breath by which he spake. then they suborned men, which said, we have heard him speak blasphemous strings against mose-draw-out, and against theory. and they stirred up the with-mum, and the elders, and the story-writers, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, this man ceaseeth not to speak blasphemous strings against this perfected place, and the drops-of-

teaching for we have heard him say, that this jesua-yeah-secure of nazareth-scattered-sown will destroy this place, and will change the customs which mose-draw-out 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-server are these things so? and he said, men, brethren, and fathers, hearken; the theory of weight appeared unto our father abraham-their-wing-organ, when he was in aram-naharim-high-rivers, before he dwelt in haran-conceived-gladness, and said unto him, get thee out of thy country, and from thy kindred, and come into the earth which i will shew thee. then came he out of the earth of the kasidim-asgenies, and dwelt in haran-conceived-gladness: and from thence, when his father was dead, he removed him into this earth, wherein ye now house-dwell. and he gave him none inheritance in it, no, not so much as to set his foot-genital on yet he message-promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child-betweener and theory spake on this wise, that his seed should sojourn in a strange-substantial earth; and that they should bring them into employment, and entreat them visual-toil four hundred years. and the nation to whom they will be in employment will i criterion-lip, said theory: and after that will they come forth, and work for me in this place. and he gave him the covenant of write-circumcision: and so abraham-their-wing-organ begat isaac-laugh, and write-circumcised him the eighth day; and isaac-laugh begat jacob-heel-topple; and jacob-heel-topple begat the twelve patriarchs. and the patriarchs, moved with envy, sold joseph-add-increase into egypt-narrows-create-mizraim: but theory was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of pharaoh-big-house king of egypt-narrows-create-mizraim; and he did him governor over egypt-narrows-create-mizraim and all his house. now there came a dearth over all the earth of egypt-narrows-create-mizraim and canaan-buy, and great affliction: and our fathers found no sustenance. but when jacob-heel-topple heard that there was corn in egypt-narrows-create-mizraim, he sent out our fathers first. and at the second time joseph-add-increase was did known to his brethren; and joseph-add-increase's kindred was did known unto pharaoh-big-house then sent joseph-add-increase, and called his father jacob-heel-topple to him, and all his kindred, threescore and fifteen selfs. so jacob-heel-topple went down into egypt-narrows-create-mizraim, and died, he, and our fathers, and were carried over into sychem-shoulder, and laid in the sepulchre that abraham-their-wing-organ bought for a out-ofment-sum of the child-betweeners of hamor-donkey-serious the father of sychem-shoulder. but when the time of the message-promise drew nigh, which theory had sworn to abraham-their-wing-organ, the with-mum grew and multiplied in egypt-narrows-create-mizraim, till another king arose, which knew not joseph-add-increase. the same dealt subtly with our kindred, and visual-toil entreated our fathers, so that they cast out their young child-betweeners, to the finish they might not live. in which time mose-draw-out was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, pharaoh's daughter-housa took him up, and nourished him for her own child-betweener and mose-draw-out was learned in all the wisdom of the egypt-narrows-create-mizraimians, and was mighty in strings and in deeds. and when he was full forty years old, it came into his heart to visit his brethren child-betweeners of immersed-to-theory-israel. and seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the egypt-narrows-create-mizraimian: for he supposed his brethren would have un-

derstood how that theory by his hand would deliver them: but they understood not. and the next day he shewed himself unto them as they strove, and would have set them at one again, saying, sirs, ye are brethren; why do ye wrong one to another? but he that did his neighbour wrong thrust him away, saying, who did thee a governor and a criterion-lip over us? wilt thou kill me, as thou diddest the egypt-narrows-create-mizraimian yesterday? then fled mose-draw-out at this saying, and was a stranger in the earth of midian-discuss-court, where he begat two child-betweeners. and when forty years were expired, there appeared to him in the place-of-word-desert of mount sinai-bush an messenger of vowelmovement-io-yeah in a flame of fire in a bush. when mose-draw-out saw it, he wondered at the sight: and as he drew near to behold it, the voice of vowelmovement-io-yeah came unto him, saying, i am the theory of thy fathers, the theory of abraham-their-wing-organ, and the theory of isaac-laugh, and the theory of jacob-heel-topple. then mose-draw-out trembled, and durst not behold. then said vowelmovement-io-yeah to him, put off thy shoes from thy feet-genitalia: for the place where thou standest is perfected earth. i have seen, i have seen the affliction of my with-mum which is in egypt-narrows-create-mizraim, and i have heard their groaning, and am come down to deliver them. and now come, i will send thee into egypt-narrows-create-mizraim. this mose-draw-out whom they refused, saying, who did thee a governor and a criterion-lip? the same did theory send to be a governor and a deliverer by the hand of the messenger which appeared to him in the bush. he brought them out, after that he had shewed wonders and signs in the earth of egypt-narrows-create-mizraim, and in the finish sea, and in the place-of-word-desert forty years. this is that mose-draw-out, which said unto child-betweeners of immersed-to-theory-israel, a bringer will vowelmovement-io-yeah your theory stand-up unto you of your brethren, like unto me; him will ye hear. this is he, that was in the called-out in the place-of-word-desert with the messenger which spake to him in the mount sinai-bush, and with our fathers: who received the lively strings to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into egypt-narrows-create-mizraim, saying unto aaron-box, do us theory to go before us: for as for this mose-draw-out, which brought us out of the earth of egypt-narrows-create-mizraim, we wot not what is become of him. and they did a calf in those days, and highed butcher unto the ideal-image-idol, and rejoiced in the doings of their own hands. then theory turned, and gave them up to partake the troop of namespaces as it is written in the book of the bringers, o ye house of immersed-to-theory-israel, have ye highed to me slain beasts and butchers by the space of forty years in the place-of-word-desert? yea, ye took up the tent of moloch-king, and the star of your theory remphan-saturn, figures which ye did to partake them: and i will carry you away beyond babylon-mix-wear-out. our fathers had the tent of witness in the place-of-word-desert, as he had appointed, speaking unto mose-draw-out, that he should do it according to the fashion that he had seen, which also our fathers that came after brought in with jesua-yeah-secure into the possession of the corpse-nations, whom theory drave out before the face-turnings of our fathers, unto the days of david-dude; who found favour before theory, and desired to find a tent for the theory of jacob-heel-topple. but solomon-complete built-between him an house. howbeit the most high house-dwelleth not in temples did with hands; as saith the bringer, namespaces is my throne, and land is my foot-genitalstool: what house will ye build-between me? saith vowelmovement-io-yeah: or what is the place of my rest? hath not my hand did all these things? ye stiffnecked and foreskinned in heart and ears, ye do al-

ways resist the perfected breath: as your fathers did, so do ye. which of the 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 by the disposition of messengers, and have not kept it. when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. but he, being full of the perfected breath, looked up stedfastly into namespaces and saw the weight of theory, and jesua-yeah-secure standing on the right hand of theory, and said, behold, i see the namespaces opened, and the child-betweener of man standing on the right hand of theory. then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet-genitalia, whose name there was saul-ask. and they stoned stephen-crown, calling upon theory, and saying, vowelmovement-io-yeah jesua-yeah-secure, receive my breath. and he kneeled down, and cried with a loud voice, vowelmovement-io-yeah, lay not this miss to their charge. and when he had said this, he fell asleep. and saul-ask was consenting unto his death. and at that time there was a great persecution against the called-out which was at jerusalem-cast-complete; and they were all scattered abroad throughout the regions of judaea-hand-know and samaria-keep-guard, except the sent-outs. and devout men carried stephen-crown to his burial, and did great stopskip-lamentation over him. as for saul-ask, he did havock of the called-out, entering into into the worldly house, and haling men and women committed them to prison. therefore they that were scattered abroad went into the worldly where declaring the string. then philip-love-horses went down to the city of samaria-keep-guard, and declared use-anointed unto them. and the with-mum with one accord gave heed unto those things which philip-love-horses spake, hearing and seeing the signs which he did. for stained breaths, crying with loud voice, came out of many that were possessed with them: and many paralysed, and that were stopskip-lame, were healed. and there was great joy in that city. but there was a certain man, called simon-hear, which beforetime in the same city used sorcery, and bewitched the with-mum of samaria-keep-guard, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, this man is the great dynamic of theory. and to him they had regard, because that of long time he had bewitched them with sorceries. but when they stuck with philip-love-horses declaring the things concerning the kingdom of theory, and the name-therere of jesua-yeah-secure use-anointed, they were immersed, both men and women. then simon-hear himself stuck with also: and when he was immersed, he continued with philip-love-horses, and wondered, beholding the signs and signs which were done. now when the sent-outs which were at jerusalem-cast-complete heard that samaria-keep-guard had received the string of theory, they sent unto them peter-stone and john-yeah-graceful: who, when they were come down, prayed for them, that they might receive the perfected breath: (for as yet he was fallen upon none of them: only they were immersed in the name-therere of vowelmovement-io-yeah jesua-yeah-secure.) then laid they their hands on them, and they received the perfected breath. and when simon-hear saw that through laying on of the sent-outs' hands the perfected breath was given, he highed them money, saying, give me also this dynamic, that on whomsoever i lay hands, he may receive the perfected breath. but peter-stone said unto him, thy money perish with thee, because thou hast thought that the gift of theory may be purchased with money. thou hast neither part nor lot-cover in this mat-

ter: for thy heart is not right in the sight of theory. repent therefore of this thy visual-toilness, and pray theory, if perhaps the thought of thine heart may out-ofed thee. for i perceive that thou art in the gall of bitterness, and in the bond of torment. then answered simon-hear, and said, pray ye to vowelmovement-io-yeah for me, that none of these things which ye have spoken come upon me. and they, when they had testified and declared vowelmovement-io-yeah string, returned to jerusalem-cast-complete, and declared the message in many villages of the samaritan-keep-guards. and the messenger of vowelmovement-io-yeah spake unto philip-love-horses, saying, arise, and go toward the south unto the way that goeth down from jerusalem-cast-complete unto gaza-courage-goat, which is place-of-word-desert. and he arose and went: and, behold, a man of ethiopia-cush-spindle, an eunuch of great authority under candace-queen queen of the ethiopia-cush-spindlens, who had the charge of all her treasure, and had come to jerusalem-cast-complete for to partake, was returning, and sitting in his chariot read jesaiah-secureio the bringer. then breath said unto philip-love-horses, go near, and join thyself to this chariot. and philip-love-horses ran thither to him, and heard him read the bringer jesaiah-secureio, and said, understandest thou what thou readeest? and he said, how can i, except some man should guide me? and he desired philip-love-horses that he would come up and sit with him. the place of the writing which he read was this, he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his crisis-lipping was taken away: and who will declare his generation? for his life is taken from the land. and the eunuch answered philip-love-horses, and said, i pray thee, of whom speaketh the bringer this? of himself, or of some other man? then philip-love-horses opened his mouth, and began at the same writing, and declared unto him jesua-yeah-secure. and as they went on their way, they came unto a certain water: and the eunuch said, see, here is water; what doth hinder me to be immersed? and philip-love-horses said, if thou stick withst with all thine heart, thou mayest. and he answered and said, i stick with that jesua-yeah-secure use-anointed is child-betweener of theory. and he directed the chariot to stand still: and they went down both into the water, both philip-love-horses and the eunuch; and he immersed him. and when they were come up out of the water, breath of vowelmovement-io-yeah caught away philip-love-horses, that the eunuch saw him no more: and he went on his way rejoicing. but philip-love-horses was found at azotus-fire-plunder: and passing through he declared in all the cities, till he came to caesarea-kaiser. and saul-ask, yet breathing out threatenings and slaughter against the learners of vowelmovement-io-yeah, went unto the high darkener-server and desired of him letters to damascus-blood-bag to the synagogue-come-together, that if he found any of this way, whether they were men or women, he might bring them bound unto jerusalem-cast-complete. and as he journeyed, he came near damascus-blood-bag: and suddenly there shined round about him a light from namespaces and he fell to the land, and heard a voice saying unto him, saul-ask, saul-ask, why persecutest thou me? and he said, who art thou, vowelmovement-io-yeah? and vowelmovement-io-yeah said, i am jesua-yeah-secure whom thou persecutest: it is hard for thee to kick against the pricks. and he trembling and blown away said, vowelmovement-io-yeah, what wilt thou have me to do? and vowelmovement-io-yeah said unto him, arise, and go into the city, and it will be told thee what thou must do. and the men which journeyed with him stood speechless, hearing a voice, but seeing no man. and saul-ask 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 damascus-blood-bag. and he was three days without sight, and neither did eat nor drink. and there was a certain learner at damascus-blood-bag, named ananias-attractive-graceio; and to him said vowelmovement-io-yeah in a vision, ananias-attractive-graceio. and he said, behold, i am here, vowelmovement-io-yeah. and vowelmovement-io-yeah said unto him, arise, and go into the street which is called straight, and enquire in the house of judas-hand-know for one called saul-ask, of tarsus-cypress-cedar: for, behold, he prayeth, and hath seen in a vision a man named ananias-attractive-graceio coming in, and putting his hand on him, that he might receive his sight. then ananias-attractive-graceio answered, vowelmovement-io-yeah, i have heard by many of this man, how much visual-toil he hath done to thy perfects at jerusalem-cast-complete: and here he hath authority from the chief darkener-server to bind all that call on thy name-there but vowelmovement-io-yeah said unto him, go thy way: for he is a chosen item unto me, to bear my name-there before the corpse-nations, and kings, and child-betweeners of immersed-to-theory-israel: for i will shew him how great things he must suffer for my name's sake. and ananias-attractive-graceio went his way, and entered into the house; and putting his hands on him said, brother saul-ask, vowelmovement-io-yeah, even jesua-yeah-secure, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the perfected breath. and immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was immersed. and when he had received meat, he was strengthened. then was saul-ask certain days with the learners which were at damascus-blood-bag. and straightway he declared use-anointed in the synagogue-come-together, that he is child-betweener of theory. but all that heard him were amazed, and said; is not this he that destroyed them which called on this name-there in jerusalem-cast-complete, and came hither for that intent, that he might bring them bound unto the chief darkener-server? but saul-ask increased the more in strength, and confounded the jews-hand-know which dwelt at damascus-blood-bag, proving that this is very use-anointed. and after that many days were fulfilled, the jews-hand-know took counsel to kill him: but their laying await was known of saul-ask. 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 saul-ask was come to jerusalem-cast-complete, he assayed to join himself to the learners: but they were all afraid of him, and stuck with not that he was a learner. but barnabas-bringer-child took him, and brought him to the sent-outs, and declared unto them how he had seen vowelmovement-io-yeah in the way, and that he had spoken to him, and how he had declared boldly at damascus-blood-bag in the name-there of jesua-yeah-secure. and he was with them coming in and going out at jerusalem-cast-complete. and he spake boldly in the name-there of vowelmovement-io-yeah jesua-yeah-secure, and disputed against the greece-mud-dove-javanns: but they went about to slay him. which when the brethren knew, they brought him down to caesarea-kaiser, and sent him forth to tarsus-cypress-cedar. then had the called-outs rest throughout all judaea-hand-know and galilee-rolling and samaria-keep-guard, and were edified; and walking in the fear of vowelmovement-io-yeah, and in the comfort of the perfected breath, were multiplied. and it came to pass, as peter-stone passed throughout all quarters, he came down also to the perfects which dwelt at lydda-frozen-hail. and there he found a certain man named aeneas-body-dweller, which had kept his bed eight years, and was paralysed. and peter-stone said unto him, aeneas-body-dweller, jesua-yeah-se-

cure use-anointed doth thee whole: arise, and do thy bed, and he arose immediately. and all that dwelt at lydda-frozen-hail and saron-sing-watch saw him, and turned to vowelmovement-io-yeah. now there was at joppa-beauty a certain learner named tabitha-gazelle, which by interpretation is called dorcas-gazelle: this woman was full of good doings and almsdeeds which she did, and it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. and forasmuch as lydda-frozen-hail was nigh to joppa-beauty, and the learners had heard that peter-stone was there, they sent unto him two men, desiring him that he would not delay to come to them. then peter-stone 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 dorcas-gazelle did, while she was with them, but peter-stone put them all forth, and kneeled down, and prayed; and turning him to the body said, tabitha-gazelle, arise, and she opened her eyes: and when she saw peter-stone, she sat up, and he gave her his hand, and lifted her up, and when he had called the perfects and widows, presented her alive. and it was known throughout all joppa-beauty; and many stuck with vowelmovement-io-yeah. and it came to pass, that he tarried many days in joppa-beauty with one simon-hear a tanner. there was a certain man in caesarea-kaiser called cornelius-horn, a centurion-over-hundred of the band called the italia-young band, a devout man, and one that feared theory with all his house, which gave much alms to the with-mum, and prayed to theory alway. he saw in a vision evidently about the ninth hour of the day an messenger of theory coming in to him, and saying unto him, cornelius-horn. and when he looked on him, he was afraid, and said, what is it, vowelmovement-io-yeah? and he said unto him, thy prayers and thine alms are come up for a memorial before theory. and now send men to joppa-beauty, and call for one simon-hear, whose surname is peter-stone: he lodgeth with one simon-hear a tanner, whose house is by the sea side: he will tell thee what thou oughtest to do. and when the messenger which spake unto cornelius-horn was departed, he called two of his household workers, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to joppa-beauty. on the morrow, as they went on their journey, and drew nigh unto the city, peter-stone went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they did ready, he fell into a trance, and saw namespaces opened, and a certain item descending upon him, as it had been a great sheet knit at the four corners, and let down to the land: wherein were all manner of fourfooted beasts of the land, and wild beasts, and creeping things, and fowls of the air. and there came a voice to him, rise, peter-stone; kill, and eat. but peter-stone said, not so, vowelmovement-io-yeah; for i have not to the world eaten any thing that is upstarting or stained. and the voice spake unto him again the second time, what theory hath out-ofed, that call not thou upstarting. this was done thrice: and the item was received up again into namespaces now while peter-stone doubted in himself what this vision which he had seen should mean, behold, the men which were sent from cornelius-horn had did enquiry for simon-hear's house, and stood before the gate, and called, and asked whether simon-hear, which was surnamed peter-stone, were lodged there. while peter-stone thought on the vision, breath said unto him, behold, three men seek thee. arise therefore, and get thee down, and go with them, doubting nothing: for i have sent them. then peter-stone went down to the men which were sent unto him from cornelius-horn; and said, behold, i am he whom ye seek: what is the cause wherefore ye are come? and they said,

cornelius-horn the centurion-over-hundred, a right man, and one that feareth theory, and of good report nerein all the nation of the jews-hand-know was warned from theory by an perfected messenger to send for thee into his house, and to hear strings of thee. then called he them in, and lodged them. and on the morrow peter-stone went away with them, and certain brethren from joppa-beauty accompanied him. and the morrow after they entered into caesarea-kaiser. and cornelius-horn waited for them, and he had called together his kinsmen and near friends. and as peter-stone was coming in, cornelius-horn met him, and fell down at his feet-genitalia, and partook him. but peter-stone took him up, saying, stand up; i myself also am a man. and as he talked with him, he went in, and found many that were come together. and he said unto them, ye know how that it is an unlawful thing for a man that is a jew-hand-know to keep company, or come unto one of another nation; but theory hath shewed me that i should not call any man upstarting or stained. therefore came i unto you without gainsaying, as soon as i was sent for: i ask therefore for what intent ye have sent for me? and cornelius-horn said, four days ago i was fasting until this hour; and at the ninth hour i prayed in my house, and, behold, a man stood before me in bright clothing, and said, cornelius-horn, thy prayer is heard, and thine alms are had in remembrance in the sight of theory. send therefore to joppa-beauty, and call hither simon-hear, whose surname is peter-stone; he is lodged in the house of one simon-hear a tanner by the sea side: who, when he cometh, will speak unto thee. immediately therefore i sent to thee; and thou hast well done that thou art come. now therefore are we all here present before theory, to hear all things that are directed thee of theory. then peter-stone opened his mouth, and said, of a truth i perceive that theory is no respecter of persons: but in into the worldly nation he that feareth him, and doingeth being right, is accepted with him. the string which theory sent unto child-betweeners of immersed-to-theory-israel, declaring complete by jesua-yeah-secure use-anointed: (he is vowelmovement-io-yeah of all:) that string, i say, ye know, which was published throughout all judaea-hand-know, and began from galilee-rolling, after the immersion which john-yeah-graceful declared; how theory use-anointed jesua-yeah-secure of nazareth-scattered-sown with the perfected breath and with dynamic: who went about doing good, and healing all that were oppressed of the accuser; for theory was with him. and we are witnesses of all things which he did both in the earth of the jews-hand-know and in jerusalem-cast-complete; whom they slew and hanged on a tree: him theory raised up the third day, and shewed him openly; not to all the with-mum, but unto witnesses chosen before theory, even to us, who did eat and drink with him after he rose from the dead. and he directed us to declare unto the with-mum, and to testify that it is he which was ordained of theory to be the lipper of quick and dead. to him give all the bringers witness, that through his name-there whosoever stick withth in him will receive remission of misses. while peter-stone yet spake these strings, the perfected breath fell on all them which heard the string. and they of the write-circumcision which stuck with were blown away, as many as came with peter-stone, because that on the corpse-nations also was poured out the gift of the perfected breath. for they heard them speak multiple languages, and magnify theory. then answered peter-stone, can any man forbid water, that these should not be immersed, which have received the perfected breath as well as we? and he directed them to be immersed in the name-there of vowelmovement-io-yeah. then prayed they him to tarry certain days. and the sent-outs and brethren that were in judaea-hand-know heard that the corpse-nations had also received the string of theory. and when peter-

stone was come up to jerusalem-cast-complete, they that were of the write-circumcision contended with him, saying, thou wentest in to men foreskinned, and didst eat with them, but peter-stone rehearsed the matter from the headstart, and expounded it by order unto them, saying, i was in the city of joppa-beauty praying: and in a trance i saw a vision, a certain item descend, as it had been a great sheet, let down from namespaces by four corners; and it came even to me: upon the which when i had fastened mine eyes, i considered, and saw fourfooted beasts of the land, and wild beasts, and creeping things, and fowls of the air. and i heard a voice saying unto me, arise, peter-stone; slay and eat. but i said, not so, vowelmovement-io-yeah: for nothing upstarting or stained hath at any time entered into my mouth. but the voice answered me again from namespaces what theory hath out-ofed, that call not thou upstarting, and this was done three times: and all were drawn up again into namespaces and, behold, immediately there were three men already come unto the house where i was, sent from caesarea-kaiser unto me. and breath bade me go with them, nothing doubting. moreover these six brethren accompanied me, and we entered into the man's house: and he shewed us how he had seen an messenger in his house, which stood and said unto him, send men to joppa-beauty, and call for simon-hear, whose surname is peter-stone; who will tell thee strings, whereby thou and all thy house will be secured. and as i began to speak, the perfected breath fell on them, as on us at the headstart. then remembered i vowelmovement-io-yeah string, how that he said, john-yeah-graceful indeed immersed with water; but ye will be immersed with the perfected breath. forasmuch then as theory gave them the like gift as he did unto us, who stuck with vowelmovement-io-yeah jesua-yeah-secure use-anointed; what was i, that i could withstand theory? when they heard these things, they held their complete, and given weight theory, saying, then hath theory also to the corpse-nations granted repentance unto life. now they which were scattered abroad upon the persecution that arose about stephen-crown travelled as far as phenice-dark-red, and cyprus-henna-cypress, and antioch-opposite-hold, declaring the string to none but unto the jews-hand-know only. and some of them were men of cyprus-henna-cypress and cyrene-social-clout, which, when they were come to antioch-opposite-hold, spake unto the greece-mud-dove-javanns, declaring vowelmovement-io-yeah jesua-yeah-secure. and the hand of vowelmovement-io-yeah was with them: and a great number stuck with, and turned unto vowelmovement-io-yeah. then tidings of these things came unto the ears of the called-out which was in jerusalem-cast-complete: and they sent forth barnabas-bringer-child, that he should go as far as antioch-opposite-hold. who, when he came, and had seen the grace of theory, was glad, and exhorted them all, that with purpose of heart they would cleave unto vowelmovement-io-yeah. for he was a good man, and full of the perfected breath and of sticking-with: and much with-mum was added unto vowelmovement-io-yeah. then departed barnabas-bringer-child to tarsus-cypress-cedar, for to seek saul-ask: and when he had found him, he brought him unto antioch-opposite-hold. and it came to pass, that a whole year they assembled themselves with the called-out, and taught much with-mum. and the learners were called use-anointe-dians first in antioch-opposite-hold. and in these days came bringers from jerusalem-cast-complete unto antioch-opposite-hold. and there stood up one of them named agabus-locust-father-joy, and signified by breath that there should be great dearth throughout all the inhabited world: which came to pass in the days of claudius-crippled caesar-kaiser then the learners, into the worldly man according to his ability, determined to send relief

unto the brethren which dwelt in judaea-hand-know: which also they did, and sent it to the elders by the hands of barnabas-bringer-child and saul-ask. now about that time herod-fugitive-freeman the king stretched forth his hands to vex certain of the called-out. and he killed jacob-heel-topple the brother of john-yeah-graceful with the sword. and because he saw it was good in the eyes of the jews-hand-know he proceeded further to take peter-stone 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 with-mum. peter-stone therefore was kept in prison: but prayer was did without ceasing of the called-out unto theory for him. and when herod-fugitive-freeman would have brought him forth, the same night peter-stone was sleeping between two soldiers, bound with two chains: and the keepers before the opening kept the prison. and, behold, the messenger of vowelmovement-io-yeah came upon him, and a light shined in the prison: and he smote peter-stone on the side, and raised him up, saying, arise up quickly. and his chains fell off from his hands. and the messenger said unto him, gird thyself, and bind on thy sandals. and so he did. and he saith unto him, cast thy garment about thee, and follow me. and he went out, and followed him; and wist not that it was true which was done by the messenger; but thought he saw a vision. when they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the messenger departed from him. and when peter-stone was come to himself, he said, now i know of a surety, that vowelmovement-io-yeah hath sent his messenger, and hath delivered me out of the hand of herod-fugitive-freeman and from all the expectation of the with-mum of the jews-hand-know and when he had considered the thing, he came to the house of miriam-bitter-merry the mother of john-yeah-graceful, whose surname was mark-hammer-polite where many were added together praying, and as peter-stone knocked at the opening of the gate, a damsel came to hearken, named rhodaro. and when she knew peter-stone's voice, she opened not the gate for gladness, but ran in, and told how peter-stone stood before the gate. and they said unto her, thou art mad. but she constantly affirmed that it was even so. then said they, it is his messenger. but peter-stone continued knocking: and when they had opened the opening, and saw him, they were blown away. but he, beckoning unto them with the hand to hold their complete, declared unto them how vowelmovement-io-yeah had brought him out of the prison. and he said, go shew these things unto jacob-heel-topple, and to the brethren. and he departed, and went unto another place. now as soon as it was day, there was no small stir nearin the soldiers, what was become of peter-stone. and when herod-fugitive-freeman 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 judaea-hand-know to caesarea-kaiser, and there abode. and herod-fugitive-freeman was highly displeased with them of tyre-rock-narrow-create and sidon-side-by-side: but they came with one accord to him, and, having did blastus the king's chamberlain their friend, desired complete; because their country was nourished by the king's country. and upon a set day herod-fugitive-freeman arrayed in royal apparel, sat upon his throne, and did an oration unto them. and the with-mum gave a shout, saying, it is the voice of a theory, and not of a man. and immediately the messenger of vowelmovement-io-yeah smote him, because he gave not theory the weight: and he was eaten of worms, and gave up the breath. but the string of theory grew and multiplied. and barnabas-

bringer-child and saul-ask returned from jerusalem-cast-complete, when they had fulfilled their immerse, and took with them john-yeah-graceful, whose surname was mark-hammer-polite now there were in the called-out that was at antioch-opposite-hold certain bringers and teachers; as barnabas-bringer-child, and simeon-hear-home that was called niger-black, and lucius-light of cyrene-social-clout, and mannaen-comfort, which had been brought up with herod-fugitive-freeman the tetrarch-four-rule, and saul-ask. as they was immersed to vowelmovement-io-yeah, and fasted, the perfected breath said, separate me barnabas-bringer-child and saul-ask for the doing whereunto i have called them. and when they had fasted and prayed, and laid their hands on them, they sent them away. so they, being sent forth by the perfected breath, departed unto seleucia-white-light; and from thence they sailed to cyprus-henna-cypress. and when they were at salah-sendmis, they declared the string of theory in the synagogue-come-togethers of the jews-hand-know and they had also john-yeah-graceful to their immerse. and when they had gone through the isle unto paphos-foam, they found a certain sorcerer, a false bringer, a jew-hand-know whose name-there was barjesus-son-of-jesua: which was with the deputy of the country, sergius paul-smallus, a prudent man; who called for barnabas-bringer-child and saul-ask, and desired to hear the string of theory. but elymas-wise the sorcerer (for so is his name-there by interpretation) withstood them, seeking to turn away the deputy from the sticking-with. then saul-ask, (who also is called paul-small,) filled with the perfected breath, set his eyes on him. and said, o full of all subtilty and all mischief, thou child-betweenner of the accuser, thou enemy of all being right, wilt thou not cease to pervert the right ways of vowelmovement-io-yeah? and now, behold, the hand of vowelmovement-io-yeah is upon thee, and thou wilt be blind, not seeing the sun for a season. and immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. then the deputy, when he saw what was done, stuck with, being blown away at the teaching of vowelmovement-io-yeah. now when paul-small and his company loosed from paphos-foam, they came to perga-capital in pamphylia-all-branches: and john-yeah-graceful departing from them returned to jerusalem-cast-complete. but when they departed from perga-capital, they came to antioch-opposite-hold in pisidia-meadows, and went into the synagogue-come-together on the seventh day, and sat down. and after the reading of the drops-of-teaching and the bringers the governors of the synagogue-come-together sent unto them, saying, ye men and brethren, if ye have any string of exhortation for the with-mum, say on then paul-small stood up, and beckoning with his hand said, men of immersed-to-theory-israel, and ye that fear theory, give audience. the theory of this with-mum of immersed-to-theory-israel chose our fathers, and exalted the with-mum when they dwelt as strangers in the earth of egypt-narrows-create-mizraim, and with an high arm brought he them out of it. and about the time of forty years suffered he their manners in the place-of-word-desert. and when he had destroyed seven nations in the earth of canaan-buy, he divided their earth to them by lot-cover and after that he gave unto them criterion-judges about the space of four hundred and fifty years, until samuel-theory-hearing the bringer. and afterward they desired a king: and theory gave unto them saul-ask child-betweenner of kish-ring-tinkle a man of the branch of benjamin-righthand-child, by the space of forty years. and when he had removed him, he raised up unto them david-dude to be their king; to whom also he gave their witness, and said, i have found david-dude child-betweenner of jesse-secure, a man after mine own heart, which will fulfil all my will. of this man's

seed hath theory according to his message-promise raised unto immersed-to-theory-israel a securer, jesua-yeah-secure: when john-yeah-graceful had first declared before his coming the immersion of repentance to all the with-mum of immersed-to-theory-israel. and as john-yeah-graceful fulfilled his course, he said, whom think ye that i am? i am not he. but, behold, there cometh one after me, whose shoes of his feet-genitalia i am not worthy to loose. men and brethren, child-betweenners of the stock of abraham-their-wing-organ, and whosoever nearin you feareth theory, to you is the string of this securing sent. for they that house-dwell at jerusalem-cast-complete, and their governors, because they knew him not, nor yet the voices of the bringers which are read into the worldly seventh day, they have fulfilled them in condemning him. and though they found no cause of death in him, yet desired they pilate-hair-spear 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 the theory raised him from the dead: and he was seen many days of them which came up with him from galilee-rolling to jerusalem-cast-complete, who are his witnesses unto the with-mum. and we declare unto you glad tidings, how that the message-promise which was did unto the fathers, theory hath fulfilled the same unto your child-betweenners, in that he hath raised up jesua-yeah-secure again; as it is also written in the second cut, thou art my child-betweenner this day have i begotten thee. and as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, i will give you the sure mercies of david-dude. therefore he saith also in another cut, no suffer thine perfected one to see corruption. for david-dude, after he had workd his own generation by the will of theory, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom theory raised again, saw no corruption. be it known unto you therefore, men and brethren, that through this man is declared unto you the send-forgiveness of misses: and by him all that stick with are rightified from all things, from which ye could not be rightified by the drops-of-teaching of mose-draw-out. beware therefore, lest that come upon you, which is spoken of in the bringers; behold, ye despisers, and wonder, and perish: for i doing a doing in your days, a doing which ye will in no wise stick with, though a man declare it unto you. and when the jews-hand-know were gone out of the synagogue-come-together, the corpse-nations besought that these strings might be declared to them the next seventh. now when the witness-until was broken up, many of the jews-hand-know and religious proselyte-come-from-somewhere-elses followed paul-small and barnabas-bringer-child: who, speaking to them, persuaded them to continue in the grace of theory. and the next seventh day came almost the whole city together to hear the string of theory. but when the jews-hand-know saw the multitudes, they were filled with envy, and spake against those things which were spoken by paul-small, contradicting and blaspheming. then paul-small and barnabas-bringer-child waxed bold, and said, it was necessary that the string of theory should first have been spoken to you: but seeing ye put it from you, and criterion-lip yourselves unworthy of worlds life, lo, we turn to the corpse-nations. for so hath vowelmovement-io-yeah directed us, saying, i have set thee to be a light of the corpse-nations, that thou shouldst be for securing for into the worlds of the land. and when the corpse-nations heard this, they were glad, and given weight vowelmovement-io-yeah string: and as many as were ordained into the world life stuck with. and vowelmovement-io-yeah string was published throughout all the region. but the jews-hand-know stirred up the devout and honourable women, and the chief men of the

city, and raised persecution against paul-small and barnabas-bringer-child, and expelled them out of their coasts. but they shook off the dust of their feet-genitalia against them, and came unto iconium-image-icon. and the learners were filled with joy, and with the perfected breath. and it came to pass in iconium-image-icon, that they went both together into the synagogue-come-together of the jews-hand-know and so spake, that a great multitude both of the jews-hand-know and also of the greek-hellenes stuck with. but the unbelieving jews-hand-know stirred up the corpse-nations, and did their minds visual-toil affected against the brethren. long time therefore abode they speaking boldly in vowelmovement-io-yeah, which gave witness unto the string of his grace, and granted signs and wonders to be done by their hands. but the multitude of the city was divided: and part held with the jews-hand-know and part with the sent-outs. and when there was an assault did both of the corpse-nations, and also of the jews-hand-know with their governors, to use them despitely, and to stone them, they were ware of it, and fled unto lystra-bind-loose and derbe-sting, cities of lycaonia-she-wolf, and unto the region that lieth round about: and there they declared the message. and there sat a certain man at lystra-bind-loose, impotent in his feet-genitalia, being a cripple from his mother's womb, who never had walked: the same heard paul-small speak: who steadfastly beholding him, and perceiving that he had sticking-with to be healed, said with a loud voice, stand impeccable on thy feet-genitalia. and he stopsk-leaped and walked. and when the with-mum saw what paul-small had done, they lifted up their voices, saying in the speech of lycaonia-she-wolf, the theory are come down to us in the likeness of men. and they called barnabas-bringer-child, jupiter-day-father; and paul-small, mercurius-merchandise, because he was the chief speaker. then the darker-server of jupiter-day-father, which was before their city, brought oxen and garlands unto the gates, and would have done butcher with the with-mum. which when the sent-outs, barnabas-bringer-child and paul-small, heard of, they rent their clothes, and ran in nearin the with-mum, crying out, and saying, sirs, why do ye these things? we also are men of like passions with you, and declare unto you that ye should turn from these vanities unto the living theory, which did namespaces and land, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. not to the worldtheless he left not himself without witness, in that he did good, and gave us rain from namespaces and fruitful seasons, filling our hearts with food and gladness. and with these sayings scarce restrained they the with-mum, that they had not done butcher unto them. and there came thither certain jews-hand-know from antioch-opposite-hold and iconium-image-icon, who persuaded the with-mum, and having stoned paul-small, 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 barnabas-bringer-child to derbe-sting. and when they had declared the message to that city, and had taught many, they returned again to lystra-bind-loose, and to iconium-image-icon, and antioch-opposite-hold, confirming the selfs of the learners, and exhorting them to continue in the sticking-with, and that we must through much tribulation enter into the kingdom of theory. and when they had ordained them elders in into the worldly called-out, and had prayed with fasting, they commended them to vowelmovement-io-yeah, on whom they stuck with. and after they had passed throughout pisidia-meadows, they came to pamphylia-all-branches. and when they had declared the string in perga-capital, they went down into attalia-increase-send: and thence sailed to antioch-oppo-

sition-hold, from whence they had been recommended to the grace of theory for the doing which they fulfilled, and when they were come, and had added the called-out together, they rehearsed all that theory had done with them, and how he had opened the opening of sticking-with unto the corpse-nations. and there they abode long time with the learners. and certain men which came down from judaea-hand-know taught the brethren, and said, except ye be write-circumcised after the manner of mose-draw-out, ye cannot be secured. when therefore paul-small and barnabas-bringer-child had no small dissension and disputation with them, they determined that paul-small and barnabas-bringer-child, and certain other of them, should go up to jerusalem-split-complete unto the sent-outs and elders about this question. and being brought on their way by the called-out, they passed through phenice-dark-red and samaria-keep-guard, declaring the conversion of the corpse-nations: and they caused great joy unto all the brethren. and when they were come to jerusalem-cast-complete, they were received of the called-out, and of the sent-outs and elders, and they declared all things that theory had done with them. but there rose up certain of the sect of the persian-split-spreads which stuck with, saying, that it was needful to write-circumcise them, and to say to them to keep the drops-of-teaching of mose-draw-out. and the sent-outs and elders came together for to consider of this matter. and when there had been much disputing, peter-stone rose up, and said unto them, men and brethren, ye know how that a good while ago theory did choice nearin us, that the corpse-nations by my mouth should hear the string of the message, and stick with. and theory, which knoweth the hearts, bare them witness, giving them the perfected breath, even as he did unto us; and put no difference between us and them, top-brightening their hearts by sticking-with. now therefore why tempt ye theory, to put a yoke upon the neck of the learners, which neither our fathers nor we were able to bear? but we stick with that through the grace of vowelmovement-io-yeah jesua-yeah-secure use-anointed we will be secured, even as they. then all the multitude kept silence, and gave audience to barnabas-bringer-child and paul-small, declaring what signs and wonders theory had wrought nearin the corpse-nations by them. and after they had held their complete, jacob-heel-topple answered, saying, men and brethren, hearken unto me: simeon-hear-home hath declared how theory at the first did visit the corpse-nations, to take out of them a with-mum for his name-there and to this agree the strings of the bringers; as it is written, after this i will return, and will build-between again the tent of david-dude, which is fallen down; and i will build-between again the ruins thereof, and i will set it up: that the residue of men might seek after vowelmovement-io-yeah, and all the corpse-nations, upon whom my name-there is called, saith vowelmovement-io-yeah, who doeth all these things. known unto theory are all his doings from the headstart of the world. wherefore my sentence is, that we trouble not them, which from nearin the corpse-nations are turned to theory: but that we write unto them, that they abstain from pollutions of ideal-bullshit-idols, and from fornication, and from things strangled, and from blood. for mose-draw-out of old time hath in into the worldly city them that declare him, being read in the synagogue-come-togethers 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 antioch-opposite-hold with paul-small and barnabas-bringer-child; namely, judas-hand-know surnamed barsabas-son-of-seven-satiate and silas-forest, chief men nearin the brethren: and they wrote letters by them after this manner; the sent-outs and elders and brethren send greeting unto the brethren which

are of the corpse-nations in antioch-opposite-hold and syria-level-plain and cilicia-roll. forasmuch as we have heard, that certain which went out from us have troubled you with strings, subverting your selfs, saying, ye must be write-circumcised, and keep the drops-of-teaching to whom we gave no such string: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved barnabas-bringer-child and paul-small, men that have hazarded their lives for the name-there of our vowelmovement-io-yeah jesua-yeah-secure use-anointed. we have sent therefore judas-hand-know and silas-forest, who will also tell you the same things by mouth. for it seemed good to the perfected breath, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats highed to ideal-bullshit-idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye will do well. fare ye well. so when they were dismissed, they came to antioch-opposite-hold: and when they had added the multitude together, they delivered the letter: which when they had read, they rejoiced for the consolation. and judas-hand-know and silas-forest, being bringers also themselves, exhorted the brethren with many strings, and confirmed them. and after they had tarried there a space, they were sent in complete from the brethren unto the sent-outs. notwithstanding it was good in the eyes of silas-forest to abide there still. paul-small also and barnabas-bringer-child continued in antioch-opposite-hold, teaching and declaring vowelmovement-io-yeah string, with many others also. and some days after paul-small said unto barnabas-bringer-child, let us go again and visit our brethren in into the worldly city where we have declared vowelmovement-io-yeah string, and see how they do. and barnabas-bringer-child determined to take with them john-yeah-graceful, whose surname was mark-hammer-polite but paul-small thought not good to take him with them, who departed from them from pamphylia-all-branches, 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 barnabas-bringer-child took mark-hammer-polite and sailed unto cyprus-henna-cypress; and paul-small chose silas-forest, and departed, being recommended by the brethren unto the grace of theory. and he went through syria-level-plain and cilicia-roll, confirming the called-outs. then came he to derbe-sting and lystra-bind-loose: and, behold, a certain learner was there, named timotheus-honor-theory, child-betweenner of a certain woman, which was a jewess, and stuck with; but his father was a greek-hellene: which was well reported of by the brethren that were at lystra-bind-loose and iconium-image-icon. him would paul-small have to go forth with him; and took and write-circumcised him because of the jews-hand-know which were in those quarters: for they knew all that his father was a greek-hellene. 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 jerusalem-cast-complete. and so were the called-outs established in the sticking-with, and increased in number daily. now when they had gone throughout phrygia-mountain-roast and the region of galatia-kelt-milk-rooster, and were forbidden of the perfected breath to declare the string in asia-heal-sorrow, after they were come to mysia-breathe-hard, they assayed to go into bithynia: but breath suffered them not. and they passing by mysia-breathe-hard came down to troas. and a vision appeared to paul-small in the night; there stood a man of macedonia-tall, and prayed him, saying, come over into macedonia-tall, and help us. and after he had seen the vision, immediately we endeavoured to go into macedonia-tall, assuredly gathering that vowelmovement-io-yeah had called us for to declare the mes-

sage unto them. therefore loosing from troas, we came with a straight course to samothracia, and the next day to neapolis-new-city; and from thence to philippi-love-horses, which is the chief city of that part of macedonia-tall, and a colony: and we were in that city abiding certain days. and on the seventh we went out of the city by a river side, where prayer was wont to be did; and we sat down, and spake unto the women which resorted thither. and a certain woman named lydia-hail-birth, a seller of purple, of the city of thyatira-perfume-sacrifice-of-labor, which partook theory, heard us: whose heart vowelmovement-io-yeah opened, that she attended unto the things which were spoken of paul-small. and when she was immersed, and her household, she besought us, saying, if ye have criterion-lipd me to be sticking-withful to vowelmovement-io-yeah, come into my house, and abide there. and she constrained us. and it came to pass, as we went to prayer, a certain damsel possessed with a breath of divination met us, which brought her masters much gain by soothsaying: the same followed paul-small and us, and cried, saying, these men are the workers of the most high theory, which shew unto us the way of securing, and this did she many days. but paul-small, being grieved, turned and said to breath, i say to thee in the name-there of jesua-yeah-secure use-anointed to come out of her. and he came out the same hour. and when her masters saw that the hope of their gains was gone, they caught paul-small and silas-forest, and drew them into the marketplace unto the governors, and brought them to the magistrates, saying, these men, being jews-hand-know do exceedingly trouble our city, and teach customs, which are not allowed for us to receive, neither to keep, being roman-krafts. and the multitude rose up together against them: and the magistrates rent off their clothes, and directed to beat them. and when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and did their feet-genitalia fast in the stocks. and at midnight paul-small and silas-forest prayed, and sang thankss unto theory: and the prisoners heard them. and suddenly there was a great landquake, so that the foundations of the prison were shaken: and immediately all the openings were opened, and every one's bands were loosed. and the keeper of the prison awaking out of his sleep, and seeing the prison openings open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. but paul-small 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 paul-small and silas-forest, and brought them out, and said, sirs, what must i do to be secured? and they said, stick with on vowelmovement-io-yeah jesua-yeah-secure use-anointed, and thou wilt be secured, and thy house. and they spake unto him vowelmovement-io-yeah string, and to all that were in his house. and he took them the same hour of the night, and washed their stripes; and was immersed, he and all his, straightway. and when he had brought them into his house, he set meat before them, and rejoiced, believing in theory with all his house. and when it was day, the magistrates sent the sergeants, saying, let those men go. and the keeper of the prison told this saying to paul-small, the magistrates have sent to let you go: now therefore depart, and go in complete. but paul-small said unto them, they have beaten us openly uncondemned, being roman-krafts, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. and the sergeants told these strings unto the magistrates: and they feared, when they heard that they were roman-krafts. 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 lydia-hail-birth: and when they had seen the brethren, they comforted them, and departed. now when they had passed through amphipolis-around-the-city and apollonia-destroy, they came to thessalonica-shoe-victory, where was a synagogue-come-together of the jews-hand-know and paul-small, as his manner was, went in unto them, and three seventh days reasoned with them out of the writings, opening and alleging, that use-anointed must needs have suffered, and risen again from the dead; and that this jesua-yeah-secure, whom i declare unto you, is use-anointed. and some of them stuck with, and consorted with paul-small and silas-forest; and of the devout greek-hellenes a great multitude, and of the chief women not a few. but the jews-hand-know which stuck with not, moved with envy, took unto them certain lewd fellows of the ponesobaser sort, and added a company, and set all the city on an uproar, and assaulted the house of jason-heal-yeah-secure, and sought to bring them out to the with-mum. and when they found them not, they drew jason-heal-yeah-secure and certain brethren unto the governors of the city, crying, these that have turned the inhabited world upside down are come hither also; whom jason-heal-yeah-secure hath received: and these all do contrary to the decrees of caesar-kaiser saying that there is another king, one jesua-yeah-secure. and they troubled the with-mum and the governors of the city, when they heard these things. and when they had taken security of jason-heal-yeah-secure, and of the other, they let them go. and the brethren immediately sent away paul-small and silas-forest by night unto berea-heavy: who coming thither went into the synagogue-come-together of the jews-hand-know these were more noble than those in thessalonica-shoe-victory, in that they received the string with all readiness of mind, and searched the writings daily, whether those things were so. therefore many of them stuck with; also of honourable women which were greek-hellenes, and of men, not a few. but when the jews-hand-know of thessalonica-shoe-victory had knowledge that the string of theory was declared of paul-small at berea-heavy, they came thither also, and stirred up the with-mum. and then immediately the brethren sent away paul-small to go as it were to the sea: but silas-forest and timotheus-honor-theory abode there still. and they that conducted paul-small brought him unto athens-owl: and receiving a string unto silas-forest and timotheus-honor-theory for to come to him with all speed, they departed. now while paul-small waited for them at athens-owl, his breath was stirred in him, when he saw the city wholly given to ideal-image-idolatry. therefore disputed he in the synagogue-come-together with the jews-hand-know and with the devout persons, and in the market daily with them that met with him. then certain philosophers-wisdom-lovers of the epicureans-upon-youth, and of the stoicks-portico-roof, encountered him. and some said, what will this babblers say? other some, he seemeth to be a setter forth of strange-substantial theory; because he declared unto them jesua-yeah-secure, and the stand-up. and they took him, and brought him unto areopagus-hill-of-destruction-ares, 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 paul-small stood in the nearin of mars' hill, and said, ye men of athens-owl, i perceive that in all things ye are quite theory-fearing. for as i passed by, and beheld your devotions, i found an butcher-place with this inscription, to the unknown theory. whom therefore ye ignorantly partake, him declare i unto you. theory that did the cosmos and all

things therein, seeing that he is vowelmovement-io-yeah of namespaces and land, house-dwelleft not in temples did with hands; neither is partook with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath did of one blood all nations of men for to house-dwell on all the face-turnings of the land, and hath determined the times before appointed, and the bounds of their habitation; that they should seek vowelmovement-io-yeah, if haply they might feel after him, and find him, though he be not far from into the worldly one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring. forasmuch then as we are the offspring of theory, we ought not to think that the theoryhead is like unto gold, or silver, or stone, grave-askn by art and man's device. and the times of this unaware theory winked at; but now saith all men every where to repent: because he hath appointed a day, in the which he will criterion-lip the inhabited world in being right by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. and when they heard of the stand-up of the dead, some mocked: and others said, we will hear thee again of this matter. so paul-small departed from nearin them. howbeit certain men clave unto him, and stuck with: nearin the which was dionysius-in-the-tree the areopagite, and a woman named damaris-wife, and others with them. after these things paul-small departed from athens-owl, and came to corinth-peak; and found a certain jew-hand-know named aquila-eagle, born in pontus-sea, lately come from italy-young, with his woman priscilla-earlier-times; (because that claudius-crippled had directed all jews-hand-know to depart from rome-kraft:) and came unto 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 synagogue-come-together into the worldly seventh, and persuaded the jews-hand-know and the greek-hellenes. and when silas-forest and timotheus-honor-theory were come from macedonia-tall, paul-small was pressed in breath, and testified to the jews-hand-know that jesua-yeah-secure was use-anointed. and when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, your blood be upon your own heads; i am top-bright; from henceforth i will go unto the corpse-nations. and he departed thence, and entered into a certain man's house, named rightus, one that partook theory, whose house joined hard to the synagogue-come-together. and crispus-curly-hair, the chief governor of the synagogue-come-together, stuck with vowelmovement-io-yeah with all his house; and many of the corinthpeakians hearing stuck with, and were immersed. then spake vowelmovement-io-yeah to paul-small in the night by a vision, be not afraid, but speak, and hold not thy complete: for i am with thee, and no man will set on thee to hurt thee: for i have much with-mum in this city. and he continued there a year and six months, teaching the string of theory nearin them. and when gallio-milk-rooster was the deputy of achaia-sorrow, the jews-hand-know did insurrection with one accord against paul-small, and brought him to the crisis-lipping seat, saying, this fellow persuadeth men to partake theory contrary to the drops-of-teaching and when paul-small was now about to open his mouth, gallio-milk-rooster said unto the jews-hand-know if it were a matter of wrong or visual-toil lewdness, o ye jews-hand-know reason would that i should bear with you; but if it be a question of strings and names, and of your drops-of-teaching look ye to it; for i will be no criterion-lip of such matters. and he drew them from the crisis-lipping seat. then all the greek-hellenes took sosthenes-secure-strength, the chief governor of the synagogue-come-together, and beat him before the cri-

sis-lipping seat. and gallio-milk-rooster cared for none of those things. and paul-small after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into syria-level-plain, and with him priscilla-earlier-times and aquila-eagle; having shorn his head in cenchrea-hand: for he had a vow. and he came to ephesus-after, and left them there: but he himself entered into the synagogue-come-together, and reasoned with the jews-hand-know 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 jerusalem-cast-complete: but i will return again unto you, if theory will. and he sailed from ephesus-after. and when he had earthed at caesarea-kaiser, and gone up, and saluted the called-out, he went down to antioch-opposite-hold. and after he had spent some time there, he departed, and went over all the country of galatia-kelt-milk-rooster and phrygia-mountain-roast in order, strengthening all the learners. and a certain jew-hand-know named apollo-destroy, born at alexandria-defense-man, an eloquent man, and mighty in the writings, came to ephesus-after. this man was instructed in the way of vowelmovement-io-yeah; and being fervent in breath, he spake and taught diligently the things of vowelmovement-io-yeah, knowing only the immersion of john-yeah-graceful. and he began to speak boldly in the synagogue-come-together: whom when aquila-eagle and priscilla-earlier-times had heard, they took him unto them, and expounded unto him the way of theory coming to passly. and when he was disposed to pass into achaia-sorrow, the brethren wrote, exhorting the learners to receive him: who, when he was come, helped them much which had stuck with through grace: for he mightily convinced the jews-hand-know and that publicly, shewing by the writings that jesua-yeah-secure was use-anointed. and it came to pass, that, while apollo-destroy was at corinth-peak, paul-small having passed through the upper coasts came to ephesus-after: and finding certain learners, he said unto them, have ye received the perfected breath since ye stuck with? and they said unto him, we have not so much as heard whether there be any perfected breath. and he said unto them, unto what then were ye immersed? and they said, unto john-yeah-graceful's immersion. then said paul-small, john-yeah-graceful verily immersed with the immersion of repentance, saying unto the with-mum, that they should stick with on him which should come after him, that is, on use-anointed jesua-yeah-secure. when they heard this, they were immersed in the name-there of vowelmovement-io-yeah jesua-yeah-secure. and when paul-small had laid his hands upon them, the perfected breath came on them; and they spake multiple languages, and brought. and all the men were about twelve. and he went into the synagogue-come-together, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of theory. but when divers were hardened, and stuck with not, but spake visual-toil of that way before the multitude, he departed from them, and separated the learners, disputing daily in the school of one tyrannus-monarch. and this continued by the space of two years; so that all they which dwelt in asia-heal-sorrow heard vowelmovement-io-yeah string jesua-yeah-secure, both jews-hand-know and greek-hellenes. and theory wrought special signs by the hands of paul-small: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the visual-toil breaths went out of them. then certain of the vagabond jews-hand-know exorcists, took upon them to call over them which had visual-toil breaths the name-there of vowelmovement-io-yeah jesua-yeah-secure, saying, we adjure you by jesua-yeah-secure whom paul-small declareth. and there were seven child-betweeners of one

seceva-equipment, a jew-hand-know and chief of the darkener-server, which did so. and the visual-toil breath answered and said, jesua-yeah-secure i know, and paul-small i know; but who are ye? and the man in whom the visual-toil breath was stopwatch-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 jews-hand-know and greek-hellenes also house-dwelling at ephesus-after; and fear fell on them all, and the name-there of vowelmovement-io-yeah jesua-yeah-secure was magnified. and many that stuck with came, and confessed, and shewed their deeds. many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. so mightily grew the string of theory and prevailed. after these things were ended, paul-small purposed in breath, when he had passed through macedonia-tall and achaia-sorrow, to go to jerusalem-cast-complete, saying, after i have been there, i must also see rome-kraft. so he sent into macedonia-tall two of them that was immersed unto him, timotheus-honor-theory and erastus-lovely; but he himself stayed in asia-heal-sorrow for a season. and the same time there arose no small stir about that way. for a certain man named demetrius-of-earth-mother-demeter, a silversmith, which did silver shrines for diana-bright, brought no small gain unto 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 ephesus-after, but almost throughout all asia-heal-sorrow, this paul-small hath persuaded and turned away much with-mum, saying that they be no theory, which are did with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great theoress diana-bright should be despised, and her magnificence should be destroyed, whom all asia-heal-sorrow and the inhabited world partakepeth. and when they heard these sayings, they were full of wrath, and cried out, saying, great is diana-bright of the ephesia-aftens. and the whole city was filled with confusion: and having caught gaius-land and aristarchus-best-chief, men of macedonia-tall, paul-small's companions in travel, they rushed with one accord into the theatre. and when paul-small would have entered in unto the with-mum, the learners suffered him not. and certain of the chief of asia-heal-sorrow, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. some therefore cried one thing, and some another: for the assembly was confused: and the more part knew not wherefore they were come together. and they drew alexander-defense-man out of the multitude, the jews-hand-know putting him forward. and alexander-defense-man beckoned with the hand, and would have did his defence unto the with-mum. but when they knew that he was a jew-hand-know all with one voice about the space of two hours cried out, great is diana-bright of the ephesia-aftens. and when the townclerk had out-ofd the with-mum, he said, ye men of ephesus-after, what man is there that knoweth not how that the city of the ephesia-aftens is a partaker of the great theoress diana-bright, and of the image which fell down from jupiter-day-father? 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 demetrius-of-earth-mother-demeter, and the craftsmen which are with him, have a matter against any man, the drops-of-teaching is open, and there are deputies: let them implead one another. but if ye enquire any thing concerning other matters, it will be determined in a allowed assembly. for we are in danger to

be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. and when he had thus spoken, he dismissed the assembly. and after the uproar was ceased, paul-small called unto him the learners, and embraced them, and departed for to go into macedonia-tall. and when he had gone over those parts, and had given them much exhortation, he came into greece, and there abode three months. and when the jews-hand-know laid wait for him, as he was about to sail into syria-level-plain, he purposed to return through macedonia-tall. and there accompanied him into asia-heal-sorrow sopater-defend-father of berea-heavy; and of the thessalonian-shoe-victories, aristarchus-best-chief and secundus-second; and gaius-land of derbe-sting, and timotheus-honor-theory; and of asia-heal-sorrow, fortuitous-tychicus and trophimus-nourish. these going before tarried for us at troas. and we sailed away from philippi-love-horses after the days of lit-mazat, and came unto them to troas in five days; where we abode seven days. and upon the first day of the week, when the learners came together to break bread, paul-small declared unto them, ready to depart on the morrow; and continued his speech until midnight. and there were many lights in the upper chamber, where they were added together. and there sat in a window a certain young man named eutyclus-good-happening, being fallen into a deep sleep: and as paul-small was long declaring, he sunk down with sleep, and fell down from the third loft, and was taken up dead. and paul-small went down, and fell on him, and embracing him said, trouble not yourselves; for his life is in him. when he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. and they brought the young man alive, and were not a little comforted. and we went before to ship, and sailed unto assos-nearer, there intending to take in paul-small: for so had he appointed, minding himself to go afoot. and when he met with us at assos-nearer, we took him in, and came to mitylene-horless. and we sailed thence, and came the next day over against chios-open; and the next day we arrived at samos-full-of-gravel, and tarried at trogyllium; and the next day we came to miletus. for paul-small had determined to sail by ephesus-after, because he would not spend the time in asia-heal-sorrow: for he hasted, if it were possible for him, to be at jerusalem-cast-complete the day of fiftieth-pentecost. and from miletus he sent to ephesus-after, and called the elders of the called-out. and when they were come to him, he said unto them, ye know, from the first day that i came into asia-heal-sorrow, after what manner i have been with you at all seasons, serving vowelmovement-io-yeah with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the jews-hand-know and how i kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the jews-hand-know and also to the greek-hellenes, repentance toward theory, and sticking-with toward our vowelmovement-io-yeah jesua-yeah-secure use-anointed. and now, behold, i go bound in breath unto jerusalem-cast-complete, not knowing the things that will befall me there: except that the perfected breath witnesseth in into the worldly city, saying that bonds and afflictions abide me. but none of these things move me, neither count i my life dear unto myself, so that i might finish my course with joy, and the immerse, which i have received of vowelmovement-io-yeah jesua-yeah-secure, to testify the message of the grace of theory. and now, behold, i know that ye all, nearin whom i have gone declaring the kingdom of theory, will see my face-turnings no more. wherefore i take you to record this day, that i am top-bright from the blood of all men. for i have not shunned to declare unto you all

the counsel of theory. take heed therefore unto yourselves, and to all the flock, over the which the perfected breath hath did you overseers, to feed the called-out of theory, which he hath purchased with his own blood. for i know this, that after my departing will grievous wolves enter in nearin you, not sparing the flock. also of your own selves will men arise, speaking perverse things, to draw away learners after them. therefore watch, and remember, that by the space of three years i ceased not to warn into the worldly one night and day with tears. and now, brethren, i commend you to theory, and to the string of his grace, which is able to build-between you up, and to give you an inheritance nearin all them which are perfected. i have coveted no man's silver, or gold, or apparel. yea, ye yourselves know, that these hands have been immersed unto my necessities, and to them that were with me. i have shewed you all things, how that so labouring ye ought to support the weak, and to remember the strings of vowelmovement-io-yeah jesua-yeah-secure, how he said, it is more happy to give than to receive. and when he had thus spoken, he kneeled down, and prayed with them all. and they all wept sore, and fell on paul-small's neck, and kissed him, sorrowing most of all for the strings which he spake, that they should see his face-turnings no more. and they accompanied him unto the ship. and it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto coos, and the day following unto rhodes-rose-bush, and from thence unto patara-basket: and finding a ship sailing over from phenicia-phoenix, we went aboard, and set forth. now when we had discovered cyprus-henna-cypress, we left it on the left hand, and sailed into syria-level-plain, and earthed at tyre-rock-narrow-create: for there the ship was to unlade her burden. and finding learners, we tarried there seven days: who said to paul-small through breath, that he should not go up to jerusalem-cast-complete. and when we had accomplished those days, we departed and went our way; and they all brought us on our way, with women and child-betweeners, till we were out of the city: and we kneeled down on the shore, and prayed. and when we had taken our leave one of another, we took ship; and they returned home again. and when we had finished our course from tyre-rock-narrow-create, we came to ptolemais-battle-plow, and saluted the brethren, and abode with them one day. and the next day we that were of paul-small's company departed, and came unto caesarea-kaiser: and we entered into the house of philip-love-horses the good-messenger, which was one of the seven; and abode with him. and the same man had four child-betweenas, virgins, which did bring. and as we tarried there many days, there came down from judaea-hand-know a certain bringer, named agabus-locust-father-joy. and when he was come unto us, he took paul-small's girdle, and bound his own hands and feet-genitalia, and said, thus saith the perfected breath, so will the jews-hand-know at jerusalem-cast-complete bind the man that owneth this girdle, and will deliver him into the hands of the corpse-nations. and when we heard these things, both we, and they of that place, besought him not to go up to jerusalem-cast-complete. then paul-small answered, what mean ye to weep and to break mine heart? for i am ready not to be bound only, but also to die at jerusalem-cast-complete for the name-there of vowelmovement-io-yeah jesua-yeah-secure. and when he would not be persuaded, we ceased, saying, the will of vowelmovement-io-yeah be done. and after those days we took up our carriages, and went up to jerusalem-cast-complete. there went with us also certain of the learners of caesarea-kaiser, and brought with them one mnason of cyprus-henna-cypress, an old learner, with whom we should lodge. and when we were come to jerusalem-cast-complete, the brethren received us gladly. and the

day following paul-small went in with us unto jacob-heel-topple; and all the elders were present. and when he had saluted them, he declared particularly what things theory had wrought nearin the corpse-nations by his immerse. and when they heard it, they given weight vowelmovement-io-yeah, and said unto him, thou seest, brother, how many thousands of jews-hand-know there are which stick with; and they are all zealous of the drops-of-teaching and they are informed of thee, that thou teachest all the jews-hand-know which are nearin the corpse-nations to forsake mose-draw-out, saying that they ought not to write-circumcise their child-betweeners, neither to walk after the customs. what is it therefore? the multitude must needs come together: for they will hear that thou art come. do therefore this that we say to thee: we have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keep-est the drops-of-teaching as touching the corpse-nations which stick with, we have written and concluded that they keep no such thing, except only that they keep themselves from things highed to ideal-bullshit-idols, and from blood, and from strangled, and from fornication. then paul-small took the men, and the next day top-brightening himself with them entered into the temple, to signify the accomplishment of the days of top-brightening, until that a nearin should be highed into the worldly one of them. and when the seven days were almost ended, the jews-hand-know which were of asia-heal-sorrow, when they saw him in the temple, stirred up all the with-mum, and laid hands on him, crying out, men of immersed-to-theory-israel, help: this is the man, that teacheth all men into the worldly where against the with-mum, and the drops-of-teaching and this place: and further brought greek-hellenes also into the temple, and hath polluted this perfected place. (for they had seen before with him in the city trophimus-nourish an ephesia-aftern, whom they supposed that paul-small had brought into the temple,) and all the city was moved, and the with-mum ran together: and they took paul-small, and drew him out of the temple: and forthwith the openings were shut. and as they went about to kill him, tidings came unto the chief captain of the band, that all jerusalem-cast-complete was in an uproar. who immediately took soldiers and centurion-over-hundreds, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of paul-small. then the chief captain came near, and took him, and directed him to be bound with two chains; and demanded who he was, and what he had done. and some cried one thing, some another, nearin the multitude: and when he could not know the certainty for the tumult, he directed him to be carried into the castle. and when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the with-mum. for the multitude of the with-mum followed after, crying, away with him. and as paul-small was to be led into the castle, he said unto the chief captain, may i speak unto thee? who said, canst thou speak greek-hellene? art not thou that egypt-narrows-create-mizraimian, which before these days didst an uproar, and leddest out into the place-of-word-desert four thousand men that were murderers? but paul-small said, i am a man which am a jew-hand-know of tarsus-cypress-cedar, a city in cilicia-roll, a citizen of no mean city: and, i beseech thee, suffer me to speak unto the with-mum. and when he had given him licence, paul-small stood on the stairs, and beckoned with the hand unto the with-mum. and when there was did a great silence, he spake unto them in the hebrew-cross-over language-tongue, saying, men, brethren, and fathers, hear ye my defence which i do now

unto you. (and when they heard that he spake in the hebrew-cross-over language-tongue to them, they kept the more silence: and he saith,) i am verily a man which am a jew-hand-know born in tarsus-cypress-cedar, a city in cilicia-roll, yet brought up in this city at the feet-genitalia of gamaliel-my-detox-camel-unto, and taught according to the impeccable manner of the drops-of-teaching of the fathers, and was zealous toward theory, as ye all are this day. and i persecuted this way unto the death, binding and delivering into prisons both men and women. as also the high darkener-server doth bear me witness, and all the estate of the elders: from whom also i received letters unto the brethren, and went to damascus-blood-bag, to bring them which were there bound unto jerusalem-cast-complete, for to be punished. and it came to pass, that, as i did my journey, and was come nigh unto damascus-blood-bag about noon, suddenly there shone from nespaces a great light round about me. and i fell unto the earth, and heard a voice saying unto me, saul-ask, saul-ask, why persecutest thou me? and i answered, who art thou, vowelmovement-io-yeah? and he said unto me, i am jesua-yeah-secure of nazareth-scattered-sown, whom thou persecutest. and they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. and i said, what will i do, vowelmovement-io-yeah? and vowelmovement-io-yeah said unto me, arise, and go into damascus-blood-bag; and there it will be told thee of all things which are appointed for thee to do. and when i could not see for the weight of that light, being led by the hand of them that were with me, i came into damascus-blood-bag. and one ananias-attractive-graceio, a devout man according to the drops-of-teaching having a good report of all the jews-hand-know which dwelt there, came unto me, and stood, and said unto me, brother saul-ask, receive thy sight. and the same hour i looked up upon him. and he said, the theory of our fathers hath chosen thee, that thou shouldst know his will, and see that right one, and shouldst hear the voice of his mouth. for thou wilt be his witness unto all men of what thou hast seen and heard. and now why tarriest thou? arise, and be immersed, and wash away thy misses, calling on the name-there of vowelmovement-io-yeah. and it came to pass, that, when i was come again to jerusalem-cast-complete, even while i prayed in the temple, i was in a trance; and saw him saying unto me, do haste, and get thee quickly out of jerusalem-cast-complete: for they will not receive thy witness concerning me. and i said, vowelmovement-io-yeah, they know that i imprisoned and beat in every synagogue-come-together them that stuck with thee: and when the blood of thy martyr stephen-crown was shed, i also was standing by, and consenting unto his death, and kept the raiment of them that slew him. and he said unto me, depart: for i will send thee far hence unto the corpse-nations. and they gave him audience unto this string, and then lifted up their voices, and said, away with such a fellow from the land: for it is not fit that he should live. and as they cried out, and cast off their clothes, and threw dust into the air, the chief captain directed him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. and as they bound him with thongs, paul-small said unto the centurion-over-hundred that stood by, is it allowed for you to scourge a man that is a roman-kraft, and uncondemned? when the centurion-over-hundred heard that, he went and told the chief captain, saying, take heed what thou doest: for this man is a roman-kraft. then the chief captain came, and said unto him, tell me, art thou a roman-kraft? he said, yea. and the chief captain answered, with a great sum obtained i this freedom. and paul-small 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 roman-kraft, and because he had bound him. on the morrow, because he would have known the certainty wherefore he was accused of the jews-hand-know he loosed him from his bands, and directed the chief darkener-server and all their council to appear, and brought paul-small down, and set him before them. and paul-small, earnestly beholding the council, said, men and brethren, i have lived in all good conscience before theory until this day. and the high darkener-server ananias-attractive-graceio directed them that stood by him to hit him on the mouth. then said paul-small unto him, theory will hit thee, thou whited wall: for sittest thou to criterion-lip me after the drops-of-teaching and direct me to be smitten contrary to the drops-of-teaching and they that stood by said, revilest thou theory's high darkener-server then said paul-small, i wist not, brethren, that he was the high darkener-server for it is written, no speak visual-toil of the governor of thy with-mum. but when paul-small perceived that the one part were sadducees-right-ones, and the other persian-split-spreads, he cried out in the council, men and brethren, i am a persian-split-spread, child-betweenner of a persian-split-spread: 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 persian-split-spreads and the sadducees-right-ones: and the multitude was divided. for the sadducees-right-ones say that there is no stand-up, neither messenger, nor breath: but the persian-split-spreads confess both. and there arose a great cry: and the story-writers that were of the persian-split-spreads' part arose, and strove, saying, we find no visual-toil in this man: but if a breath or an messenger hath spoken to him, let us not fight against theory. and when there arose a great dissension, the chief captain, fearing lest paul-small should have been pulled in pieces of them, directed the soldiers to go down, and to take him by force from nearin them, and to bring him into the castle. and the night following vowelmovement-io-yeah stood by him, and said, be of good cheer, paul-small: for as thou hast testified me in jerusalem-cast-complete, so must thou bear witness also at rome-kraft. and when it was day, certain of the jews-hand-know banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed paul-small. and they were more than forty which had did this conspiracy. and they came to the chief darkener-server and elders, and said, we have bound ourselves under a great curse, that we will eat nothing until we have slain paul-small. now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something coming to passly concerning him: and we, or into the world he come near, are ready to kill him. and when paul-small's sister's child-betweenner heard of their lying in wait, he went and entered into the castle, and told paul-small. then paul-small called one of the centurion-over-hundreds unto him, and said, bring this young man unto the chief captain: for he hath a certain thing to tell him. so he took him, and brought him to the chief captain, and said, paul-small the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. then the chief captain took him by the hand, and went with him aside privately, and asked him, what is that thou hast to tell me? and he said, the jews-hand-know have agreed to desire thee that thou wouldst bring down paul-small to morrow into the council, as though they would enquire somewhat of him coming to passly. but do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a message-promise from thee.

so the chief captain then let the young man depart, and charged him, see thou tell no man that thou hast shewed these things to me. and he called unto him two centurion-over-hundreds, saying, do ready two hundred soldiers to go to caesarea-kaiser, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide them beasts, that they may set paul-small on and bring him safe unto felix-happy the governor. and he wrote a letter after this manner: claudius-crippled lysisias-unbind unto the most excellent governor felix-happy sendeth greeting. this man was taken of the jews-hand-know and should have been killed of them: then came i with an army, and rescued him, having understood that he was a roman-kraft. 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 but to have nothing laid to his charge worthy of death or of bonds. and when it was told me how that the jews-hand-know laid wait for the man, i sent straightway to thee, and gave string to his accusers also to say before thee what they had against him. farewell. then the soldiers, as it was directed them, took paul-small, and brought him by night to antipatris-against-father. on the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to caesarea-kaiser and delivered the letter to the governor, presented paul-small 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 cilicia-roll; i will hear thee, said he, when thine accusers are also come. and he directed him to be kept in herod's crisis-lipping hall. and after five days ananias-attractive-graceio the high darkener-server descended with the elders, and with a certain orator named tertullus-little-third, who informed the governor against paul-small. and when he was called forth, tertullus-little-third began to accuse him, saying, seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble felix-happy, with all thankfulness. notwithstanding, that i be not further tedious unto thee, i pray thee that thou wouldest hear us of thy clemency a few strings. for we have found this man a pestilent fellow, and a mover of sedition nearin all the jews-hand-know throughout the world, and a ringleader of the sect of the nazarene-scattered-diasporas: who also hath gone about to profane the temple: whom we took, and would have criterion-lipd according to our drops-of-teaching but the chief captain lysisias-unbind came upon us, and with great violence took him away out of our hands, say toing his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. and the jews-hand-know also assented, saying that these things were so. then paul-small, after that the governor had beckoned unto him to speak, answered, forasmuch as i know that thou hast been of many years a criterion-lip unto this nation, i do the more cheerfully answer for myself: because that thou mayest understand, that there are yet but twelve days since i went up to jerusalem-cast-complete for to partake. and they neither found me in the temple disputing with any man, neither raising up the with-mum, neither in the synagogue-come-togethers, nor in the city: neither can they prove the things whereof they now accuse me. but this i confess unto thee, that after the way which they call heresy, so partake i the theory of my fathers, believing all things which are written in the drops-of-teaching and in the bringers: and have hope toward theory, which they themselves also allow, that there will be a stand-up of the dead, both of the right and unjust. and herein do i exercise myself, to have always a conscience void to offence toward theory,

and toward men. now after many years i came to bring alms to my nation, and nearins. whereupon certain jews-hand-know from asia-heal-sorrow found me purified in the temple, neither with multitude, nor with tumult. who ought to have been here before thee, and object, if they had ought against me. or else let these same here say, if they have found any visual-toil doing in me, while i stood before the council, except it be for this one voice, that i cried standing nearin them, touching the stand-up of the dead i am called in question by you this day. and when felix-happy heard these things, having coming to pass knowledge of that way, he deferred them, and said, when lysias-unbind the chief captain will come down, i will know the uttermost of your matter. and he directed a centurion-over-hundred to keep paul-small, and to let him have liberty, and that he should forbid none of his acquaintance to immerse or come unto him. and after certain days, when felix-happy came with his woman drusilla-tender, which was a jewess, he sent for paul-small, and heard him concerning the sticking-with in use-anointed. and as he reasoned of being right, temperance, and crisis-lipping to come, felix-happy trembled, and answered, go thy way for this time; when i have a convenient season, i will call for thee. he hoped also that money should have been given him of paul-small, that he might loose him: wherefore he sent for him the oftener, and communed with him. but after two years porcius-swine festus-festive came into felix-happy' room: and felix-happy, willing to shew the jews-hand-know a pleasure, left paul-small bound. now when festus-festive was come into the province, after three days he ascended from caesarea-kaiser to jerusalem-cast-complete. then the high darkener-server and the chief of the jews-hand-know informed him against paul-small, and besought him, and desired favour against him, that he would send for him to jerusalem-cast-complete, laying wait in the way to kill him. but festus-festive answered, that paul-small should be kept at caesarea-kaiser, and that he himself would depart shortly thither. let them therefore, said he, which nearin you are able, go down with me, and accuse this man, if there be any visual-toilness in him. and when he had tarried nearin them more than ten days, he went down unto caesarea-kaiser; and the next day sitting on the crisis-lipping seat directed paul-small to be brought. and when he was come, the jews-hand-know which came down from jerusalem-cast-complete stood round about, and laid many and grievous complaints against paul-small, which they could not prove. while he answered for himself, neither against the drops-of-teaching of the jews-hand-know neither against the temple, nor yet against caesar-kaiser have i scandered any thing at all. but festus-festive, willing to do the jews-hand-know a pleasure, answered paul-small, and said, wilt thou go up to jerusalem-cast-complete, and there be criterion-lipd of these things before me? then said paul-small, i stand at caesar's crisis-lipping seat, where i ought to be criterion-lipd: to the jews-hand-know have i done no wrong, as thou very well knowest. for if i be an scander, or have committed any thing worthy of death, i refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. i appeal unto caesar-kaiser then festus-festive, when he had conferred with the council, answered, hast thou appealed unto caesar-kaiser unto caesar-kaiser will thou go. and after certain days king agrippa-hunting-foot and bernice-bring-victory came unto caesarea-kaiser to salute festus-festive. and when they had been there many days, festus-festive declared paul-small's cause unto the king, saying, there is a certain man left in bonds by felix-happy: about whom, when i was at jerusalem-cast-complete, the chief darkener-server and the elders of the jews-hand-know informed me, desiring to have crisis-lipping against him. to

whom i answered, it is not the manner of the roman-krafts to deliver any man to die, before that he which is accused have the accusers face-turnings to face-turnings, and have licence to answer for himself concerning the misappropriation laid against him. therefore, when they were come hither, without any delay on the morrow i sat on the crisis-lipping seat, and directed the man to be brought forth. against whom when the accusers stood up, they brought none accusation of such things as i supposed: but had certain questions against him of their own superstition, and of one jesua-yeah-secure, which was dead, whom paul-small affirmed to be alive. and because i doubted of such manner of questions, i asked him whether he would go to jerusalem-cast-complete, and there be criterion-lipd of these matters. but when paul-small had appealed to be reserved unto the hearing of augustus-dawn-increase, i directed him to be kept till i might send him to caesar-kaiser then agrippa-hunting-foot said unto festus-festive, i would also hear the man myself. to morrow, said he, thou wilt hear him. and on the morrow, when agrippa-hunting-foot was come, and bernice-bring-victory, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at festus-festive' string paul-small was brought forth. and festus-festive said, king agrippa-hunting-foot, and all men which are here present with us, ye see this man, about whom all the multitude of the jews-hand-know have dealt with me, both at jerusalem-cast-complete, and also here, crying that he ought not to live any longer. but when i found that he had committed nothing worthy of death, and that he himself hath appealed to augustus-dawn-increase, i have determined to send him. of whom i have no certain thing to write unto my vowelmovement-io-yeah. wherefore i have brought him forth before you, and specially before thee, o king agrippa-hunting-foot, 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 agrippa-hunting-foot said unto paul-small, thou art permitted to speak for thyself. then paul-small stretched forth the hand, and answered for himself: i think myself happy, king agrippa-hunting-foot, because i will answer for myself this day before thee touching all the things whereof i am accused of the jews-hand-know especially because i know thee to be expert in all customs and questions which are nearin the jews-hand-know wherefore i beseech thee to hear me patiently. my manner of life from my youth, which was at the first nearin mine own nation at jerusalem-cast-complete, know all the jews-hand-know which knew me from the headstart, if they would testify, that after the most straitest sect of our religion i lived a persian-split-spread. and now i stand and am criterion-lipd for the hope of the message-promise did of theory, unto our fathers: unto which message-promise our twelve branches, instantly serving theory day and night, hope to come. for which hope's sake, king agrippa-hunting-foot, i am accused of the jews-hand-know why should it be thought a thing incredible with you, that theory should raise the dead? i verily thought with myself, that i ought to do many things contrary to the name-there of jesua-yeah-secure of nazareth-scattered-sown. which thing i also did in jerusalem-cast-complete: and many of the perfects did i shut up in prison, having received authority from the chief darkener-server; and when they were put to death, i gave my voice against them. and i punished them oft in into the worldly synagogue-come-together, and compelled them to blaspheme; and being exceedingly mad against them, i persecuted them even unto strange-substantial cities. whereupon as i went to damascus-blood-bag with authority and commission from the chief darkener-server, at midday, o king, i saw in the way a light

from namespaces above the brightness of the sun, shining round about me and them which journeyed with me. and when we were all fallen to the land, i heard a voice speaking unto me, and saying in the hebrew-cross-over language-tongue, saul-ask, saul-ask, why persecutest thou me? it is hard for thee to kick against the pricks. and i said, who art thou, vowelmovement-io-yeah? and he said, i am jesua-yeah-secure whom thou persecutest, but rise, and stand upon thy feet-genitalia: for i have appeared unto thee for this purpose, to do thee a immerse and a witness both of these things which thou hast seen, and of those things in the which i will appear unto thee; delivering thee from the with-mum, and from the corpse-nations, unto whom now i send thee, to open their eyes, and to turn them from darkness to light, and from the dynamic of satan-accuse unto theory, that they may receive send-forgiveness of misses, and inheritance nearin them which are perfected by sticking-with that is in me. where-upon, o king agrippa-hunting-foot, i was not disobedient unto the namespacially vision: but shewed first unto them of damascus-blood-bag, and at jerusalem-cast-complete, and throughout all the coasts of judaea-hand-know, and then to the corpse-nations, that they should repent and turn to theory, and do doings meet for repentance. for these causes the jews-hand-know caught me in the temple, and went about to kill me. having therefore obtained help of theory, i continue unto this day, witnessing both to small and great, saying none other things than those which the bringers and mose-draw-out did say should come: that use-anointed should suffer, and that he should be the first that should rise from the dead, and should shew light unto the with-mum, and to the corpse-nations. and as he thus spake for himself, festus-festive said with a loud voice, paul-small, thou art beside thyself; much learning doth do thee mad. but he said, i am not mad, most noble festus-festive; but speak forth the strings of truth and soberness. for the king knoweth of these things, before whom also i speak freely: for i am persuaded that none of these things are hidden from him; for this thing was not done in a corner. king agrippa-hunting-foot, stick withst thou the bringers? i know that thou stick withst. then agrippa-hunting-foot said unto paul-small, almost thou persuadest me to be a use-anointedian. and paul-small said, i would to theory, that not only thou, but also all that hear me this day, were both almost, and altogether such as i am, except these bonds. and when he had thus spoken, the king rose up, and the governor, and bernice-bring-victory, 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 agrippa-hunting-foot unto festus-festive, this man might have been set at liberty, if he had not appealed unto caesar-kaiser and when it was determined that we should sail into italy-young, they delivered paul-small and certain other prisoners unto one named julius-tender-hair, a centurion-over-hundred of augustus-dawn-increase' band. and entering into a ship of adramyttium-court-of-death, we launched, meaning to sail by the coasts of asia-heal-sorrow; one aristarchus-best-chief, a macedonia-talln of thessalonica-shoe-victory, being with us. and the next day we touched at sidon-side-by-side. and julius-tender-hair courteously entreated paul-small, and gave him liberty to go unto his friends to refresh himself. and when we had launched from thence, we sailed under cyprus-henna-cypress, because the winds were contrary. and when we had sailed over the sea of cilicia-roll and pamphylia-all-branches, we came to myra-flow-weep-scent, a city of lycia-light. and there the centurion-over-hundred found a ship of alexandria-defense-man sailing into italy-young; and he put us therein. and when we had sailed slowly many days, and scarce were come over against cnidus-age, the wind

not suffering us, we sailed under crete-critic-cut-off, over against salmon-complete; and, hardly passing it, came unto a place which is called the fair havens; nigh whereunto was the city of lasea-bushy-faint. now when much time was spent, and when sailing was now dangerous, because the fast was now already past, paul-small admonished them, and said unto them, sirs, i perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. not to the worldthe-less the centurion-over-hundred stuck with the master and the owner of the ship, more than those things which were spoken by paul-small. and because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to phenice-dark-red, and there to winter; which is an haven of crete-critic-cut-off, 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 crete-critic-cut-off. but not long after there arose against it a tempestuous wind, called euroclydon-euro-surge. 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 clauda-enclosure, we had much doing to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. and we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. and when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be secured was then taken away. but after long abstinence paul-small stood forth in the nearin of them, and said, sirs, ye should have hearkened unto me, and not have loosed from crete-critic-cut-off, and to have gained this harm and loss. and now i exhort you to be of good cheer: for there will be no loss of any man's life nearin you, but of the ship. for there stood by me this night the messenger of theory, whose i am, and whom i work for saying, fear not, paul-small; thou must be brought before caesar-kaiser and, lo, theory hath given thee all them that sail with thee. wherefore, sirs, be of good cheer: for i stick with theory, that it will be even as it was told me. howbeit we must be cast upon a certain island. but when the fourteenth night was come, as we were driven up and down in adria-water, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. and as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship, paul-small said to the centurion-over-hundred and to the soldiers, except these abide in the ship, ye cannot be secured. then the soldiers cut off the ropes of the boat, and let her fall off. and while the day was coming on paul-small besought them all to take meat, saying, this day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. wherefore i pray you to take some meat: for this is for your health: for there will not an hair fall from the head of any of you. and when he had thus spoken, he took bread, and gave thanks to theory in presence of them all: and when he had broken it, he began to eat. then were they all of good cheer, and they also took some meat. and we were in all in the ship two hundred threescore and sixteen selves. and when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. and when it was day, they knew not the earth: but they discovered a certain creek with a shore, into the which

they were minded, if it were possible, to thrust in the ship. and when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted 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 centurion-over-hundred, willing to except paul-small, kept them from their purpose; and directed that they which could swim should cast themselves first into the sea, and get to earth: and the rest, some on boards, and some on broken pieces of the ship. and so it came to pass, that they escaped all safe to earth. and when they were escaped, then they knew that the island was called melita-honey. and the barbarous with-mum shewed us no little kindness: for they kindled a fire, and received us into the worldly one, because of the present rain, and because of the cold. and when paul-small had added a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. and when the barbarians saw the venomous beast hang on his hand, they said nearin themselves, no doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. and he shook off the beast into the fire, and felt no harm. howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a theory. in the same quarters were possessions of the chief man of the island, whose name-there was publius-public; who received us, and lodged us three days courteously. and it came to pass, that the father of publius-public lay sick of a fever and of a bloody flux: to whom paul-small entered in, and prayed, and laid his hands on him, and healed him. so when this was done, others also, which had diseases in the island, came, and were healed: who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. and after three months we departed in a ship of alexandria-defense-man, which had wintered in the isle, whose sign was zeus-boys-castor-pollux-dioscuri. and earthing at syracuse-violent-draw, we tarried there three days. and from thence we fetched a compass, and came to rhegium-rupture: and after one day the south wind blew, and we came the next day to puteoli-sulphoreous-wells: where we found brethren, and were desired to tarry with them seven days: and so we went toward rome-kraft. and from thence, when the brethren heard of us, they came to meet us as far as appii-via-appia forum, and the three taverns: whom when paul-small saw, he thanked theory, and took courage. and when we came to rome-kraft, the centurion-over-hundred delivered the prisoners to the captain of the guard: but paul-small was suffered to house-dwell by himself with a soldier that kept him. and it came to pass, that after three days paul-small called the chief of the jews-hand-know together: and when they were come together, he said unto them, men and brethren, though i have committed nothing against the with-mum, or customs of our fathers, yet was i delivered prisoner from jerusalem-cast-complete into the hands of the roman-krafts. who, when they had examined me, would have let me go, because there was no cause of death in me. but when the jews-hand-know spake against it, i was constrained to appeal unto caesar-kaiser not that i had ought to accuse my nation of. for this cause therefore have i called for you, to see you, and to speak with you: because that for the hope of immersed-to-theory-israel i am bound with this chain. and they said unto him, we neither received letters out of judaea-hand-know concerning thee, neither

any of the brethren that came shewed or spake any visual-toil of thee. but we desire to hear of thee what thou thinkest: for as concerning this sect, we know that into the worldly where it is spoken against. and when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of theory, persuading them concerning jesua-yeah-secure, both out of the drops-of-teaching of mose-draw-out, and out of the bringers, from morning till evening. and some stuck with the things which were spoken, and some stuck with not. and when they agreed not nearin themselves, they departed, after that paul-small had spoken one string, well spake the perfected breath by jesuah-secureio the bringer unto our fathers, saying, go unto this with-mum, and say, hearing ye will hear, and will not understand; and seeing ye will see, and not perceive: for the heart of this with-mum is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and i should heal them. be it known therefore unto you, that the securing of theory is sent unto the corpse-nations, and that they will hear it. and when he had said these strings, the jews-hand-know departed, and had great reasoning nearin themselves. and paul-small dwelt two whole years in his own hired house, and received all that came in unto him, declaring the kingdom of theory, and teaching those things which concern vowelmovement-io-yeah jesua-yeah-secure ye-anointed, with all confidence, no man forbidding him.

in the headstart was the string, and the string was with theory, and the string was theory. the same was in the headstart with theory. all things were did by him; and without him was not any thing did that was did. in him was life; and the life was the light of men. and the light shineth in darkness; and the darkness comprehended it not. there was a man sent from theory, whose name-there was john-yeah-graceful. the same came for a witness, to bear witness of the light, that all men through him might stick with. he was not that light, but was sent to bear witness of that light. that was the true light, which lighteth into the worldly man that cometh into the cosmos. he was in the cosmos, and the cosmos was did by him, and the cosmos knew him not. he came unto his own, and his own received him not. but as many as received him, to them gave he charge to become the child-betweeners of theory, even to them that stick with on his name-there which were born, not of blood, nor of the will of the flesh-immersed, nor of the will of man, but of theory, and the string was did flesh-immersed, and tent-dwelt nearin us, (and we beheld his weight, the weight as of the only begotten of the father,) full of grace and truth. john-yeah-graceful bare witness of him, and cried, saying, this was he of whom i spake, he that cometh after me is preferred before me: for he was before me. and of his fulness have all we received, and grace for grace. for the drops-of-teaching was given by mose-draw-out, but grace and truth came by jesua-yeah-secure use-anointed. no man hath seen theory at any time, the only begotten child-betweener which is in the bosom of the father, he hath declared him. and this is the record of john-yeah-graceful, when the jews-hand-know sent darkener-server and levite-joins from jerusalem-cast-complete to ask him, who art thou? and he confessed, and denied not; but confessed, i am not the use-anointed. and they asked him, what then? art thou elias-my-unto and he saith, i am not. art thou that bringer? and he answered, no. then said they unto him, who art thou? that we may give an answer to them that sent us. what sayest thou of thyself? he said, i am the voice of one crying in the place-of-word-desert, do straight the way of vowelmovement-io-yeah, as said the bringer jesaiah-secureio. and they which were sent were of the persian-split-spreads. and they asked him, and said unto him, why immersest thou then, if thou be not that use-anointed, nor elias-my-unto neither that bringer? john-yeah-graceful answered them, saying, i immerse with water: but there standeth one nearin you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet i am not worthy to unloose. these things were done in bethania-answer-poor-house beyond jordan-its-going-down, where john-yeah-graceful was immersing. the next day john-yeah-graceful seeth jesua-yeah-secure coming unto him, and saith, behold the lamb of theory, which taketh away the miss of the cosmos. this is he of whom i said, after me cometh a man which is preferred before me: for he was before me. and i knew him not: but that he should be did manifest to immersed-to-theory-israel, therefore am i come immersing with water. and john-yeah-graceful bare record, saying, i saw breath descending from namespaces like a dove, and it abode upon him. and i knew him not: but he that sent me to immerse with water, the same said unto me, upon whom thou wilt see breath descending, and remaining on him, the same is he which immersest with the perfected breath. and i saw, and bare record that this is child-betweener of theory. again the next day after john-yeah-graceful stood, and two of his learners; and looking upon jesua-yeah-secure as he walked, he saith, behold the lamb of theory! and the two learners heard him speak, and they followed jesua-yeah-secure. then jesua-yeah-secure turned, and saw them following, and saith unto them, what seek ye? they said unto him, rabbi, (which is to

say, being translated, master,) where house-dweldest thou? he saith unto them, come and see. they came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. one of the two which heard john-yeah-graceful speak, and followed him, was andrew-vow-man, simon-hear peter-stone's brother. he first findeth his own brother simon-hear, and saith unto him, we have found the messias-anointed-use, which is, being translated, the use-anointed. and he brought him to jesua-yeah-secure. and when jesua-yeah-secure beheld him, he said, thou art simon-hear child-betweener of jona: thou wilt be called cephas-stone, which is by interpretation, a stone. the day following jesua-yeah-secure would go forth into galilee-rolling, and findeth philip-love-horses, and saith unto him, follow me. now philip-love-horses was of bethsaida-fish-hunting-house, the city of andrew-vow-man and peter-stone. philip-love-horses findeth natan-givenael, and saith unto him, we have found him, of whom mose-draw-out in the drops-of-teaching and the bringers, did write, jesua-yeah-secure of nazareth-scattered-sown, child-betweener of joseph-add-increase. and natan-givenael said unto him, can there any good thing come out of nazareth-scattered-sown? philip-love-horses saith unto him, come and see. jesua-yeah-secure saw natan-givenael coming to him, and saith of him, behold an immersed-to-theory-immersed-to-theory-israelite indeed, in whom is no guile! natan-givenael saith unto him, whence knowest thou me? jesua-yeah-secure answered and said unto him, before that philip-love-horses called thee, when thou wast under the fig tree, i saw thee. natan-givenael answered and saith unto him, rabbi, thou art child-betweener of theory; thou art the king of immersed-to-theory-israel. jesua-yeah-secure answered and said unto him, because i said unto thee, i saw thee under the fig tree, stick withst thou? thou wilt see greater things than these. and he saith unto him, verily, verily, i say unto you, hereafter ye will see namespaces open, and the messengers of theory ascending and descending upon the child-betweener of man. and the third day there was a marriage in cana-buy of galilee-rolling; and the mother of jesua-yeah-secure was there: and both jesua-yeah-secure was called, and his learners, to the marriage. and when they wanted wine, the mother of jesua-yeah-secure saith unto him, they have no wine. jesua-yeah-secure saith unto her, woman, what have i to do with thee? mine hour is not yet come. his mother saith unto the workers, whatsoever he saith unto you, do it. and there were set there six waterpots of stone, after the manner of the top-brightening of the jews-hand-know containing two or three firkins apiece. jesua-yeah-secure saith unto them, fill the waterpots with water. and they filled them up to the brim. and he saith unto them, draw out now, and bear unto the governor of the feast. and they bare it. when the governor of the feast had tasted the water that was did wine, and knew not whence it was: (but the workers which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, into the worldly man at the headstart doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. this headstart of signs did jesua-yeah-secure in cana-buy of galilee-rolling, and manifested forth his weight; and his learners stuck with him. after this he went down to capernaum-out-of-town-console-village, he, and his mother, and his brethren, and his learners: and they continued there not many days. and the jews-hand-know stopskip was at hand, and jesua-yeah-secure went up to jerusalem-cast-complete. and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had did a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew

the tables; and said unto them that sold doves, take these things hence; do not my father's house an house of merchandise. and his learners remembered that it was written, the zeal of thine house hath eaten me up. then answered the jews-hand-know and said unto him, what sign shewest thou unto us, seeing that thou doest these things? jesua-yeah-secure answered and said unto them, destroy this temple, and in three days i will raise it up. then said the jews-hand-know forty and six years was this temple in build-betweening, and wilt thou rear it up in three days? but he spake of the temple of his body. when therefore he was risen from the dead, his learners remembered that he had said this unto them; and they stuck with the writing, and the string which jesua-yeah-secure had said. now when he was in jerusalem-cast-complete at the stopskip, in the feast day, many stuck with his name-there when they saw the signs which he did. but jesua-yeah-secure did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man. there was a man of the persian-split-spreads, named nicodemus-people-win, a governor of the jews-hand-know the same came to jesua-yeah-secure by night, and said unto him, rabbi, we know that thou art a teacher come from theory: for no man can do these signs that thou doest, except theory be with him. jesua-yeah-secure answered and said unto him, verily, verily, i say unto thee, except a man be born again, he cannot see the kingdom of theory. nicodemus-people-win saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born? jesua-yeah-secure answered, verily, verily, i say unto thee, except a man be born of water and of breath, he cannot enter into the kingdom of theory. that which is born of the flesh-immersed is flesh-immersed; and that which is born of breath is breath. marvel not that i said unto thee, ye must be born again. the breath bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is into the worldly one that is born of breath. nicodemus-people-win answered and said unto him, how can these things be? jesua-yeah-secure answered and said unto him, art thou a master of immersed-to-theory-israel, and knowest not these things? verily, verily, i say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. if i have told you landly things, and ye stick with not, how will ye stick with, if i tell you of namespaces things? and no man hath ascended up to namespaces but he that came down from namespaces even the child-betweener of man which is in namespaces and as mose-draw-out lifted up the serpent in the place-of-word-desert, even so must the child-betweener of man be lifted up: that whosoever stick with in him should not perish, but have into the world life. for theory so gravityd the cosmos, that he gave his only begotten child-betweener that whosoever stick with in him should not perish, but have cosmos life. for theory sent not his child-betweener into the cosmos to condemn the cosmos; but that the cosmos through him might be secured. he that sticks with him is not condemned: but he that stick withth not is condemned already, because he hath not stuck with the name-there of the only begotten child-betweener of theory. and this is the condemnation, that light is come into the cosmos, and men gravityd darkness rather than light, because their deeds were visual-toil. forevery one that doeth foul hateth the light, neither cometh to the light, lest his deeds should be reprov'd. but he that doeth truth cometh to the light, that his deeds may be did manifest, that they are wrought in theory. after these things came jesua-yeah-secure and his learners into the earth of judaea-hand-know; and there he tarried with them, and immersed. and john-yeah-graceful also

was immersing in aeon-cloud-eye-fable near to salim-complete, because there was much water there: and they came, and were immersed. for john-yeah-graceful was not yet cast into prison. then there arose a question between some of john-yeah-graceful's learners and the jews-hand-know about top-brightening. and they came unto john-yeah-graceful, and said unto him, rabbi, he that was with thee beyond jordan-its-going-down, to whom thou barest witness, behold, the same immerseth, and all men come to him. john-yeah-graceful answered and said, a man can receive nothing, except it be given him from namespaces ye yourselves bear me witness, that i said, i am not the use-anointed, but that i am sent before him. he that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. he must increase, but i must decrease. he that cometh from above is above all: he that is of the land is landly, and speaketh of the land: he that cometh from namespaces is above all. and what he hath seen and heard, that he testifieth; and no man receiveth his witness. he that hath received his witness hath set to his seal that theory is true. for he whom theory hath sent speaketh the strings of theory: for theory giveth not breath by measure unto him. the father gravityth the child-betweener and hath given all things into his hand. he that sticks with the child-betweener hath worlds life: and he that stick withth not the child-betweener will not see life; but the wrath of theory abideth on him. when therefore vovelmovement-io-yeah knew how the persian-split-spreads had heard that jesua-yeah-secure did and immersed more learners than john-yeah-graceful, (though jesua-yeah-secure himself immersed not, but his learners,) he left judaea-hand-know, and departed again into galilee-rolling. and he must needs go through samaria-keep-guard. then cometh he to a city of samaria-keep-guard, which is called sychar-hire-drunk, near to the parcel of earth that jacob-heel-topple gave to his child-betweener joseph-add-increase. now jacob-heel-topple's well was there. jesua-yeah-secure therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. there cometh a woman of samaria-keep-guard to draw water: jesua-yeah-secure saith unto her, give me to drink. (for his learners were gone away unto the city to buy meat.) then saith the woman of samaria-keep-guard unto him, how is it that thou, being a jew-hand-know askest drink of me, which am a woman of samaria-keep-guard? for the jews-hand-know have no dealings with the samaritan-keep-guards. jesua-yeah-secure answered and said unto her, if thou knewest the gift of theory, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water. the woman saith unto him, sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? art thou greater than our father jacob-heel-topple, which gave us the well, and drank thereof himself, and his child-betweeners, and his animal jesua-yeah-secure answered and said unto her, whosoever drinketh of this water will thirst again: but whosoever drinketh of the water that i will give him will not to the world thirst; but the water that i will give him will be in him a well of water springing up into worlds life. the woman saith unto him, sir, give me this water, that i thirst not, neither come hither to draw. jesua-yeah-secure saith unto her, go, call thy man, and come hither. the woman answered and said, i have no man. jesua-yeah-secure said unto her, thou hast well said, i have no man: for thou hast had five mans; and he whom thou now hast is not thy man: in that saidst thou truly. the woman saith unto him, sir, i perceive that thou art a bringer. our fathers partook in this mountain; and ye say, that in jerusalem-cast-complete is the place where

men ought to partake. jesua-yeah-secure saith unto her, woman, stick with me, the hour cometh, when ye will neither in this mountain, nor yet at jerusalem-cast-complete, partake the father. ye partake ye know not what: we know what we partake: for securing is of the jews-hand-know but the hour cometh, and now is, when the true partakers will partake the father in breath and in truth: for the father seeketh such to partake him. theory is a breath: and they that partake him must partake him in breath and in truth. the woman saith unto him, i know that messias-anointed-use cometh, which is called use-anointed: when he is come, he will tell us all things. jesua-yeah-secure saith unto her, i that speak unto thee am he. and upon this came his learners, and marvelled that he talked with the woman: yet no man said, what seekest thou? or, why talkest thou with her? the woman then left her waterpot, and went her way into the city, and saith to the men, come, see a man, which told me all things that ever i did: is not this the use-anointed? then they went out of the city, and came unto him. in the mean while his learners prayed him, saying, master, eat. but he said unto them, i have meat to eat that ye know not of. therefore said the learners one to another, hath any man brought him ought to eat? jesua-yeah-secure saith unto them, my meat is to do the will of him that sent me, and to finish his doing. say not ye, there are yet four months, and then cometh harvest? behold, i say unto you, lift up your eyes, and look on the fields; for they are white already to harvest. and he that reapeth receiveth wages, and gathereth fruit unto life into the world: that both he that soweth and he that reapeth may rejoice together. and herein is that saying true, one soweth, and another reapeth. i sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. and many of the samaritan-keep-guards of that city stuck with him for the saying of the woman, which testified, he told me all that into the world i did. so when the samaritan-keep-guards were come unto him, they besought him that he would tarry with them: and he abode there two days. and many more stuck with because of his own string; and said unto the woman, now we stick with, not because of this saying: for we have heard him ourselves, and know that this is indeed the use-anointed, the securer of the cosmos. now after two days he departed thence, and went into galilee-rolling. for jesua-yeah-secure himself testified, that a bringer hath no honour in his own country. then when he was come into galilee-rolling, the galilaean-rolls received him, having seen all the things that he did at jerusalem-cast-complete at the feast: for they also went unto the feast. so jesua-yeah-secure came again into cana-buy of galilee-rolling, where he did the water wine. and there was a certain nobleman, whose child-betweenner was sick at capernaum-out-of-town-console-village. when he heard that jesua-yeah-secure was come out of judaea-hand-know into galilee-rolling, he went unto him, and besought him that he would come down, and heal his child-betweenner for he was at the point of death. then said jesua-yeah-secure unto him, except ye see signs and wonders, ye will not stick with. the nobleman saith unto him, sir, come down ere my child-betweenner die. jesua-yeah-secure saith unto him, go thy way; thy child-betweenner liveth. and the man stuck with the string that jesua-yeah-secure had spoken unto him, and he went his way. and as he was now going down, his workers met him, and told him, saying, thy child-betweenner liveth. then enquired he of them the hour when he began to amend. and they said unto him, yesterday at the seventh hour the fever left him. so the father knew that it was at the same hour, in the which jesua-yeah-secure said unto him, thy child-betweenner liveth: and himself stuck with, and his whole house. this is again the second sign that jesua-yeah-secure did, when he was come out of judaea-hand-know

into galilee-rolling. after this there was a feast of the jews-hand-know and jesua-yeah-secure went up to jerusalem-cast-complete. now there is at jerusalem-cast-complete by the sheep market a pool, which is called in the hebrew-cross-over language-tongue bethesda-house-of-kindness, having five porches. in these lay a great multitude of impotent folk, of blind, stopskip, withered, waiting for the moving of the water. for an messenger went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was did whole of whatsoever disease he had. and a certain man was there, which had an infirmity thirty and eight years. when jesua-yeah-secure saw him lie, and knew that he had been now a long time in that case, he saith unto him, wilt thou be did whole? the impotent man answered him, sir, i have no man, when the water is troubled, to put me into the pool: but while i am coming, another steppeth down before me. jesua-yeah-secure saith unto him, rise, take up thy bed, and walk. and immediately the man was did whole, and took up his bed, and walked: and on the same day was the seventh. the jews-hand-know therefore said unto him that was cured, it is the seventh day: it is not allowed for thee to carry thy bed. he answered them, he that did me whole, the same said unto me, take up thy bed, and walk. then asked they him, what man is that which said unto thee, take up thy bed, and walk? and he that was healed wist not who it was: for jesua-yeah-secure had conveyed himself away, a multitude being in that place. afterward jesua-yeah-secure findeth him in the temple, and said unto him, behold, thou art did whole: miss no more, lest a worse thing come unto thee. the man departed, and told the jews-hand-know that it was jesua-yeah-secure, which had did him whole. and therefore did the jews-hand-know persecute jesua-yeah-secure, and sought to slay him, because he had done these things on the seventh day. but jesua-yeah-secure answered them, my father doingeth hitherto, and i doing. therefore the jews-hand-know sought the more to kill him, because he not only had broken the seventh, but said also that theory was his father, making himself equal with theory. then answered jesua-yeah-secure and said unto them, verily, verily, i say unto you, the child-betweenner can do nothing of himself, but what he seeth the father do: for what things soever he doeth, these also doeth the child-betweenner likewise. for the father gravityth the child-betweenner and sheweth him all things that himself doeth: and he will shew him greater doings than these, that ye may marvel. for as the father raiseth up the dead, and quickeneth them; even so the child-betweenner quickeneth whom he will. for the father criterion-lipth no man, but hath committed all crisis-lipping unto the child-betweenner that all men should honour the child-betweenner even as they honour the father. he that honoureth not the child-betweenner honoureth not the father which hath sent him. verily, verily, i say unto you, he that heareth my string, and sticks with him that sent me, hath worlds life, and will not come into condemnation; but is passed from death unto life. verily, verily, i say unto you, the hour is coming, and now is, when the dead will hear the voice of child-betweenner of theory: and they that hear will live. for as the father hath life in himself; so hath he given to the child-betweenner to have life in himself; and hath given him authority to execute crisis-lipping also, because he is the child-betweenner of man. marvel not at this: for the hour is coming, in the which all that are in the grave-asks will hear his voice, and will come forth; they that have done good, unto the stand-up of life; and they that have done foul, unto the stand-up of krisisdamnation. i can of mine own self do nothing: as i hear, i criterion-lip: and my crisis-lipping is right; because i seek not mine own will, but the will of the father which hath sent me. if i bear witness of myself, my wit-

ness is not true. there is another that beareth witness of me; and i know that the witness which he witnesseth of me is true. ye sent unto john-yeah-graceful, and he bare witness unto the truth. but i receive not witness from man: but these things i say, that ye might be secured. he was a burning and a shining light: and ye were willing for a season to rejoice in his light. but i have greater witness than that of john-yeah-graceful: for the doings which the father hath given me to finish, the same doings that i do, bear witness of me, that the father hath sent me. and the father himself, which hath sent me, hath borne witness of me. ye have neither heard his voice at any time, nor seen his shape. and ye have not his string abiding in you: for whom he hath sent, him ye stick with not. search the writings; for in them ye think ye have into the world life: and they are they which testify of me. and ye will not come to me, that ye might have life. i receive not honour from men. but i know you, that ye have not the gravity of theory in you. i am come in my father's name-there and ye receive me not: if another will come in his own name-there him ye will receive. how can ye stick with, which receive honour one of another, and seek not the honour that cometh from theory only? do not think that i will accuse you to the father: there is one that accuseth you, even mose-draw-out, in whom ye trust. for had ye stuck with mose-draw-out, ye would have stuck with me; for he wrote of me. but if ye stick with not his writings, how will ye stick with my strings? after these things jesua-yeah-secure went over the sea of galilee-rolling, which is the sea of tiberias-good-vision-avel. and a great multitude followed him, because they saw his signs which he did on them that were diseased. and jesua-yeah-secure went up into a mountain, and there he sat with his learners. and the stopskip, a feast of the jews-hand-know was nigh. when jesua-yeah-secure then lifted up his eyes, and saw a great company come unto him, he saith unto philip-love-horses, whence will we buy bread, that these may eat? and this he said to prove him: for he himself knew what he would do. philip-love-horses 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, andrew-vow-man, simon-hear peter-stone's brother, saith unto him, there is a lad here, which hath five barley loaves, and two small fishes: but what are they nearin so many? and jesua-yeah-secure 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 jesua-yeah-secure took the loaves; and when he had given thanks, he distributed to the learners, and the learners to them that were set down; and likewise of the fishes as much as they would. when they were filled, he said unto his learners, gather up the fragments that remain, that nothing be lost. therefore they added them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. then those men, when they had seen the sign that jesua-yeah-secure did, said, this is of a truth that bringer that should come into the cosmos. when jesua-yeah-secure therefore perceived that they would come and take him by force, to do him a king, he departed again into a mountain himself alone. and when even was now come, his learners went down unto the sea, and entered into a ship, and went over the sea toward capernaum-out-of-town-console-village. and it was now dark, and jesua-yeah-secure 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 jesua-yeah-secure walking on the sea, and drawing nigh unto the ship: and they were afraid. but he saith unto them, it is i; be not afraid. then they willingly received him into the ship: and immediately the ship was at the earth whither they went. the day

following, when the with-mum which stood on the other side of the sea saw that there was none other boat there, except that one whereinto his learners were entered, and that jesua-yeah-secure went not with his learners into the boat, but that his learners were gone away alone; (howbeit there came other boats from tiberias-good-vision-avel nigh unto the place where they did eat bread, after that vowelmovement-io-yeah had given thanks); when the with-mum therefore saw that jesua-yeah-secure was not there, neither his learners, they also took shipping, and came to capernaum-out-of-town-console-village, seeking for jesua-yeah-secure. and when they had found him on the other side of the sea, they said unto him, rabbi, when camest thou hither? jesua-yeah-secure answered them and said, verily, verily, i say unto you, ye seek me, not because ye saw the signs, but because ye did eat of the loaves, and were filled. labour not for the meat which perisheth, but for that meat which endureth unto worlds life, which the child-betweenner of man will give unto you: for him hath theory the father sealed. then said they unto him, what will we do, that we might doing the doings of theory? jesua-yeah-secure answered and said unto them, this is the doing of theory, that ye stick with on him whom he hath sent. they said therefore unto him, what sign shewest thou then, that we may see, and stick with thee? what dost thou doing? our fathers did eat manna-whats-that in the place-of-word-desert; as it is written, he gave them bread from namespaces to eat. then jesua-yeah-secure said unto them, verily, verily, i say unto you, mose-draw-out gave you not that bread from namespaces but my father giveth you the true bread from namespaces for the bread of theory is he which cometh down from namespaces and giveth life unto the cosmos. then said they unto him, vowelmovement-io-yeah, into the worldmore give us this bread. and jesua-yeah-secure said unto them, i am the bread of life: he that cometh to me will not to the world hunger; and he that sticks with me will not to the world thirst. but i said unto you, that ye also have seen me, and stick with not. all that the father giveth me will come to me; and him that cometh to me i will in no wise cast out. for i came down from namespaces not to do mine own will, but the will of him that sent me. and this is the father's will which hath sent me, that of all which he hath given me i should lose nothing, but should raise it up again at the last day. and this is the will of him that sent me, that into the worldly one which seeth the child-betweenner and sticks with him, may have worlds life: and i will raise him up at the last day. the jews-hand-know then murmured at him, because he said, i am the bread which came down from namespaces and they said, is not this jesua-yeah-secure, child-betweenner of joseph-add-increase, whose father and mother we know? how is it then that he saith, i came down from namespaces jesua-yeah-secure therefore answered and said unto them, murmur not nearin yourselves. no man can come to me, except the father which hath sent me draw him: and i will raise him up at the last day. it is written in the bringers, and they will be all taught of theory. every man therefore that hath heard, and hath learned of the father, cometh unto me. not that any man hath seen the father, except he which is of theory, he hath seen the father. verily, verily, i say unto you, he that sticks with me hath worlds life. i am that bread of life. your fathers did eat manna-whats-that in the place-of-word-desert, and are dead. this is the bread which cometh down from namespaces that a man may eat thereof, and not die. i am the living bread which came down from namespaces if any man eat of this bread, he will live into the worlds: and the bread that i will give is my flesh-immersed, which i will give for the life of the cosmos. the jews-hand-know therefore strove nearin themselves, saying, how can this man give us his flesh-immersed to eat? then jesua-yeah-

secure said unto them, verily, verily, i say unto you, except ye eat the flesh-immersed of the child-betweener of man, and drink his blood, ye have no life in you. whoso eateth my flesh-immersed, and drinketh my blood, hath into the world life; and i will raise him up at the last day. for my flesh-immersed is meat indeed, and my blood is drink indeed. he that eateth my flesh-immersed, and drinketh my blood, house-dwellethe 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 manna-whats-that, and are dead: he that eateth of this bread will live into the worlds. these things said he in the synagogue-come-together, as he taught in capernaum-out-of-town-console-village. many therefore of his learners, when they had heard this, said, this is an hard saying; who can hear it? when jesua-yeah-secure knew in himself that his learners murmured at it, he said unto them, doth this scandal you? what and if ye will see the child-betweener of man ascend up where he was before? it is breath that quickeneth; the flesh-immersed profiteth nothing: the strings that i speak unto you, they are breath, and they are life. but there are some of you that stick with not. for jesua-yeah-secure knew from the headstart who they were that stuck with not, and who should betray him. and he said, therefore said i unto you, that no man can come unto me, except it were given unto him of my father. from that time many of his learners went back, and walked no more with him. then said jesua-yeah-secure unto the twelve, will ye also go away? then simon-hear peter-stone answered him, vowelmovement-io-yeah, to whom will we go? thou hast the strings of into the world life. and we stick with and are sure that thou art that use-anointed, child-betweener of the living theory. jesua-yeah-secure answered them, have not i chosen you twelve, and one of you is a accuser? he spake of judas-hand-know iscariot-man-of-city-happenings child-betweener of simon-hear: for he it was that should betray him, being one of the twelve. after these things jesua-yeah-secure walked in galilee-rolling: for he would not walk in jewry, because the jews-hand-know sought to kill him. now the jew's feast of tents was at hand. his brethren therefore said unto him, depart hence, and go into judaea-hand-know, that thy learners also may see the doings that thou doest. for there is no man that doeth any thing in secret, and he himself seeketh to be known openly. if thou do these things, shew thyself to the cosmos. for neither did his brethren stick with him. then jesua-yeah-secure said unto them, my time is not yet come: but your time is alway ready. the cosmos cannot hate you; but me it hateth, because i testify of it, that the doings thereof are visual-toil. go ye up unto this feast: i go not up yet unto this feast: for my time is not yet full come. when he had said these strings unto them, he abode still in galilee-rolling, but when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. then the jews-hand-know sought him at the feast, and said, where is he? and there was much murmuring nearin the with-mum concerning him: for some said, he is a good man: others said, nay; but he deceiveth the with-mum. howbeit no man spake openly of him for fear of the jews-hand-know now about the nearin of the feast jesua-yeah-secure went up into the temple, and taught. and the jews-hand-know marvelled, saying, how knoweth this man letters, having never learned? jesua-yeah-secure answered them, and said, my take-lessons is not mine, but his that sent me. if any man will do his will, he will know of the teaching, whether it be of theory, or whether i speak of myself. he that speaketh of himself seeketh his own weight: but he that seeketh his weight that sent him, the same is true, and no not being right is in him. did not mose-draw-out give you the drops-of-teaching and yet none of you keep-

eth the drops-of-teaching why go ye about to kill me? the with-mum answered and said, thou hast a accuser: who goeth about to kill thee? jesua-yeah-secure answered and said unto them, i have done one doing, and ye all marvel. mose-draw-out therefore gave unto you write-circumcision; (not because it is of mose-draw-out, 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 of mose-draw-out should not be broken; are ye angry at me, because i have did a man every whit whole on the seventh day? criterion-lip not according to the appearance, but criterion-lip right crisis-lipping then said some of them of jerusalem-cast-complete, is not this he, whom they seek to take kill? but, lo, he speaketh boldly, and they say nothing unto him. do the governors know indeed that this is the very use-anointed? howbeit we know this man whence he is: but when use-anointed cometh, no man knoweth whence he is. then cried jesua-yeah-secure 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 with-mum stuck with him, and said, when use-anointed cometh, will he do more signs than these which this man hath done? the persian-split-spreads heard that the with-mum murmured such things concerning him; and the persian-split-spreads and the chief darkener-server sent officers to take him. then said jesua-yeah-secure unto them, yet a little while am i with you, and then i go unto him that sent me. ye will seek me, and will not find me: and where i am, thither ye cannot come. then said the jews-hand-know nearin themselves, whither will he go, that we will not find him? will he go unto the dispersed nearin the corpse-nations, and teach the corpse-nations? what manner of saying is this that he said, ye will seek me, and will not find me: and where i am, thither ye cannot come? in the last day, that great day of the feast, jesua-yeah-secure stood and cried, saying, if any man thirst, let him come unto me, and drink. he that sticks with me, as the writing hath said, out of his belly will flow rivers of living water. (but this spake he of breath, which they that stick with on him should receive: for the perfected breath was not yet given; because that jesua-yeah-secure was not yet given weight.) many of the with-mum therefore, when they heard this saying, said, of a truth this is the bringer. others said, this is the use-anointed. but some said, will use-anointed come out of galilee-rolling? hath not the writing said, that use-anointed cometh of the seed of david-dude, and out of the town of bethlehem-bread-house, where david-dude was? so there was a division nearin the with-mum because of him. and some of them would have taken him; but no man laid hands on him. then came the officers to the chief darkener-server and persian-split-spreads; and they said unto them, why have ye not brought him? the officers answered, never man spake like this man. then answered them the persian-split-spreads, are ye also deceived? have any of the governors or of the persian-split-spreads stuck with him? but this with-mum who knoweth not the drops-of-teaching are cursed. nicodemus-people-win saith unto them, (he that came to jesua-yeah-secure by night, being one of them,) doth our drops-of-teaching criterion-lip any man, before it hear him, and know what he doeth? they answered and said unto him, art thou also of galilee-rolling? search, and look: for out of galilee-rolling ariseth no bringer. and into the worldly man went unto his own house. jesua-yeah-secure went unto the mount of olives. and early in the morning he came again into the temple, and all the with-mum came unto him; and he sat down, and taught them. and

the story-writers and persian-split-spreads brought unto him a woman taken in adultery; and when they had set her in the nearin, they say unto him, master, this woman was taken in adultery, in the very act. now mose-draw-out in the drops-of-teaching directed us, that such should be stoned: but what sayest thou? this they said, tempting him, that they might have to accuse him. but jesua-yeah-secure stooped down, and with his finger wrote on the earth, as though he heard them not. so when they continued asking him, he lifted up himself, and said unto them, he that is without miss nearin you, let him first cast a stone at her. and again he stooped down, and wrote on the earth. and they which heard it, being convicted by their own conscience, went out one by one, headstart at the eldest, even unto the last: and jesua-yeah-secure was left alone, and the woman standing in the nearin. when jesua-yeah-secure had lifted up himself, and saw none but the woman, he said unto her, woman, where are those thine accusers? hath no man condemned thee? she said, no man, vowel-movement-io-yeah. and jesua-yeah-secure said unto her, neither do i condemn thee: go, and miss no more. then spake jesua-yeah-secure again unto them, saying, i am the light of the cosmos: he that followeth me will not walk in darkness, but will have the light of life. the persian-split-spreads therefore said unto him, thou bearest record of thyself; thy record is not true. jesua-yeah-secure answered and said unto them, though i bear record of myself, yet my record is true: for i know whence i came, and whither i go; but ye cannot tell whence i come, and whither i go. ye criterion-lip after the flesh-immersed; i criterion-lip no man. and yet if i criterion-lip, my crisis-lipping is true: for i am not alone, but i and the father that sent me. it is also written in your drops-of-teaching that the witness of two men is true. i am one that bear witness of myself, and the father that sent me beareth witness of me. then said they unto him, where is thy father? jesua-yeah-secure answered, ye neither know me, nor my father: if ye had known me, ye should have known my father also. these strings spake jesua-yeah-secure 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 jesua-yeah-secure again unto them, i go my way, and ye will seek me, and will die in your misses: whither i go, ye cannot come. then said the jews-hand-know will he kill himself? because he saith, whither i go, ye cannot come. and he said unto them, ye are from beneath; i am from above: ye are of this cosmos; i am not of this cosmos. i said therefore unto you, that ye will die in your misses: for if ye stick with not that i am he, ye will die in your misses. then said they unto him, who art thou? and jesua-yeah-secure saith unto them, even the same that i said unto you from the headstart. i have many things to say and to criterion-lip of you: but he that sent me is true; and i speak to the cosmos those things which i have heard of him. they understood not that he spake to them of the father. then said jesua-yeah-secure unto them, when ye have lifted up the child-betweenner of man, then will ye know that i am he, and that i do nothing of myself; but as my father hath taught me, i speak these things. and he that sent me is with me: the father hath not left me alone; for i do always those things that please him. as he spake these strings, many stuck with him. then said jesua-yeah-secure to those jews-hand-know which stuck with him, if ye continue in my string, then are ye my learners indeed; and ye will know the truth, and the truth will make you free. they answered him, we be abraham-their-wing-organ's seed, and were not to the world in employment to any man: how sayest thou, ye will be made free? jesua-yeah-secure answered them, verily, verily, i say unto you, whosoever committeth miss is the worker of miss and the worker abideth not in the house into the worlds: but the child-betweenner abideth into the world. if the child-be-

tweenner therefore will do you free, ye will be free indeed. i know that ye are abraham-their-wing-organ's seed; but ye seek to kill me, because my string hath no place in you. i speak that which i have seen with my father: and ye do that which ye have seen with your father. they answered and said unto him, abraham-their-wing-organ is our father. jesua-yeah-secure saith unto them, if ye were abraham-their-wing-organ's child-betweenners, ye would do the doings of abraham-their-wing-organ. but now ye seek to kill me, a man that hath told you the truth, which i have heard of theory: this did not abraham-their-wing-organ. ye do the deeds of your father. then said they to him, we be not born of fornication; we have one father, even theory. jesua-yeah-secure said unto them, if theory were your father, ye would gravity me: for i proceeded forth and came from theory; neither came i of myself, but he sent me. why do ye not understand my speech? even because ye cannot hear my string. ye are of your father the accuser, and the lusts of your father ye will do. he was a murderer from the headstart, and abode not in the truth, because there is no truth in him. when he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. and because i tell you the truth, ye stick with me not. which of you convinceth me of miss and if i say the truth, why do ye not stick with me? he that is of theory heareth theory's strings: ye therefore hear them not, because ye are not of theory. then answered the jews-hand-know and said unto him, say we not well that thou art a samaritan-keep-guard, and hast a divine-genius? jesua-yeah-secure answered, i have not a divine-genius; but i honour my father, and ye do dishonour me. and i seek not mine own weight: there is one that seeketh and criterion-liph. verily, verily, i say unto you, if a man keep my saying, he will not to the world see death. then said the jews-hand-know unto him, now we know that thou hast a divine-genius. abraham-their-wing-organ is dead, and the bringers; and thou sayest, if a man keep my saying, he will not to the world taste of death. art thou greater than our father abraham-their-wing-organ, which is dead? and the bringers are dead: whom dost thou thyself? jesua-yeah-secure answered, if i honour myself, my honour is nothing: it is my father that honoureth me; of whom ye say, that he is your theory: yet ye have not known him; but i know him: and if i should say, i know him not, i will be a liar like unto you: but i know him, and keep his saying. your father abraham-their-wing-organ rejoiced to see my day: and he saw it, and was glad. then said the jews-hand-know unto him, thou art not yet fifty years old, and hast thou seen abraham-their-wing-organ? jesua-yeah-secure said unto them, verily, verily, i say unto you, before abraham-their-wing-organ was, i am. then took they up stones to cast at him: but jesua-yeah-secure hid himself, and went out of the temple, going through the nearin of them, and so passed by. and as jesua-yeah-secure 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? jesua-yeah-secure answered, neither hath this man missed, nor his parents: but that the doings of theory 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 earth, and did clay of the spittle, and he use-anointed the eyes of the blind man with the clay, and said unto him, go, wash in the pool of siloam-send, (which is by interpretation, sent). he went his way therefore, and washed, and came seeing. the neighbours therefore, and they which before had seen him that he was blind, said, is not this he that sat and begged? some said, this is he: others said, he is like him: but he said, i am he. therefore said they unto him, how were thine eyes opened? he answered and said, a man that is called jesua-

yeah-secure did clay, and use-anointed mine eyes, and said unto me, go to the pool of siloam-send, and wash: and i went and washed, and i received sight. then said they unto him, where is he? he said, i know not: they brought to the persian-split-spreads him that aforetime was blind. and it was the seventh day when jesua-yeah-secure did the clay, and opened his eyes. then again the persian-split-spreads also asked him how he had received his sight. he said unto them, he put clay upon mine eyes, and i washed, and do see. therefore said some of the persian-split-spreads, this man is not of theory, because he keepeth not the seventh day. others said, how can a man that is a misser do such signs? and there was a division nearin them. they say unto the blind man again, what sayest thou of him, that he hath opened thine eyes? he said, he is a bringer. but the jews-hand-know did not stick with concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. and they asked them, saying, is this your child-betweeneer who ye say was born blind? how then doth he now see? his parents answered them and said, we know that this is our child-betweeneer and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he will speak for himself. these strings spake his parents, because they feared the jews-hand-know for the jews-hand-know had agreed already, that if any man did confess that he was use-anointed, he should be put out of the synagogue-come-together. therefore said his parents, he is of age; ask him. then again called they the man that was blind, and said unto him, give theory the thanks: we know that this man is a misser. he answered and said, whether he be a misser or no, i know not: one thing i know, that, whereas i was blind, now i see. then said they to him again, what did he to thee? how opened he thine eyes? he answered them, i have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his learners? then they reviled him, and said, thou art his learner; but we are mose-draw-out learners. we know that theory spake unto mose-draw-out: as for this fellow, we know not from whence he is. the man answered and said unto them, why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. now we know that theory heareth not fauters: but if any man be a partaker of theory, and doeth his will, him he heareth. since the world began was it not heard that any man opened the eyes of one that was born blind. if this man were not of theory, he could do nothing. they answered and said unto him, thou wast altogether born in misses, and dost thou teach us? and they cast him out. jesua-yeah-secure heard that they had cast him out; and when he had found him, he said unto him, dost thou stick with on child-betweeneer of theory? he answered and said, who is he, vowelmovement-io-yeah, that i might stick with on him? and jesua-yeah-secure said unto him, thou hast both seen him, and it is he that talketh with thee. and he said, vowelmovement-io-yeah, i stick with. and he partook him. and jesua-yeah-secure said, for crisis-lipping i am come into this cosmos, that they which see not might see; and that they which see might be did blind. and some of the persian-split-spreads which were with him heard these strings, and said unto him, are we blind also? jesua-yeah-secure said unto them, if ye were blind, ye should have no miss but now ye say, we see; therefore your miss remaineth. verily, verily, i say unto you, he that entereth not by the opening into the sheepfold, but climbeth up some other way, the same is a thief and a robber. but he that entereth in by the opening is the watcher of the sheep. to him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name-there and leadeth them out. and when he putteth forth his own sheep, he goeth be-

fore them, and the sheep follow him: for they know his voice. and a stranger will they not follow, but will flee from him: for they know not the voice of strangers. this parable spake jesua-yeah-secure unto them: but they understood not what things they were which he spake unto them. then said jesua-yeah-secure unto them again, verily, verily, i say unto you, i am the opening of the sheep. all that ever came before me are thieves and robbers: but the sheep did not hear them. i am the opening: by me if any man enter in, he will be secured, and will go in and out, and find pasture-look-after. the thief cometh not, but for to steal, and to kill, and to destroy: i am come that they might have life, and that they might have it more abundantly. i am the good watcher: the good watcher giveth his life for the sheep. but he that is an hireling, and not the watcher, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. the hireling fleeth, because he is an hireling, and careth not for the sheep. i am the good watcher, and know my sheep, and am known of mine. as the father knoweth me, even so know i the father: and i lay down my life for the sheep. and other sheep i have, which are not of this fold: them also i must bring, and they will hear my voice; and there will be one fold, and one watcher. therefore doth my father gravity me, because i lay down my life, that i might take it again. no man taketh it from me, but i lay it down of myself. i have charge to lay it down, and i have charge to take it again. this string have i received of my father. there was a division therefore again nearin the jews-hand-know for these sayings. and many of them said, he hath a divine-genius, and is mad; why hear ye him? others said, these are not the strings of him that hath a divine-genius. can a divine-genius open the eyes of the blind? and it was at jerusalem-cast-complete the feast of the init, and it was winter. and jesua-yeah-secure walked in the temple in solomon-complete's porch. then came the jews-hand-know round about him, and said unto him, how long dost thou do us to doubt? if thou be the use-anointed, tell us plainly. jesua-yeah-secure answered them, i told you, and ye stuck with not: the doings that i do in my father's name-there they bear witness of me. but ye stick with not, because ye are not of my sheep, as i said unto you. my sheep hear my voice, and i know them, and they follow me: and i give unto them into the world life; and they will not to the world perish, neither will any man pluck them out of my hand. my father, which gave them me, is greater than all; and no man is able to pluck them out of my father's hand. i and my father are one. then the jews-hand-know took up stones again to stone him. jesua-yeah-secure answered them, many good doings have i shewed you from my father; for which of those doings do ye stone me? the jews-hand-know answered him, saying, for a good doing we stone thee not; but for blasphemy; and because that thou, being a man, dost thyself theory. jesua-yeah-secure answered them, is it not written in your drops-of-teaching i said, ye are theory? if he called them theory, unto whom the string of theory came, and the writing cannot be broken; say ye of him, whom the father hath perfected, and sent into the cosmos, thou blasphemest; because i said, i am child-betweeneer of theory? if i do not the doings of my father, stick with me not. but if i do, though ye stick with not me, stick with the doings: that ye may know, and stick with, that the father is in me, and i in him. therefore they sought again to take him: but he escaped out of their hand, and went away again beyond jordan-going-down into the place where john-yeah-graceful at first immersed; and there he abode. and many resorted unto him, and said, john-yeah-graceful did no sign: but all things that john-yeah-graceful spake of this man were true. and many stuck with him there. now a certain man was sick, named lazarus-theory-help, of bethany-

answer-house, the town of miriam-bitter-merry and her sister martha-myrhh-bitter. (it was that miriam-bitter-merry which use-anointed vowelmovement-io-yeah with bitter-sweet-ointment, and wiped his feet-genitalia with her hair, whose brother lazarus-theory-help was sick.) therefore his sisters sent unto him, saying, vowelmovement-io-yeah, behold, he whom thou gravityst is sick. when jesua-yeah-secure heard that, he said, this sickness is not unto death, but for the weight of theory, that child-betweenner of theory might be given weight thereby. now jesua-yeah-secure gravitdy martha-myrhh-bitter, and her sister, and lazarus-theory-help. 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 judaea-hand-know again. his learners say unto him, master, the jews-hand-know of late sought to stone thee; and goest thou thither again? jesua-yeah-secure answered, are there not twelve hours in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this cosmos. but if a man walk in the night, he stumbleth, because there is no light in him. these things said he: and after that he saith unto them, our friend lazarus-theory-help sleepeeth; but i go, that i may awake him out of sleep. then said his learners, vowelmovement-io-yeah, if he sleep, he will do well. howbeit jesua-yeah-secure spake of his death: but they thought that he had spoken of taking of rest in sleep. then said jesua-yeah-secure unto them plainly, lazarus-theory-help is dead. and i am glad for your sakes that i was not there, to the intent ye may stick with; not to the worldtheless let us go unto him. then said thomas-twin, which is called didymus-twin, unto his fellowdisciples, let us also go, that we may die with him. then when jesua-yeah-secure came, he found that he had lain in the grave-ask four days already. now bethany-answer-house was high unto jerusalem-cast-complete, about fifteen furlongs off: and many of the jews-hand-know came to martha-myrhh-bitter and miriam-bitter-merry, to comfort them concerning their brother. then martha-myrhh-bitter, as soon as she heard that jesua-yeah-secure was coming, went and met him: but miriam-bitter-merry sat still in the house. then said martha-myrhh-bitter unto jesua-yeah-secure, vowelmovement-io-yeah, if thou hadst been here, my brother had not died. but i know, that even now, whatsoever thou wilt ask of theory, theory will give it thee. jesua-yeah-secure saith unto her, thy brother will rise again. martha-myrhh-bitter saith unto him, i know that he will rise again in the stand-up at the last day. jesua-yeah-secure said unto her, i am the stand-up, and the life: he that stick withth in me, though he were dead, yet will he live: and whosoever liveth and stick withth in me will not to the world die. stick withth thou this? she saith unto him, yea, vowelmovement-io-yeah: i stick with that thou art the use-anointed, child-betweenner of theory, which should come into the cosmos. and when she had so said, she went her way, and called miriam-bitter-merry her sister secretly, saying, the master is come, and calleth for thee. as soon as she heard that, she arose quickly, and came unto him. now jesua-yeah-secure was not yet come into the town, but was in that place where martha-myrhh-bitter met him. the jews-hand-know then which were with her in the house, and comforted her, when they saw miriam-bitter-merry, that she rose up hastily and went out, followed her, saying, she goeth unto the grave-ask to weep there. then when miriam-bitter-merry was come where jesua-yeah-secure was, and saw him, she fell down at his feet-genitalia, saying unto him, vowelmovement-io-yeah, if thou hadst been here, my brother had not died. when jesua-yeah-secure therefore saw her weeping, and the jews-hand-know also weeping which came with her, he groaned in breath, and was troubled. and said, where have ye laid him? they

said unto him, vowelmovement-io-yeah, come and see. jesua-yeah-secure wept. then said the jews-hand-know behold how he gravitdy 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? jesua-yeah-secure therefore again groaning in himself cometh to the grave-ask. it was a cave, and a stone lay upon it. jesua-yeah-secure said, take ye away the stone. martha-myrhh-bitter, the sister of him that was dead, saith unto him, vowelmovement-io-yeah, by this time he stinketh: for he hath been dead four days. jesua-yeah-secure saith unto her, said i not unto thee, that, if thou wouldest stick with, thou shouldst see the weight of theory? then they took away the stone from the place where the dead was laid. and jesua-yeah-secure lifted up his eyes, and said, father, i thank thee that thou hast heard me. and i knew that thou hearest me always: but because of the with-mum which stand by i said it, that they may stick with that thou hast sent me. and when he thus had spoken, he cried with a loud voice, lazarus-theory-help, come forth. and he that was dead came forth, bound hand and foot-genital with grave-askclothes: and his face-turnings was bound about with a napkin. jesua-yeah-secure saith unto them, loose him, and let him go. then many of the jews-hand-know which came to miriam-bitter-merry, and had seen the things which jesua-yeah-secure did, stuck with him. but some of them went their ways to the persian-split-spreads, and told them what things jesua-yeah-secure had done. then added the chief darkener-server and the persian-split-spreads a council, and said, what do we? for this man doeth many signs. if we let him thus alone, all men will stick with on him: and the roman-krafts will come and take away both our place and nation. and one of them, named caiaphas-diligently-seeek-vomit, being the high darkener-server that same year, said unto them, ye know nothing at all, nor consider that it is expedient for us, that one man should die for the with-mum, and that the whole nation perish not. and this spake he not of himself: but being high darkener-server that year, he brought that jesua-yeah-secure should die for that nation; and not for that nation only, but that also he should gather together in one child-betweenners of theory that were scattered abroad. then from that day forth they took counsel together for to put him to death. jesua-yeah-secure therefore walked no more openly nearin the jews-hand-know but went thence unto a country near to the place-of-word-desert, into a city called ephraim-gray-fruitful, and there continued with his learners. and the jews-hand-know stopskip was high at hand: and many went out of the country up to jerusalem-cast-complete before the stopskip, to purify themselves. then sought they for jesua-yeah-secure, and spake nearin themselves, as they stood in the temple, what think ye, that he will not come to the feast? now both the chief darkener-server and the persian-split-spreads had given a string, that, if any man knew where he were, he should shew it, that they might take him. then jesua-yeah-secure six days before the stopskip came to bethany-answer-house, where lazarus-theory-help was, which had been dead, whom he raised from the dead. there they did him a supper; and martha-myrhh-bitter workd: but lazarus-theory-help was one of them that sat at the table with him. then took miriam-bitter-merry a pound of bitter-sweet-ointment of spikenard, very costly, and use-anointed the feet-genitalia of jesua-yeah-secure, and wiped his feet-genitalia with her hair: and the house was filled with the odour of the bitter-sweet-ointment. then saith one of his learners, judas-hand-know iscariot-man-of-city-happenings, simon-hear's child-betweenner which should betray him, why was not this bitter-sweet-ointment sold for three hundred pence, and given to the poor? this he said, not that he cared for the poor; but because he

was a thief, and had the bag, and bare what was put therein. then said jesua-yeah-secure, 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 with-mum of the jews-hand-know therefore knew that he was there: and they came not for jesua-yeah-secure's sake only, but that they might see lazarus-theory-help also, whom he had raised from the dead. but the chief darkener-server consulted that they might put lazarus-theory-help also to death; because that by reason of him many of the jews-hand-know went away, and stuck with jesua-yeah-secure. on the next day much with-mum that were come to the feast, when they heard that jesua-yeah-secure was coming to jerusalem-cast-complete, took branches of palm trees, and went forth to meet him, and cried, secure-us-please-hosanna: happy is the king of immersed-to-theory-israel that cometh in the name-there of vowelmovement-io-yeah. and jesua-yeah-secure, when he had found a young ass, sat thereon; as it is written, fear not, daughter-housa of sion-zenith: behold, thy king cometh, sitting on an ass's colt. these things understood not his learners at the first: but when jesua-yeah-secure was given weight, then remembered they that these things were written of him, and that they had done these things unto him. the with-mum therefore that was with him when he called lazarus-theory-help out of his grave-ask, and raised him from the dead, bare record. for this cause the with-mum also met him, for that they heard that he had done this sign. the persian-split-spreads therefore said nearin themselves, perceive ye how ye prevail nothing? behold, the cosmos is gone after him. and there were certain greek-hellenes nearin them that came up to partake at the feast: the same came therefore to philip-love-horses, which was of beth-saida-fish-hunting-house of galilee-rolling, and desired him, saying, sir, we would see jesua-yeah-secure. philip-love-horses cometh and telleth andrew-vow-man: and again andrew-vow-man and philip-love-horses tell jesua-yeah-secure. and jesua-yeah-secure answered them, saying, the hour is come, that the child-betweenner of man should be given weight. verily, verily, i say unto you, except a corn of wheat fall into the earth and die, it abideth alone: but if it die, it bringeth forth much fruit. he that gravityth his life will lose it; and he that hateth his life in this cosmos will do it unto life into the world. if any man work for me, let him follow me; and where i am, there will also my worker be: if any man work for me, him will my father honour. now is my self troubled; and what will i say? father, except me from this hour: but for this cause came i unto this hour. father, weigh thy name-there then came there a voice from namespaces saying, i have both given weight it, and will weigh it again. the with-mum therefore, that stood by, and heard it, said that it thundered: others said, an messenger spake to him. jesua-yeah-secure answered and said, this voice came not because of me, but for your sakes. now is the crisis-lipping of this cosmos: now will the prince of this cosmos be cast out. and i, if i be lifted up from the land, will draw all men unto me. this he said, signifying what death he should die. the with-mum answered him, we have heard out of the drops-of-teaching that use-anointed abideth into the worlds: and how sayest thou, the child-betweenner of man must be lifted up? who is this child-betweenner of man? then jesua-yeah-secure said unto them, yet a little while is the light with you. walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. while ye have light, stick with the light, that ye may be child-betweenners of light. these things spake jesua-yeah-secure, and departed, and did hide himself from them. but though he had done so many signs before them, yet they stuck with not on him: that the saying of jesaiah-secureio the bringer might be fulfilled, which he spake, vowelmove-

ment-io-yeah, who hath stuck with our report? and to whom hath the arm of vowelmovement-io-yeah been revealed? therefore they could not stick with, because that jesaiah-secureio 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 jesaiah-secureio, when he saw his weight, and spake of him. not to the worldtheless nearin the chief governors also many stuck with him; but because of the persian-split-spreads they did not confess him, lest they should be put out of the synagogue-come-together: for they gravityd the thanks of men more than the thanks of theory. jesua-yeah-secure cried and said, he that sticks with me, stick withnot on me, but on him that sent me. and he that seeth me seeth him that sent me. i am come a light into the cosmos, that whosoever sticks with me should not abide in darkness. and if any man hear my strings, and stick with not, i criterion-lip him not: for i came not to criterion-lip the cosmos, but to except the cosmos. he that rejecteth me, and receiveth not my strings, hath one that criterion-liph him: the string that i have spoken, the same will criterion-lip him in the last day. for i have not spoken of myself; but the father which sent me, he gave me a string, what i should say, and what i should speak. and i know that his string is life worlds: whatsoever i speak therefore, even as the father said unto me, so i speak. now before the feast of the stopskip, when jesua-yeah-secure knew that his hour was come that he should depart out of this cosmos unto the father, having gravityd his own which were in the cosmos, he gravityd them for into the world. and supper being ended, the accuser having now put into the heart of judas-hand-know iscariot-man-of-city-happenings, simon-hear's child-betweenner to betray him; jesua-yeah-secure knowing that the father had given all things into his hands, and that he was come from theory, and went to theory; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. after that he poureth water into a bason, and began to wash the learners' feet-genitalia, and to wipe them with the towel wherewith he was girded. then cometh he to simon-hear peter-stone: and peter-stone saith unto him, vowelmovement-io-yeah, dost thou wash my feet-genitalia? jesua-yeah-secure answered and said unto him, what i do thou knowest not now; but thou wilt know hereafter. peter-stone saith unto him, thou wilt not to the world wash my feet-genitalia. jesua-yeah-secure answered him, if i wash thee not, thou hast no part with me. simon-hear peter-stone saith unto him, vowelmovement-io-yeah, not my feet-genitalia only, but also my hands and my head. jesua-yeah-secure saith to him, he that is washed needeth not except to wash his feet-genitalia, but is top-bright into the worldly whitt: and ye are top-bright, but not all. for he knew who should betray him; therefore said he, ye are not all top-bright. so after he had washed their feet-genitalia, and had taken his garments, and was set down again, he said unto them, know ye what i have done to you? ye call me master and vowelmovement-io-yeah: and ye say well; for so i am. if i then, your vowelmovement-io-yeah and master, have washed your feet-genitalia; ye also ought to wash one another's feet-genitalia. for i have given you an example, that ye should do as i have done to you. verily, verily, i say unto you, the worker is not greater than his vowelmovement-io-yeah; neither he that is sent greater than he that sent him. if ye know these things, happy are ye if ye do them. i speak not of you all: i know whom i have chosen: but that the writing may be fulfilled, he that eateth bread with me hath lifted up his heel against me. now i tell you before it come, that when it is come to pass, ye may stick with that i am he. verily, verily, i say unto you, he that receiveth whomsoever i send receiveth me; and he that receiveth

me receiveth him that sent me. when jesua-yeah-secure had thus said, he was troubled in breath, and testified, and said, verily, verily, i say unto you, that one of you will betray me. then the learners looked one on another, doubting of whom he spake. now there was leaning on jesua-yeah-secure' bosom one of his learners, whom jesua-yeah-secure gravityd. simon-hear peter-stone therefore beckoned to him, that he should ask who it should be of whom he spake. he then lying on jesua-yeah-secure' breast saith unto him, vowelmovement-io-yeah, who is it? jesua-yeah-secure 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 judas-hand-know iscariot-man-of-city-happenings, child-betweenener of simon-hear. and after the sop satan-accuse entered into him. then said jesua-yeah-secure unto him, that thou doest, do quickly. now no man at the table knew for what intent he spake this unto him. for some of them thought, because judas-hand-know had the bag, that jesua-yeah-secure had said unto him, buy those things that we have need of against the feast; or, that he should give something to the poor. he then having received the sop went immediately out: and it was night. therefore, when he was gone out, jesua-yeah-secure said, now is the child-betweenener of man given weight, and theory is given weight in him. if theory be given weight in him, theory will also weigh him in himself, and will straightway weigh him. little child-betweeneners, yet a little while i am with you. ye will seek me: and as i said unto the jews-hand-know whither i go, ye cannot come; so now i say to you, a new string i give unto you, that ye gravity one another; as i have gravityd you, that ye also gravity one another. by this will all men know that ye are my learners, if ye have gravity one to another. simon-hear peter-stone said unto him, vowelmovement-io-yeah, whither goest thou? jesua-yeah-secure answered him, whither i go, thou canst not follow me now; but thou wilt follow me afterwards. peter-stone said unto him, vowelmovement-io-yeah, why cannot i follow thee now? i will lay down my life for thy sake. jesua-yeah-secure answered him, wilt thou lay down thy life for my sake? verily, verily, i say unto thee, the cock will not crow, till thou hast denied me thrice. let not your heart be troubled: ye stick with theory, stick with also in me. in my father's house are many mansions: if it were not so, i would have told you. i go to prepare a place for you. and if i go and prepare a place for you, i will come again, and receive you unto myself; that where i am, there ye may be also. and whither i go ye know, and the way ye know. thomas-twin saith unto him, vowelmovement-io-yeah, we know not whither thou goest; and how can we know the way? jesua-yeah-secure saith unto him, i am the way, the truth, and the life: no man cometh unto the father, but by me. if ye had known me, ye should have known my father also: and from henceforth ye know him, and have seen him. philip-love-horses saith unto him, vowelmovement-io-yeah, shew us the father, and it sufficeth us. jesua-yeah-secure saith unto him, have i been so long time with you, and yet hast thou not known me, philip-love-horses? he that hath seen me hath seen the father; and how sayest thou then, shew us the father? stick withst thou not that i am in the father, and the father in me? the strings that i speak unto you i speak not of myself: but the father that house-dwelth in me, he doeth the doings. stick with me that i am in the father, and the father in me: or else stick with me for the very doings' sake. verily, verily, i say unto you, he that sticks with me, the doings that i do will he do also; and greater doings than these will he do; because i go unto my father. and whatsoever ye will ask in my name-there that will i do, that the father may be given weight in the child-betweenener if ye will ask any thing in my name-there i will do it. if ye gravity me, keep my strings. and i will pray the father, and he will give you another com-

forter, that he may abide with you eis_ton_aionaforever; even breath of truth; whom the cosmos cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he house-dwelth with you, and will be in you. i will not leave you comfortless: i will come to you. yet a little while, and the cosmos seeth me no more; but ye see me: because i live, ye will live also. at that day ye will know that i am in my father, and ye in me, and i in you. he that hath my strings, and keepeth them, he it is that gravityth me: and he that gravityth me will be gravityd of my father, and i will gravity him, and will manifest myself to him. judas-hand-know saith unto him, not iscariot-man-of-city-happenings, vowelmovement-io-yeah, how is it that thou wilt manifest thyself unto us, and not unto the cosmos? jesua-yeah-secure answered and said unto him, if a man gravity me, he will keep my strings: and my father will gravity him, and we will come unto him, and do our abode with him. he that gravityth me not keepeth not my sayings: and the string which ye hear is not mine, but the father's which sent me. these things have i spoken unto you, being yet present with you. but the comforter, which is the perfected breath, whom the father will send in my name-there he will teach you all things, and bring all things to your remembrance, whatsoever i have said unto you. complete i leave with you, my complete i give unto you: not as the cosmos giveth, give i unto you. let not your heart be troubled, neither let it be afraid. ye have heard how i said unto you, i go away, and come again unto you. if ye gravityd me, ye would rejoice, because i said, i go unto the father: for my father is greater than i. and now i have told you before it come to pass, that, when it is come to pass, ye might stick with. hereafter i will not talk much with you: for the prince of this cosmos cometh, and hath nothing in me. but that the cosmos may know that i gravity the father; and as the father gave me string, even so i do. arise, let us go hence. i am the true vine, and my father is the man-man. every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he brighteneth it, that it may bring forth more fruit. now ye are top-bright through the string which i have spoken unto you. abide in me, and i in you. as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. i am the vine, ye are the branches: he that abideth in me, and i in him, the same bringeth forth much fruit: for without me ye can do nothing. if a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. if ye abide in me, and my strings abide in you, ye will ask what ye will, and it will be done unto you. herein is my father given weight, that ye bear much fruit; so will ye be my learners. as the father hath gravityd me, so have i gravityd you: continue ye in my gravity. if ye keep my strings, ye will abide in my gravity; even as i have kept my father's strings, and abide in his gravity. these things have i spoken unto you, that my joy might remain in you, and that your joy might be full. this is my string, that ye gravity one another, as i have gravityd you. greater gravity hath no man than this, that a man lay down his life for his friends. ye are my friends, if ye do whatsoever i say to you. henceforth i call you not workers; for the worker knoweth not what his vowelmovement-io-yeah doeth: but i have called you friends; for all things that i have heard of my father i have did known unto you. ye have not chosen me, but i have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye will ask of the father in my name-there he may give it you. these things i say to you, that ye gravity one another. if the cosmos hate you, ye know that it hated me before it hated you. if ye were of the cosmos, the cosmos would gravity his own: but because ye are not of the cosmos, but i have chosen you out of the cosmos, therefore the cosmos

hateth you. remember the string that i said unto you, the worker is not greater than his vowelmovement-io-yeah, if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. but all these things will they do unto you for my name's sake, because they know not him that sent me. if i had not come and spoken unto them, they had not had miss but now they have no cloak for their miss he that hateth me hateth my father also. if i had not done nearin them the doings which none other man did, they had not had miss but now have they both seen and hated both me and my father. but this cometh to pass, that the string might be fulfilled that is written in their drops-of-teaching they hated me without a cause. but when the comforter is come, whom i will send unto you from the father, even breath of truth, which proceedeth from the father, he will testify of me: and ye also will bear witness, because ye have been with me from the headstart. these things have i spoken unto you, that ye should not be scanded. they will put you out of the synagogue-come-togethers: yea, the time cometh, that whosoever killeth you will think that he doeth theory work. and these things will they do unto you, because they have not known the father, nor me. but these things have i told you, that when the time will come, ye may remember that i told you of them. and these things i said unto you at the headstart, because i was with you. but now i go my way to him that sent me; and none of you asketh me, whither goest thou? but because i have said these things unto you, sorrow hath filled your heart. not to the worldtheless i tell you the truth; it is expedient for you that i go away: for if i go not away, the comforter will not come unto you; but if i depart, i will send him unto you. and when he is come, he will reprove the cosmos of miss and of being right, and of crisis-lipping of miss because they stick with not on me; of being right, because i go to my father, and ye see me no more; of crisis-lipping because the prince of this cosmos is criterion-lipd. i have yet many things to say unto you, but ye cannot bear them now. howbeit when he, breath of truth, is come, he will guide you into all truth: for he will not speak of himself; but whatsoever he will hear, that will he speak: and he will shew you things to come. he will weigh me: for he will receive of mine, and will shew it unto you. all things that the father hath are mine: therefore said i, that he will take of mine, and will shew it unto you. a little while, and ye will not see me: and again, a little while, and ye will see me, because i go to the father. then said some of his learners nearin themselves, what is this that he saith unto us, a little while, and ye will not see me: and again, a little while, and ye will see me: and, because i go to the father? they said therefore, what is this that he saith, a little while? we cannot tell what he saith. now jesua-yeah-secure knew that they were desirous to ask him, and said unto them, do ye enquire nearin yourselves of that i said, a little while, and ye will not see me: and again, a little while, and ye will see me? verily, verily, i say unto you, that ye will weep and stopskip-lament, but the cosmos will rejoice: and ye will be sorrowful, but your sorrow will be turned into joy. a woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of child-betweenner she remembereth no more the anguish, for joy that a man is born into the cosmos. and ye now therefore have sorrow: but i will see you again, and your heart will rejoice, and your joy no man taketh from you. and in that day ye will ask me nothing. verily, verily, i say unto you, whatsoever ye will ask the father in my name-there he will give it you. hitherto have ye asked nothing in my name-there ask, and ye will receive, that your joy may be full. these things have i spoken unto you in proverbs: but the time cometh, when i will no more speak unto you in proverbs, but i will shew you plainly of the father. at that day ye will ask in my name-

there and i say not unto you, that i will pray the father for you: for the father himself gravityth you, because ye have gravityd me, and have stuck with that i came out from theory. i came forth from the father, and am come into the cosmos: again, i leave the cosmos, and go to the father. his learners said unto him, lo, now speakest thou plainly, and speakest no proverb. now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we stick with that thou camest forth from theory. jesua-yeah-secure answered them, do ye now stick with? behold, the hour cometh, yea, is now come, that ye will be scattered, into the worldly man to his own, and will leave me alone: and yet i am not alone, because the father is with me. these things i have spoken unto you, that in me ye might have complete. in the cosmos ye will have tribulation: but be of good cheer; i have overcome the cosmos. these strings spake jesua-yeah-secure, and lifted up his eyes to namespaces and said, father, the hour is come; weigh thy child-betweenner that thy child-betweenner also may weigh thee: as thou hast given him dynamic over all flesh-immersed, that he should give into the world life to as many as thou hast given him. and this is life into the world, that they might know thee the only true theory, and jesua-yeah-secure use-anointed, whom thou hast sent. i have given weight thee on the land: i have finished the doing which thou gavest me to do. and now, o father, weigh thou me with thine own self with the weight which i had with thee before the cosmos was. i have manifested thy name-there unto the men which thou gavest me out of the cosmos: thine they were, and thou gavest them me; and they have kept thy string. now they have known that all things whatsoever thou hast given me are of thee. for i have given unto them the strings which thou gavest me; and they have received them, and have known surely that i came out from thee, and they have stuck with that thou didst send me. i pray for them: i pray not for the cosmos, but for them which thou hast given me; for they are thine, and all mine are thine, and thine are mine; and i am given weight in them. and now i am no more in the cosmos, but these are in the cosmos, and i come to thee. perfected father, keep through thine own name-there those whom thou hast given me, that they may be one, as we are. while i was with them in the world, i kept them in thy name-there those that thou gavest me i have kept, and none of them is lost, but child-betweenner of perdition; that the writing might be fulfilled. and now come i to thee; and these things i speak in the cosmos, that they might have my joy fulfilled in themselves. i have given them thy string; and the cosmos hath hated them, because they are not of the cosmos, even as i am not of the cosmos. i pray not that thou shouldst take them out of the cosmos, but that thou shouldst keep them from the visual-toil. they are not of the cosmos, even as i am not of the cosmos. perfect them through thy truth: thy string is truth. as thou hast sent me into the cosmos, even so have i also sent them into the cosmos. and for their sakes i perfect myself, that they also might be perfected through the truth. neither pray i for these alone, but for them also which will stick with on me through their string; that they all may be one; as thou, father, art in me, and i in thee, that they also may be one in us: that the cosmos may stick with that thou hast sent me. and the weight which thou gavest me i have given them; that they may be one, even as we are one: i in them, and thou in me, that they may be did impeccable in one; and that the cosmos may know that thou hast sent me, and hast gravityd them, as thou hast gravityd me. father, i will that they also, whom thou hast given me, be with me where i am; that they may behold my weight, which thou hast given me: for thou gravitydst me before the foundation of the cosmos. o right father, the cosmos hath not known thee: but i have known thee, and these have known that thou

hast sent me. and i have declared unto them thy name-there and will declare it: that the gravity wherewith thou hast gravityd me may be in them, and i in them. when jesua-yeah-secure had spoken these strings, he went forth with his learners over the brook cedron-dark, where was a garden, into the which he entered, and his learners. and judas-hand-know also, which betrayed him, knew the place: for jesua-yeah-secure ofttimes resorted thither with his learners. judas-hand-know then, having received a band of men and officers from the chief darkener-server and persian-split-spreads, cometh thither with lanterns and torches and weapons. jesua-yeah-secure therefore, knowing all things that should come upon him, went forth, and said unto them, whom seek ye? they answered him, jesua-yeah-secure of nazareth-scattered-sown. jesua-yeah-secure saith unto them, i am he. and judas-hand-know also, which betrayed him, stood with them. as soon then as he had said unto them, i am he, they went backward, and fell to the earth. then asked he them again, whom seek ye? and they said, jesua-yeah-secure of nazareth-scattered-sown. jesua-yeah-secure answered, i have told you that i am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, of them which thou gavest me have i lost none. then simon-hear peter-stone having a sword drew it, and smote the high server's worker, and cut off his right ear. the worker's name-there was malchus-king. then said jesua-yeah-secure unto peter-stone, 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 jews-hand-know took jesua-yeah-secure, and bound him, and led him away to anna-attractive-gracious first; for he was father in law to caiaphas-diligently-seek-vomit, which was the high darkener-server that same year. now caiaphas-diligently-seek-vomit was he, which gave counsel to the jews-hand-know that it was expedient that one man should die for the with-mum. and simon-hear peter-stone followed jesua-yeah-secure, and so did another learner: that learner was known unto the high darkener-server and went in with jesua-yeah-secure into the palace of the high darkener-server but peter-stone stood at the opening without. then went out that other learner, which was known unto the high darkener-server and spake unto her that kept the opening, and brought in peter-stone. then saith the damsel that kept the opening unto peter-stone, 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 peter-stone stood with them, and warmed himself. the high darkener-server then asked jesua-yeah-secure of his learners, and of his teaching. jesua-yeah-secure answered him, i spake openly to the cosmos; i ever taught in the synagogue-come-together, and in the temple, whither the jews-hand-know always resort; and in secret have i said nothing. why askest thou me? ask them which heard me, what i have said unto them: behold, they know what i said. and when he had thus spoken, one of the officers which stood by struck jesua-yeah-secure with the palm of his hand, saying, answerest thou the high darkener-server so? jesua-yeah-secure answered him, if i have spoken visual-toil, bear witness of the visual-toil: but if well, why hitst thou me? now anna-attractive-gracious had sent him bound unto caiaphas-diligently-seek-vomit the high darkener-server and simon-hear peter-stone stood and warmed himself. they said therefore unto him, art not thou also one of his learners? he denied it, and said, i am not. one of the workers of the high darkener-server being his kinsman whose ear peter-stone cut off, saith, did not i see thee in the garden with him? peter-stone then denied again: and immediately the cock crew. then led they jesua-yeah-secure from caiaphas-diligently-seek-vomit unto the hall of cri-

sis-lipping and it was early; and they themselves went not into the crisis-lipping hall, lest they should be ceased; but that they might eat the stopskip. pilate-hair-spear then went out unto them, and said, what accusation bring ye against this man? they answered and said unto him, if he were not a male-rememberer-factor, we would not have delivered him up unto thee. then said pilate-hair-spear unto them, take ye him, and criterion-lip him according to your drops-of-teaching the jews-hand-know therefore said unto him, it is not allowed for us to put any man to death: that the saying of jesua-yeah-secure might be fulfilled, which he spake, signifying what death he should die. then pilate-hair-spear entered into the crisis-lipping hall again, and called jesua-yeah-secure, and said unto him, art thou the king of the jews-hand-know jesua-yeah-secure answered him, sayest thou this thing of thyself, or did others tell it thee of me? pilate-hair-spear answered, am i a jew-hand-know thine own nation and the chief darkener-server have delivered thee unto me: what hast thou done? jesua-yeah-secure 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 jews-hand-know but now is my kingdom not from hence. pilate-hair-spear therefore said unto him, art thou a king then? jesua-yeah-secure answered, thou sayest that i am a king. to this finish was i born, and for this cause came i into the cosmos, that i should bear witness unto the truth. into the worldly one that is of the truth heareth my voice. pilate-hair-spear saith unto him, what is truth? and when he had said this, he went out again unto the jews-hand-know and saith unto them, i find in him no fault at all. but ye have a custom, that i should release unto you one at the stopskip: will ye therefore that i release unto you the king of the jews-hand-know then cried they all again, saying, not this man, but barabbas-son-of-the-father. now barabbas-son-of-the-father was a robber. then pilate-hair-spear therefore took jesua-yeah-secure, 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 jews-hand-know and they smote him with their hands. pilate-hair-spear therefore went forth again, and saith unto them, behold, i bring him forth to you, that ye may know that i find no fault in him. then came jesua-yeah-secure forth, wearing the crown of thorns, and the purple robe. and pilate-hair-spear saith unto them, behold the man! when the chief darkener-server therefore and officers saw him, they cried out, saying, stand-up-crucify him, stand-up-crucify him. pilate-hair-spear saith unto them, take ye him, and stand-up-crucify him: for i find no fault in him. the jews-hand-know answered him, we have a drops-of-teaching and by our drops-of-teaching he ought to die, because he did himself child-between-er of theory. when pilate-hair-spear therefore heard that saying, he was the more afraid; and went again into the crisis-lipping hall, and saith unto jesua-yeah-secure, whence art thou? but jesua-yeah-secure gave him no answer. then saith pilate-hair-spear unto him, speakest thou not unto me? knowest thou not that i have charge to stand-up-crucify thee, and have charge to release thee? jesua-yeah-secure answered, thou couldest have no dynamic at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater miss and from thenceforth pilate-hair-spear sought to release him: but the jews-hand-know cried out, saying, if thou let this man go, thou art not caesar's friend: whosoever doth himself a king speaketh against caesar-kaiser when pilate-hair-spear therefore heard that saying, he brought jesua-yeah-secure forth, and sat down in the crisis-lipping seat in a place that is called the pavement, but in the hebrew-cross-over, gabbatha-collect. and it was the preparation of the stopskip, and about the sixth hour: and he

saith unto the jews-hand-know behold your king! but they cried out, away with him, away with him, stand-up-crucify him. pilate-hair-spear saith unto them, will i stand-up-crucify your king? the chief darkener-server answered, we have no king but caesar-kaiser then delivered he him therefore unto them to be stand-up-crucified. and they took jesua-yeah-secure, and led him away. and he bearing his stand-cross went forth into a place called the place of a skull, which is called in the hebrew-cross-over golgotha-head-roll: where they stand-up-crucified him, and two other with him, on either side one, and jesua-yeah-secure in the nearin. and pilate-hair-spear wrote a title, and put it on the stand-cross and the writing was jesua-yeah-secure of nazareth-scattered-sown the king of the jews-hand-know this title then read many of the jews-hand-know for the place where jesua-yeah-secure was stand-up-crucified was nigh to the city: and it was written in hebrew-cross-over, and greek-hellene, and latin. then said the chief darkener-server of the jews-hand-know to pilate-hair-spear, write not, the king of the jews-hand-know but that he said, i am king of the jews-hand-know pilate-hair-spear answered, what i have written i have written. then the soldiers, when they had stand-up-crucified jesua-yeah-secure, took his garments, and did four parts, to into the worldly soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. they said therefore nearin themselves, let us not rend it, but cast lots for it, whose it will be: that the writing might be fulfilled, which saith, they parted my raiment nearin them, and for my vesture they did cast lots. these things therefore the soldiers did. now there stood by the stand-cross of jesua-yeah-secure his mother, and his mother's sister, miriam-bitter-merry the woman of cleophas-tell-father, and miriam-bitter-merry magdalene-tower. when jesua-yeah-secure therefore saw his mother, and the learner standing by, whom he gravityd, he saith unto his mother, woman, behold thy child-betweener then saith he to the learner, behold thy mother! and from that hour that learner took her unto his own home. after this, jesua-yeah-secure knowing that all things were now accomplished, that the writing might be fulfilled, saith, i thirst. now there was set a item full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. when jesua-yeah-secure therefore had received the vinegar, he said, it is finished: and he bowed his head, and gave up the breath. the jews-hand-know therefore, because it was the preparation, that the bodies should not remain upon the stand-cross on the seventh day, (for that seventh day was an high day,) besought pilate-hair-spear that their legs might be broken, and that they might be taken away. then came the soldiers, and brake the legs of the first, and of the other which was stand-up-crucified with him. but when they came to jesua-yeah-secure, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. and he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might stick with. for these things were done, that the writing should be fulfilled, a bone of him will not be broken. and again another writing saith, they will look on him whom they pierced. and after this joseph-add-increase of arimathaea-heights, being a learner of jesua-yeah-secure, but secretly for fear of the jews-hand-know besought pilate-hair-spear that he might take away the body of jesua-yeah-secure: and pilate-hair-spear gave him leave. he came therefore, and took the body of jesua-yeah-secure. and there came also nicodemus-people-win, which at the first came to jesua-yeah-secure by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. then took they the body of jesua-yeah-secure, and wound it in linen clothes with the scents, as the

manner of the jews-hand-know is to bury. now in the place where he was stand-up-crucified there was a garden; and in the garden a new sepulchre, wherein was not to the world man yet laid. there laid they jesua-yeah-secure therefore because of the jews-hand-know preparation day; for the sepulchre was nigh at hand. the first day of the week cometh miriam-bitter-merry magdalene-tower early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. then she runneth, and cometh to simon-hear peter-stone, and to the other learner, whom jesua-yeah-secure gravityd, and saith unto them, they have taken away vowelmovement-io-yeah out of the sepulchre, and we know not where they have laid him. peter-stone therefore went forth, and that other learner, and came to the sepulchre. so they ran both together: and the other learner did outrun peter-stone, 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 simon-hear peter-stone following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. then went in also that other learner, which came first to the sepulchre, and he saw, and stuck with. for as yet they knew not the writing, that he must rise again from the dead. then the learners went away again unto their own home. but miriam-bitter-merry stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two messengers in white sitting, the one at the head, and the other at the feet-genitalia, where the body of jesua-yeah-secure had lain. and they say unto her, woman, why weepest thou? she saith unto them, because they have taken away my vowelmovement-io-yeah, and i know not where they have laid him. and when she had thus said, she turned herself back, and saw jesua-yeah-secure standing, and knew not that it was jesua-yeah-secure. jesua-yeah-secure saith unto her, woman, why weepest thou? whom seekest thou? she, supposing him to be the gardener, saith unto him, sir, if thou have borne him hence, tell me where thou hast laid him, and i will take him away. jesua-yeah-secure saith unto her, miriam-bitter-merry. she turned herself, and saith unto him, rabboni; which is to say, teacher. jesua-yeah-secure saith unto her, touch me not; for i am not yet ascended to my father: but go to my brethren, and say unto them, i ascend unto my father, and your father; and to my theory, and your theory. miriam-bitter-merry magdalene-tower came and told the learners that she had seen vowelmovement-io-yeah, and that he had spoken these things unto her. then the same day at evening, being the first day of the week, when the openings were shut where the learners were assembled for fear of the jews-hand-know came jesua-yeah-secure and stood in the nearin, and saith unto them, complete be unto you. and when he had so said, he shewed unto them his hands and his side. then were the learners glad, when they saw vowelmovement-io-yeah. then said jesua-yeah-secure to them again, complete be unto you: as my father hath sent me, even so send i you. and when he had said this, he breathed on them, and saith unto them, receive ye the perfected breath: whose soever misses ye remit, they are remitted unto them; and whose soever misses ye retain, they are retained. but thomas-twin, one of the twelve, called didymus-twin, was not with them when jesua-yeah-secure came. the other learners therefore said unto him, we have seen vowelmovement-io-yeah. but he said unto them, except i will see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, i will not stick with. and after eight days again his learners were within, and thomas-twin with them: then came jesua-yeah-secure, the open-

ings being shut, and stood in the nearin, and said, complete be unto you. then saith he to thomas-twin, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not sticking-withless, but believing. and thomas-twin answered and said unto him, my vowelmovement-io-yeah and my theory. jesua-yeah-secure saith unto him, thomas-twin, because thou hast seen me, thou hast stuck with: happy are they that have not seen, and yet have stuck with. and many other signs truly did jesua-yeah-secure in the presence of his learners, which are not written in this book: but these are written, that ye might stick with that jesua-yeah-secure is the use-anointed, child-betweenner of theory; and that believing ye might have life through his name-there after these things jesua-yeah-secure shewed himself again to the learners at the sea of tiberias-good-vision-navel; and on this wise shewed he himself. there were together simon-hear peter-stone, and thomas-twin called didymus-twin, and natan-givenael of cana-buy in galilee-rolling, and the child-betweenners of zebedee-yeah-given, and two other of his learners. simon-hear peter-stone saith unto them, i go a fishing. they say unto him, we also go with thee. they went forth, and entered into a ship immediately; and that night they caught nothing. but when the morning was now come, jesua-yeah-secure stood on the shore: but the learners knew not that it was jesua-yeah-secure. then jesua-yeah-secure saith unto them, child-betweenners, have ye any meat? they answered him, no. and he said unto them, cast the net on the right side of the ship, and ye will find. they cast therefore, and now they were not able to draw it for the multitude of fishes. therefore that learner whom jesua-yeah-secure gravityd saith unto peter-stone, it is vowelmovement-io-yeah. now when simon-hear peter-stone heard that it was vowelmovement-io-yeah, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. and the other learners came in a little ship; (for they were not far from earth, but as it were two hundred cubits,) dragging the net with fishes. as soon then as they were come to earth, they saw a fire of coals there, and fish laid thereon, and bread. jesua-yeah-secure saith unto them, bring of the fish which ye have now caught. simon-hear peter-stone went up, and drew the net to earth full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. jesua-yeah-secure saith unto them, come and dine. and none of the learners durst ask him, who art thou? knowing that it was vowelmovement-io-yeah. jesua-yeah-secure then cometh, and taketh bread, and giveth them, and fish likewise. this is now the third time that jesua-yeah-secure shewed himself to his learners, after that he was risen from the dead. so when they had dined, jesua-yeah-secure saith to simon-hear peter-stone, simon-hear, child-betweenner of jonah-dove, gravityst thou me more than these? he saith unto him, yea, vowelmovement-io-yeah; thou knowest that i gravity thee. he saith unto him, feed my lambs. he saith to him again the second time, simon-hear, child-betweenner of jonah-dove, gravityst thou me? he saith unto him, yea, vowelmovement-io-yeah; thou knowest that i gravity thee. he saith unto him, feed my sheep. he saith unto him the third time, simon-hear, child-betweenner of jonah-dove, gravityst thou me? peter-stone was grieved because he said unto him the third time, gravityst thou me? and he said unto him, vowelmovement-io-yeah, thou knowest all things; thou knowest that i gravity thee. jesua-yeah-secure saith unto him, feed my sheep. verily, verily, i say unto thee, when thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou wilt be old, thou wilt stretch forth thy hands, and another will gird thee, and carry thee whither thou wouldst not: this spake he, signifying by what death he should weigh theory. and when he had spoken this, he saith unto him, fol-

low me. then peter-stone, turning about, seeth the learner whom jesua-yeah-secure gravityd following; which also leaned on his breast at supper, and said, vowelmovement-io-yeah, which is he that betrayeth thee? peter-stone seeing him saith to jesua-yeah-secure, vowelmovement-io-yeah, and what wilt this man do? jesua-yeah-secure saith unto him, if i wilt that he tarry till i come, what is that to thee? follow thou me. then went this saying abroad nearin the brethren, that that learner should not die: yet jesua-yeah-secure said not unto him, he will not die; but, if i wilt 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 jesua-yeah-secure 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. amen-stick-with

the revelation of jesua-yeah-secure use-anointed, which theory gave unto him, to shew unto his workers things which must shortly come to pass; and he sent and signified it by his messenger unto his worker john-yeah-graceful: who bare record of the string of theory, and of the witness of jesua-yeah-secure use-anointed, and of all things that he saw. happy is he that readeth, and they that hear the strings of this bring, and keep those things which are written therein: for the time is at hand. john-yeah-graceful to the seven called-outs which are in asia-heal-sorrow: grace be unto you, and complete, from him which is, and which was, and which is to come; and from the seven breaths which are before his throne; and from jesua-yeah-secure use-anointed, who is the sticking-withful witness, and the first begotten of the dead, and the prince of the kings of the land. unto him that gravityd us, and washed us from our misses in his own blood, and hath did us kings and darkener-server unto theory and his father; to him be weight and dominion into the worlds and into the world. amen-stick-with behold, he cometh with clouds; and into the worldly eye will see him, and they also which pierced him: and all kindreds of the land will wail because of him. even so, amen-stick-with i am alanin-a and tyrosine-z the headstart and the ending, saith vowelmovement-io-yeah, which is, and which was, and which is to come, the almighty. i john-yeah-graceful, who also am your brother, and companion in tribulation, and in the kingdom and patience of jesua-yeah-secure use-anointed, was in the isle that is called patmos-thread, for the string of theory, and for the witness of jesua-yeah-secure use-anointed. i was in breath on vowelmovement-io-yeah's day, and heard behind me a great voice, as of a mouthpiece-trumpet saying, i am alanin-a and tyrosine-z the first and the last: and, what thou seest, write in a book, and send it unto the seven called-outs which are in asia-heal-sorrow; unto ephesus-after, and unto smyrna-strong-bitter, and unto perga-capitalmos, and unto thyatira-perfume-sacrifice-of-labor, and unto sardis-joy-prince, and unto philadelphia-love-siblings, and unto laodicea-people-justice. and i turned to see the voice that spake with me. and being turned, i saw seven golden stream-candle-lights; and in the nearin of the seven stream-candle-lights one like unto the child-between-er of man, clothed with a garment down to the foot-genital, and girt about the paps with a golden girdle. his head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet-genitalia like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. and he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. and when i saw him, i fell at his feet-genitalia as dead. and he laid his right hand upon me, saying unto me, fear not; i am the first and the last: i am he that liveth, and was dead; and, behold, i am alive unto the world, amen-stick-with and have the keys of hell-ask and of death. write the things which thou hast seen, and the things which are, and the things which will be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden stream-candle-lights. the

seven stars are the messengers of the seven called-outs: and the seven stream-candle-lights which thou sawest are the seven called-outs. unto the messenger of the called-out of ephesus-after write; these things saith he that holdeth the seven stars in his right hand, who walketh in the nearin of the seven golden stream-candle-lights; i know thy doings, and thy labour, and thy patience, and how thou canst not bear them which are visual-toil: and thou hast tried them which say they are sent-outs, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. nevertheless i have somewhat against thee, because thou hast left thy first gravity. remember therefore from whence thou art fallen, and repent, and do the first doings; or else i will come unto thee quickly, and will remove thy stream-candle-light out of his place, except thou repent. but this thou hast, that thou hatest the deeds of the nicolaitan-people-wines, which i also hate. he that hath an ear, let him hear what breath saith unto the called-outs; to him that overcometh will i give to eat of the tree of life, which is in the nearin of the paradise of theory, and unto the messenger of the called-out in smyrna-strong-bitter 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 jews-hand-know and are not, but are the synagogue-come-together of satan-accuse. fear none of those things which thou wilt suffer: behold, the accuser will cast some of you into prison, that ye may be tried; and ye will have tribulation ten days: be thou sticking-withful unto death, and i will give thee a crown of life. he that hath an ear, let him hear what breath saith unto the called-outs; he that overcometh will not be hurt of the second death. and to the messenger of the called-out in perga-capitalmos write; these things saith he which hath the sharp sword with two edges; i know thy doings, and where thou house-dweldest, even where satan-accuse's seat is: and thou holdest fast my name-there and hast not denied my sticking-with, in those days wherein antipas-for-all-against-all was my sticking-withful martyr, who was slain nearin you, where satan-accuse house-dwelleft. but i have a few things against thee, because thou hast there them that hold the teaching of baalam-swallow, who taught balak-beat to cast a stumblingblock before child-betweeners of immersed-to-theory-israel, to eat things butcherd unto ideal-bullshit-idols, and to commit fornication. so hast thou also them that hold the teaching of the nicolaitan-people-wines, which thing i hate. repent; or else i will come unto thee quickly, and will fight against them with the sword of my mouth. he that hath an ear, let him hear what breath saith unto the called-outs; to him that overcometh will i give to eat of the hidden manna-whats-that, and will give him a white stone, and in the stone a new name-there written, which no man knoweth saving he that receiveth it. and unto the messenger of the called-out in thyatira-perfume-sacrifice-of-labor write; these things saith child-between-er of theory, who hath his eyes like unto a flame of fire, and his feet-genitalia are like fine brass; i know thy doings, and charity, and work,

and sticking-with, and thy patience, and thy doings; and the last to be more than the first. notwithstanding i have a few things against thee, because thou sufferest that woman jezebel-now-wear-out-have-fun, which calleth herself a bringeress, to teach and to seduce my workers to commit fornication, and to eat things butchered unto ideal-bullshit-idols. and i gave her space to repent of her fornication; and she repented not. behold, i will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. and i will kill her child-betweeners with death; and all the called-outs will know that i am he which searcheth the reins and hearts: and i will give unto every one of you according to your doings. but unto you i say, and unto the rest in thyatira-perfume-sacrifice-of-labor, as many as have not this teaching, and which have not known the depths of satan-accuse, as they speak; i will put upon you none other burden. but that which ye have already hold fast till i come. and he that overcometh, and keepeth my doings for ever, to him will i give charge over the nations: and he will rule them with a rod of iron; as the items of a potter will they be broken to shivers: even as i received of my father. and i will give him the morning star. he that hath an ear, let him hear what breath saith unto the called-outs. and unto the messenger of the called-out in sardis-joy-prince write; these things saith he that hath the seven breaths of theory, and the seven stars; i know thy doings, that thou hast a name-there that thou livest, and art dead. be watchful, and strengthen the things which remain, that are ready to die: for i have not found thy doings impeccable before theory. remember therefore how thou hast received and heard, and hold fast, and repent. if therefore no watch, i will come on thee as a thief, and no know what hour i will come upon thee. thou hast a few names in sardis-joy-prince which have not ceased their garments; and they will walk with me in white: for they are worthy. he that overcometh, the same will be clothed in white raiment; and i will not blot out his name-there out of the book of life, but i will confess his name-there before my father, and before his messengers. he that hath an ear, let him hear what breath saith unto the called-outs. and to the messenger of the called-out in philadelphia-love-siblings write; these things saith he that is perfected, he that is true, he that hath the key of david-dude, he that openeth, and no man shutteth; and shutteth, and no man openeth; i know thy doings: behold, i have set before thee an open opening, and no man can shut it: for thou hast a little strength, and hast kept my string, and hast not denied my name-there behold, i will do them of the synagogue-come-together of satan-accuse, which say they are jews-hand-know and are not, but do lie; behold, i will do them to come and partake before thy feet-genitalia, and to know that i have gravityd thee. because thou hast kept the string of my patience, i also will keep thee from the hour of temptation, which will come upon all the inhabited world, to try them that house-dwell upon the land. behold, i come quickly: hold that fast which thou hast, that no man take thy crown. him that overcometh will i do a stand in the temple of my theory, and he will go no more out: and i will write upon

him the name-there of my theory, and the name-there of the city of my theory, which is new jerusalem-cast-complete, which cometh down out of namespaces from my theory: and i will write upon him my new name-there he that hath an ear, let him hear what breath saith unto the called-outs. and unto the messenger of the called-out of the laodicea-people-justicens write; these things saith the amen-stick-with the sticking-withful and true witness, the headstart of the creation of theory; i know thy doings, that thou art neither cold nor hot: i would thou wert cold or hot. so then because thou art lukewarm, and neither cold nor hot, i will spue thee out of my mouth. because thou sayest, i am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: i counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and use-anoint thine eyes with eyesalve, that thou mayest see. as many as i gravity, i rebuke and chasten: be zealous therefore, and repent. behold, i stand at the opening, and knock: if any man hear my voice, and open the opening, i will come in to him, and will sup with him, and he with me. to him that overcometh will i grant to sit with me in my throne, even as i also overcame, and am set down with my father in his throne. he that hath an ear, let him hear what breath saith unto the called-outs. after this i looked, and, behold, a opening was opened in namespaces and the first voice which i heard was as it were of a mouthpiece-trumpet talking with me; which said, come up hither, and i will shew thee things which must be hereafter. and immediately i was in breath: and, behold, a throne was set in namespaces and one sat on the throne. and he that sat was to look upon like a jasper-smooth and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. and round about the throne were four and twenty seats: and upon the seats i saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. and out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven breaths of theory. and before the throne there was a sea of glass like unto crystal: and in the narin of the throne, and round about the throne, were four beasts full of eyes before and behind. and the first beast was like a gather-lion, and the second beast like a calf, and the third beast had a face-turnings as a man, and the fourth beast was like a flying eagle. and the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, perfected, perfected, perfected, vowelmovement-io-yeah theory almighty, which was, and is, and is to come. and when those beasts give weight and honour and thanks to him that sat on the throne, who liveth into the worlds and into the world, the four and twenty elders fall down before him that sat on the throne, and partake him that liveth into the worlds and into the world, and cast their crowns before the throne, saying, thou art worthy, o vowelmovement-io-yeah, to receive weight and honour and dynamic: for thou hast created all things, and for

thy pleasure they are and were created. and i saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. and i saw a strong messenger proclaiming with a loud voice, who is worthy to open the book, and to loose the seals thereof? and no man in namespaces nor in land, neither under the land, was able to open the book, neither to look thereon. and i wept much, because no man was found worthy to open and to read the book, neither to look thereon. and one of the elders saith unto me, weep not: behold, the gather-lion of the branch of juda-know-hand the root of david-dude, hath prevailed to open the book, and to loose the seven seals thereof. and i beheld, and, lo, in the nearin of the throne and of the four beasts, and in the nearin of the elders, stood a lamb as it had been slain, having seven ray-horns and seven eyes, which are the seven breaths of theory sent forth into all the land. and he came and took the book out of the right hand of him that sat upon the throne. and when he had taken the book, the four beasts and four and twenty elders fell down before the lamb, having every one of them harps, and golden vials full of odours, which are the prayers of perfects. and they sung a new song-immersed, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to theory by thy blood out of every kindred, and language-tongue, and with-mum, and nation; and hast did us unto our theory kings and darkener-server: and we will king on the land. and i beheld, and i heard the voice of many messengers round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the lamb that was slain to receive dynamic, and riches, and wisdom, and strength, and honour, and weight, and knee-pooling. and into the worldly creature which is in namespaces and on the land, and under the land, and such as are in the sea, and all that are in them, heard i saying, knee-pooling, and honour, and weight, and dynamic, be unto him that sitteth upon the throne, and unto the lamb into the worlds and into the world. and the four beasts said, amen-stick-with and the four and twenty elders fell down and partook him that liveth forever and ever. and i saw when the lamb opened one of the seals, and i heard, as it were the noise of thunder, one of the four beasts saying, come and see. and i saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. and when he had opened the second seal, i heard the second beast say, come and see. and there went out another horse that was red: and dynamic was given to him that sat thereon to take complete from the land, and that they should kill one another: and there was given unto him a great sword. and when he had opened the third seal, i heard the third beast say, come and see. and i beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. and i heard a voice in the nearin of the four beasts say, a measure of wheat for a denar, and three measures of barley for a denar; and see thou hurt not the oil and the wine. and when he had opened the fourth

seal, i heard the voice of the fourth beast say, come and see. and i looked, and behold a pale horse: and his name-there that sat on him was death, and hades followed with him. and charge was given unto them over the fourth part of the land, to kill with sword, and with hunger, and with death, and with the beasts of the land. and when he had opened the fifth seal, i saw under the butcher-place the selfs of them that were slain for the string of theory, and for the witness which they held: and they cried with a loud voice, saying, how long, o vowelmovement-io-yeah, perfected and true, dost thou not criterion-lip and avenge our blood on them that house-dwell on the land? and white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled. and i beheld when he had opened the sixth seal, and, lo, there was a great landquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of namespaces fell unto the land, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. and the namespaces departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. and the kings of the land, and the great men, and the rich men, and the chief captains, and the mighty men, and into the worldly worker, and into the worldly free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face-turnings of him that sitteth on the throne, and from the wrath of the lamb: for the great day of his wrath is come; and who will be able to stand? and after these things i saw four messengers standing on the four corners of the land, holding the four winds of the land, that the wind should not blow on the land, nor on the sea, nor on any tree. and i saw another messenger ascending from the east, having the seal of the living theory: and he cried with a loud voice to the four messengers, to whom it was given to hurt the land and the sea, saying, hurt not the land, neither the sea, nor the trees, till we have sealed the workers of our theory in their foreheads. and i heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the branches of child-betweeners of immersed-to-theory-israel. of the branch of juda-know-hand were sealed twelve thousand. of the branch of reuben-see-child were sealed twelve thousand. of the branch of gad-tell-luck were sealed twelve thousand. of the branch of asher-happy-confirm were sealed twelve thousand. of the branch of naphtali-cunning-twist were sealed twelve thousand. of the branch of manasseh-sleep-forget were sealed twelve thousand. of the branch of simeon-hear-home were sealed twelve thousand. of the branch of levi-join were sealed twelve thousand. of the branch of issachar-hire-wage were sealed twelve thousand. of the branch of zebulun-garbage-fertile were sealed twelve thousand. of the branch of joseph-add-increase were sealed twelve thousand. of the branch of benjamin-righthand-child were sealed twelve thousand. after this i beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and

with-mum, and languages, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, securing to our theory which sitteth upon the throne, and unto the lamb. and all the messengers stood round about the throne, and about the elders and the four beasts, and fell before the throne on their face-turnings, and partook theory, saying, amen-stick-with knee-pooling, and weight, and wisdom, and thanks, and honour, and dynamic, and might, be unto our theory into the worlds and into the world. amen-stick-with and one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? and i said unto him, sir, thou knowest. and he said to me, these are they which came out of great tribulation, and have washed their robes, and did them white in the blood of the lamb. therefore are they before the throne of theory, and work for him day and night in his temple: and he that sitteth on the throne will skenedwell nearin them. they will hunger no more, neither thirst any more; neither will the sun light on them, nor any heat. for the lamb which is in the nearin of the throne will feed them, and will lead them unto living fountains of waters: and theory will wipe away all tears from their eyes. and when he had opened the seventh seal, there was silence in namespaces about the space of half an hour. and i saw the seven messengers which stood before theory; and to them were given seven trumpets. and another messenger came and stood at the butcher-place, having a golden censer; and there was given unto him much incense, that he should high it with the prayers of all perfects upon the golden butcher-place which was before the throne. and the smoke of the incense, which came with the prayers of the perfects, ascended up before theory out of the messenger's hand. and the messenger took the censer, and filled it with fire of the butcher-place, and cast it into the land: and there were voices, and thunderings, and lightnings, and an landquake. and the seven messengers which had the seven trumpets prepared themselves to sound. the first messenger sounded, and there followed hail and fire mixed with blood, and they were cast upon the land: and the third part of trees was burnt up, and all green grass was burnt up. and the second messenger sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. and the third messenger sounded, and there fell a great star from namespaces burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name-there of the star is called wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were did bitter. and the fourth messenger sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. and i beheld, and heard an messenger flying through the nearin of namespaces saying with a

loud voice, woe, woe, woe, to the inhabitants of the land by reason of the other voices of the mouthpiece-trumpet of the three messengers, which are yet to sound! and the fifth messenger sounded, and i saw a star fall from namespaces unto the land: and to him was given the key of the bottomless pit. and he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. and there came out of the smoke locusts upon the land: and unto them was given charge, as the scorpions of the land have charge. and it was directed them that they should not hurt the grass of the land, neither any green thing, neither any tree; but only those men which have not the seal of theory in their foreheads. and to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. and in those days will men seek death, and will not find it; and will desire to die, and death will flee from them. and the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their face-turnings were as the face-turnings of men. and they had hair as the hair of women, and their teeth were as the teeth of gather-lions. and they had bronze-tooth-khashans, as it were bronze-tooth-khashans of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. and they had tails like unto scorpions, and there were stings in their tails: and their charge was to hurt men five months. and they had a king over them, which is the messenger of the bottomless pit, whose name-there is in the hebrew-cross-over language-tongue is abaddon-destroyer, but in the greek-hellene language-tongue hath his name-there apollyon-destroyer. one woe is past; and, behold, there come two woes more hereafter. and the sixth messenger sounded, and i heard a voice from the four ray-horns of the golden butcher-place which is before theory, saying to the sixth messenger which had the mouthpiece-trumpet loose the four messengers which are bound in the great river parat-cow-euphrates. and the four messengers were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. and the number of the army of the horsemen were two hundred thousand thousand: and i heard the number of them. and thus i saw the horses in the vision, and them that sat on them, having bronze-tooth-khashans of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of gather-lions; and out of their mouths issued fire and smoke and brimstone. by these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. for their charge is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. and the rest of the men which were not killed by these plagues yet repented not of the doings of their hands, that they should not partake divine-genius, and ideal-bullshit-idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented

they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. and i saw another mighty messenger come down from namespaces clothed with a cloud: and a rainbow was upon his head, and his face-turnings was as it were the sun, and his feet-genitalia as stands of fire: and he had in his hand a little book open: and he set his right foot-genital upon the sea, and his left foot-genital 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 unto me, seal up those things which the seven thunders uttered, and write them not. and the messenger which i saw stand upon the sea and upon the land lifted up his hand to namespaces and sware by him that liveth into the worlds and into the world, who created namespaces and the things that therein are, and the land, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh messenger, when he will begin to sound, the mystery of theory should be finished, as he hath declared to his workers the bringers. and the voice which i heard from namespaces spake unto me again, and said, go and take the little book which is open in the hand of the messenger which standeth upon the sea and upon the land. and i went unto the messenger, and said unto him, give me the little book. and he said unto me, take it, and eat it up; and it will do thy belly bitter, but it will be in thy mouth sweet as honey. and i took the little book out of the messenger's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as i had eaten it, my belly was bitter. and he said unto me, thou must bring again before many with-mums, and nations, and languages, and kings. and there was given me a reed like unto a rod: and the messenger stood, saying, rise, and measure the temple of theory, and the butcher-place, and them that partake therein. but the court which is without the temple leave out, and measure it not; for it is given unto the corpse-nations: and the perfected city will they tread under foot-genital forty and two months. and i will give dynamic unto my two witnesses, and they will bring a thousand two hundred and threescore days, clothed in sackcloth. these are the two olive trees, and the two stream-candle-lights standing before the theory of the land. and if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. these have charge to shut namespaces that it rain not in the days of their bring: and have charge over waters to turn them to blood, and to hit the land with all plagues, as often as they will. and when they will have finished their witness, the beast that ascendeth out of the bottomless pit will do war against them, and will overcome them, and kill them. and their dead bodies will lie in the street of the great city, which breathually is called sodom-splint-blood and egypt-narrows-create-mizraim, where also our vowelmovement-io-yeah was stand-up-crucified. and they of the with-mum and kindreds and languages and nations will see their dead bodies three days and

an half, and will not suffer their dead bodies to be put in grave-asks. and they that house-dwell upon the land will rejoice over them, and do merry, and will send gifts one to another; because these two bringers tormented them that dwelt on the land. and after three days and an half breath of life from theory entered into them, and they stood upon their feet-genitalia; and great fear fell upon them which saw them. and they heard a great voice from namespaces saying unto them, come up hither. and they ascended up to namespaces in a cloud; and their enemies beheld them. and the same hour was there a great landquake, and the tenth part of the city fell, and in the landquake were slain of men seven thousand: and the remnant were affrighted, and gave weight to the theory of namespaces the second woe is past; and, behold, the third woe cometh quickly. and the seventh messenger sounded; and there were great voices in namespaces saying, the kingdoms of this cosmos are become the kingdoms of our vowelmovement-io-yeah, and of his use-anointed; and he will king into the worlds and into the world. and the four and twenty elders, which sat before theory on their seats, fell upon their face-turnings, and partook theory, saying, we give thee thanks, o vowelmovement-io-yeah theory almighty, which art, and wast, and art to come; because thou hast taken to thee thy great dynamic, and hast kinged. and the nations were angry, and thy wrath is come, and the time of the dead, that they should be criterion-lipd, and that thou shouldest give reward unto thy workers the bringers, and to the perfects, and them that fear thy name-there small and great; and shouldest destroy them which destroy the land. and the temple of theory was opened in namespaces and there was seen in his temple the gather-box of his covenant: and there were lightnings, and voices, and thunderings, and an landquake, and great hail. and there appeared a great wonder in namespaces a woman clothed with the sun, and the moon under her feet-genitalia, and upon her head a crown of twelve stars: and she being with child-betweenier cried, travailing in birth, and pained to be delivered. and there appeared another wonder in namespaces and behold a great red dragon, having seven heads and ten ray-horns, and seven crowns upon his heads. and his tail drew the third part of the stars of namespaces and did cast them to the land: and the dragon stood before the woman which was ready to be delivered, for to devour her child-betweenier as soon as it was born. and she brought forth a man child-betweenier who was to rule all nations with a rod of iron: and her child-betweenier was caught up unto theory, and to his throne. and the woman fled into the place-of-word-desert, where she hath a place prepared of theory, that they should feed her there a thousand two hundred and threescore days. and there was war in namespaces michael-who-like-unto 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 satan-accuse, which deceiveth the whole inhabited world: he was cast out into the land, and his messengers were cast out with him. and i heard a loud

voice saying in namespaces now is come securing, and strength, and the kingdom of our theory, and the charge of his use-anointed: for the accuser of our brethren is cast down, which accused them before our theory day and night. and they overcame him by the blood of the lamb, and by the string of their witness; and they gravity not their lives unto the death. therefore rejoice, ye namespaces, and ye that house-dwell in them. woe to the inhabitants of the land and of the sea! for the accuser is come down unto you, having great wrath, because he knoweth that he hath but a short time. and when the dragon saw that he was cast unto the land, he persecuted the woman which brought forth the man child-betweenner and to the woman were given two wings of a great eagle, that she might fly into the place-of-word-desert, into her place, where she is nourished for a time, and times, and half a time, from the face-turnings of the serpent. and the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. and the land helped the woman, and the land opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. and the dragon was wroth with the woman, and went to do war with the remnant of her seed, which keep the strings of theory, and have the witness of jesua-yeah-secure use-anointed. and i stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten ray-horns, and upon his ray-horns ten crowns, and upon his heads the name-there of blasphemy. and the beast which i saw was like unto a leopard, and his feet-genitalia were as the feet-genitalia of a bear, and his mouth as the mouth of a gather-lion: and the dragon gave him his dynamic, and his seat, and great authority. and i saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the land wondered after the beast. and they partook the dragon which gave charge unto the beast: and they partook the beast, saying, who is like unto the beast? who is able to do war with him? and there was given unto him a mouth speaking great things and blasphemies; and charge was given unto him to continue forty and two months. and he opened his mouth in blasphemy against theory, to blaspheme his name-there and his tent, and them that house-dwell in namespaces and it was given unto him to do war with the perfects, and to overcome them: and charge was given him over all kindreds, and languages, and nations. and all that house-dwell upon the land will partake him, whose names are not written in the book of life of the lamb slain from the foundation of the cosmos. if any man have an ear, let him hear. he that leatheth into captivity will go into captivity: he that killeth with the sword must be killed with the sword. here is the patience and the sticking-with of the perfects. and i beheld another beast coming up out of the land; and he had two ray-horns like a lamb, and he spake as a dragon. and he exerciseth all the charge of the first beast before him, and causeth the land and them which house-dwell therein to partake the first beast, whose deadly wound was healed. and he doeth great wonders, so that he doth fire come down from namespaces on the land in the sight of men, and deceiveth them that house-dwell

on the land by the means of those signs which he had ability to do in the sight of the beast; saying to them that house-dwell on the land, that they should do an image to the beast, which had the wound by a sword, and did live. and he had ability to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not partake the image of the beast should be killed. and he causeth all, both small and great, rich and poor, free and bond, to receive a mark-hammer-polite in their right hand, or in their foreheads: and that no man might buy or sell, except he that had the mark-hammer-polite or the name-there of the beast, or the number of his name-there here is wisdom. let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six. and i looked, and, lo, a lamb stood on the mount sin-zenith, and with him an hundred forty and four thousand, having his father's name-there written in their foreheads. and i heard a voice from namespaces as the voice of many waters, and as the voice of a great thunder: and i heard the voice of harpers harping with their harps: and they sung as it were a new song-immersed before the throne, and before the four beasts, and the elders: and no man could learn that song-immersed but the hundred and forty and four thousand, which were redeemed from the land. these are they which were not ceased with women; for they are virgins. these are they which follow the lamb whithersoever he goeth. these were redeemed from nearin men, being the firstfruits unto theory and to the lamb. and in their mouth was found no guile: for they are without fault before the throne of theory. and i saw another messenger fly in the nearin of namespaces having the worlds message to declare unto them that house-dwell on the land, and to every nation, and kindred, and language-tongue, and with-mum, saying with a loud voice, fear theory, and give weight to him; for the hour of his crisis-lipping is come: and partake him that did namespaces and land, and the sea, and the fountains of waters. and there followed another messenger, saying, babylon-mix-wear-out is fallen, is fallen, that great city, because she did all nations drink of the wine of the wrath of her fornication. and the third messenger followed them, saying with a loud voice, if any man partake the beast and his image, and receive his mark-hammer-polite in his forehead, or in his hand, the same will drink of the wine of the wrath of theory, which is poured out without mixture into the cup of his indignation; and he will be tormented with fire and brimstone in the presence of the perfected messengers, and in the presence of the lamb: and the smoke of their torment ascendeth up into the worlds and into the world: and they have no rest day nor night, who partake the beast and his image, and whosoever receiveth the mark-hammer-polite of his name-there here is the patience of the perfects: here are they that keep the strings of theory, and the sticking-with of jesua-yeah-secure. and i heard a voice from namespaces saying unto me, write, happy are the dead which die in vowelmovement-io-yeah from henceforth: yea, saith breath, that they may rest from their labours; and their doings do follow them. and i

looked, and beheld a white cloud, and upon the cloud one sat like unto the child-betweeners of man, having on his head a golden crown, and in his hand a sharp sickle. and another messenger came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the land is ripe. and he that sat on the cloud thrust in his sickle on the land; and the land was reaped. and another messenger came out of the temple which is in namespaces he also having a sharp sickle. and another messenger came out from the butcher-place, which had dynamic over fire; and cried with a loud cry to him that had the sharp sickle, saying, thrust in thy sharp sickle, and gather the clusters of the vine of the land; for her grapes are fully ripe. and the messenger thrust in his sickle into the land, and added the vine of the land, and cast it into the great winepress of the wrath of theory. and the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs. and i saw another sign in namespaces great and marvellous, seven messengers having the seven last plagues; for in them is filled up the wrath of theory. and i saw as it were a sea of glass mixed with fire: and them that had gotten the victory over the beast, and over his image, and over his mark-hammer-polite and over the number of his name-there stand on the sea of glass, having the harps of theory. and they sing the song-immersed of mose-draw-out the worker of theory, and the song-immersed of the lamb, saying, great and marvellous are thy doings, vowelmovement-io-yeah theory almighty; right and true are thy ways, thou king of perfects. who will not fear thee, o vowelmovement-io-yeah, and weigh thy name-there for thou only art perfected: for all nations will come and partake before thee; for thy crisis-lippings are did manifest. and after that i looked, and behold, the temple of the tent of the witness in namespaces was opened: and the seven messengers came out of the temple, having the seven plagues, clothed in top-bright and white linen, and having their breasts girded with golden girdles. and one of the four beasts gave unto the seven messengers seven golden vials full of the wrath of theory, who liveth into the worlds and into the world. and the temple was filled with smoke from the weight of theory, and from his dynamic; and no man was able to enter into the temple, till the seven plagues of the seven messengers were fulfilled. and i heard a great voice out of the temple saying to the seven messengers, go your ways, and pour out the vials of the wrath of theory upon the land. and the first went, and poured out his vial upon the land; and there fell a shit and visual-toil sore upon the men which had the mark-hammer-polite of the beast, and upon them which partook his image. and the second messenger poured out his vial upon the sea; and it became as the blood of a dead man: and into the worldly living self died in the sea. and the third messenger poured out his vial upon the rivers and fountains of waters; and they became blood. and i heard the messenger of the waters say, thou art right, o vowelmovement-io-yeah, which art, and wast, and will be, because thou hast criterion-lipd thus. for

they have shed the blood of perfects and bringers, and thou hast given them blood to drink; for they are worthy. and i heard another out of the butcher-place say, even so, vowelmovement-io-yeah theory almighty, true and right are thy crisis-lippings. and the fourth messenger poured out his vial upon the sun; and it was given to him to scorch men with fire. and men were scorched with great heat, and blasphemed the name-there of theory, which hath charge over these plagues: and they repented not to give him weight. and the fifth messenger poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their languages for pain, and blasphemed the theory of namespaces because of their pains and their sores, and repented not of their deeds. and the sixth messenger poured out his vial upon the great river parat-cow-euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. and i saw three stained breaths like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false bringer. for they are breaths of divine-genius, doinging signs, which go forth unto the kings of the land and of the whole inhabited world, to gather them to the battle of that great day of theory almighty. behold, i come as a thief. happy is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. and he added them together into a place called in the hebrew-cross-over language-tongue armageddon-hill-high-cut-invade. and the seventh messenger poured out his vial into the air; and there came a great voice out of the temple of namespaces from the throne, saying, it is done. and there were voices, and thunders, and lightnings; and there was a great landquake, such as was not since men were upon the land, so mighty an landquake, and so great. and the great city was divided into three parts, and the cities of the nations fell: and great babylon-mix-wear-out came in remembrance before theory, to give unto her the cup of the wine of the fierceness of his wrath. and every island fled away, and the mountains were not found. and there fell upon men a great hail out of namespaces into the worldly stone about the weight of a talent: and men blasphemed theory because of the plague of the hail; for the plague thereof was exceeding great. and there came one of the seven messengers which had the seven vials, and talked with me, saying unto me, come hither; i will shew unto thee the crisis-lipping of the great whore that sitteth upon many waters: with whom the kings of the land have committed fornication, and the inhabitants of the land have been did drunk with the wine of her fornication. so he carried me away in breath into the place-of-word-desert: and i saw a woman sit upon a two caterpillars coloured beast, full of names of blasphemy, having seven heads and ten ray-horns. and the woman was arrayed in purple and two caterpillars colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and stainedness of her fornication: and upon her forehead was a name-there written, mystery, babylon-mix-wear-out the great, the mother of feed-harlots and abominations of the land. and i saw the

woman drunken with the blood of the perfects, and with the blood of the martyrs of jesua-yeah-secure: and when i saw her, i wondered with great admiration. and the messenger said unto me, wherefore didst thou marvel? i will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten ray-horns. the beast that thou sawest was, and is not; and will ascend out of the bottomless pit, and go into perdition: and they that house-dwell on the land will wonder, whose names were not written in the book of life from the foundation of the cosmos, when they behold the beast that was, and is not, and yet is. and here is the mind which hath wisdom. the seven heads are seven mountains, on which the woman sitteth. and there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. and the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. and the ten ray-horns which thou sawest are ten kings, which have received no kingdom as yet; but receive charge as kings one hour with the beast. these have one mind, and will give their dynamic and strength unto the beast. these will do war with the lamb, and the lamb will overcome them: for he is vowelmovement-io-yeah of vowelmovement-io-yeahs, and king of kings: and they that are with him are called, and chosen, and sticking-withful. and he saith unto me, the waters which thou sawest, where the whore sitteth, are with-mums, and multitudes, and nations, and languages. and the ten ray-horns which thou sawest upon the beast, these will hate the whore, and will do her desolate and naked, and will eat her flesh-immersed, and burn her with fire. for theory hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the strings of theory will be fulfilled. and the woman which thou sawest is that great city, which kingeth over the kings of the land. and after these things i saw another messenger come down from namespaces having great charge; and the land was lightened with his weight. and he cried mightily with a strong voice, saying, babylon-mix-wear-out the great is fallen, is fallen, and is become the habitation of divine-genius, and the hold of every foul breath, and a cage of every stained and hateful bird. for all nations have drunk of the wine of the wrath of her fornication, and the kings of the land have committed fornication with her, and the merchants of the land are waxed rich through the abundance of her delicacies. and i heard another voice from namespaces saying, come out of her, my with-mum, that ye be not partakers of her misses, and that ye receive not of her plagues. for her misses have reached unto namespaces and theory hath remembered her seasons. reward her even as she rewarded you, and double unto her double according to her doings: in the cup which she hath filled fill to her double. how much she hath given weight herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, i sit a queen, and am no widow, and will see no sorrow. therefore will her plagues come in one day, death, and mourning, and famine; and she will be utterly burned with fire: for strong is vowelmovement-io-yeah theory who criterion-lipth her. and the kings of the land, who

have committed fornication and lived deliciously with her, will bewail her, and stopskip-lament for her, when they will see the smoke of her burning, standing afar off for the fear of her torment, saying, alas, alas that great city babylon-mix-wear-out, that mighty city! for in one hour is thy crisis-lipping come. and the merchants of the land will weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and two caterpillars, and all thyine wood, and all manner items of ivory, and all manner items of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and bitter-sweet-ointments, and white-frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and selfs of men. and the fruits that thy self craved 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 merchants of these things, which were did rich by her, will stand afar off for the fear of her torment, weeping and wailing, and saying, alas, alas that great city, that was clothed in fine linen, and purple, and two caterpillars, and decked with gold, and precious stones, and pearls! for in one hour so great riches is come to nought. and every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, what city is like unto this great city! and they cast dust on their heads, and cried, weeping and wailing, saying, alas, alas that great city, wherein were did rich all that had ships in the sea by reason of her costliness! for in one hour is she did desolate. rejoice over her, thou namespaces and ye perfected sent-outs and bringers; for theory hath avenged you on her. and a mighty messenger took up a stone like a great millstone, and cast it into the sea, saying, thus with violence will that great city babylon-mix-wear-out be thrown down, and will be found no more at all. and the voice of harpers, and musicians, and of pipers, and trumpeters, will be heard no more at all in thee; and no craftsman, of whatsoever craft he be, will be found any more in thee; and the sound of a millstone will be heard no more at all in thee; and the light of a candle will shine no more at all in thee; and the voice of the bridegroom and of the bride will be heard no more at all in thee: for thy merchants were the great men of the land; for by thy sorceries were all nations deceived. and in her was found the blood of bringers, and of perfects, and of all that were slain upon the land. and after these things i heard a great voice of much with-mum in namespaces saying, acclaim-yeah-alleluia; securing, and weight, and honour, and dynamic, unto vowelmovement-io-yeah our theory: for true and right are his crisis-lippings: for he hath criterion-lipd the great whore, which did corrupt the land with her fornication, and hath avenged the blood of his workers at her hand. and again they said, acclaim-yeah-alleluia and her smoke rose up into the worlds and into the world. and the four and twenty elders and the four beasts fell down and partook theory that sat on the throne, saying, amen-stick-with acclaim-

yeah-alleluia. and a voice came out of the throne, saying, ain-eye-welloopraise our theory, all ye his workers, and ye that fear him, both small and great. and i heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, acclaim-yeah-alleluia: for vowelmovement-io-yeah theory omnipotent kingeth. let us be glad and rejoice, and give honour to him: for the marriage of the lamb is come, and his woman hath did herself ready. and to her was granted that she should be arrayed in fine linen, top-bright and white: for the fine linen is the being right of perfects. and he saith unto me, write, happy are they which are called unto the marriage supper of the lamb. and he saith unto me, these are the true sayings of theory. and i fell at his feet-genitalia to partake him. and he said unto me, see thou do it not: i am thy fellowservant, and of thy brethren that have the witness of jesua-yeah-secure: partake theory: for the witness of jesua-yeah-secure is breath of bring. and i saw namespaces opened, and behold a white horse; and he that sat upon him was called sticking-withful and true, and in being right he doth criterion-lip and do war. his eyes were as a flame of fire, and on his head were many crowns; and he had a name-there written, that no man knew, but he himself. and he was clothed with a vesture dipped in blood: and his name-there is called the string of theory. and the troops which were in namespaces followed him upon white horses, clothed in fine linen, white and top-bright. and out of his mouth goeth a sharp sword, that with it he should hit the nations: and he will rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of almighty theory. and he hath on his vesture and on his thigh a name-there written, king of kings, and vowelmovement-io-yeah of vowelmovement-io-yeahs. and i saw an messenger standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the nearin of namespaces come and gather yourselves together unto the supper of the great theory; that ye may eat the flesh-immersed of kings, and the flesh-immersed of captains, and the flesh-immersed of mighty men, and the flesh-immersed of horses, and of them that sit on them, and the flesh-immersed of all men, both free and bond, both small and great. and i saw the beast, and the kings of the land, and their troops, added together to do war against him that sat on the horse, and against his army. and the beast was taken, and with him the false bringer that wrought signs before him, with which he deceived them that had received the mark-hammer-polite of the beast, and them that partook his image. these both were cast alive into a lake of fire burning with brimstone. and the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh-immersed. and i saw an messenger come down from namespaces having the key of the bottomless pit and a great chain in his hand. and he laid hold on the dragon, that old serpent, which is the accuser, and satan-accuse, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more,

till the thousand years should be fulfilled: and after that he must be loosed a little season. and i saw thrones, and they sat upon them, and crisis-lipping was given unto them: and i saw the selfs of them that were beheaded for the witness of jesua-yeah-secure, and for the string of theory, and which had not partook the beast, neither his image, neither had received his mark-hammer-polite upon their foreheads, or in their hands; and they lived and kinged with use-anointed a thousand years. but the rest of the dead lived not again until the thousand years were finished. this is the first stand-up. happy and perfected is he that hath part in the first stand-up: on such the second death hath no charge, but they will be darkener-server of theory and of use-anointed, and will king with him a thousand years. and when the thousand years are expired, satan-accuse will be loosed out of his prison, and will go out to deceive the nations which are in the four quarters of the land, gog-roof-maximum, and magog-from-roof, to gather them together to battle: the number of whom is as the sand of the sea. and they went up on the breadth of the land, and compassed the camp of the perfects about, and the beloved city: and fire came down from theory out of namespaces and devoured them. and the accuser that deceived them was cast into the lake of fire and brimstone, where the beast and the false bringer are, and will be tormented day and night into the worlds and into the world. and i saw a great white throne, and him that sat on it, from whose face-turnings the land and the namespaces fled away; and there was found no place for them. and i saw the dead, small and great, stand before theory; and the books were opened: and another book was opened, which is the book of life: and the dead were criterion-lipd out of those things which were written in the books, according to their doings. and the sea gave up the dead which were in it; and death and hell-ask delivered up the dead which were in them: and they were criterion-lipd every man according to their doings. and death and hell-ask were cast into the lake of fire. this is the second death. and whosoever was not found written in the book of life was cast into the lake of fire. and i saw a new namespaces and a new land: for the first namespaces and the first land were passed away; and there was no more sea. and i john-yeah-graceful saw the perfected city, new jerusalem-cast-complete, coming down from theory out of namespaces prepared as a bride adorned for her man. and i heard a great voice out of namespaces saying, behold, the tent of theory is with men, and he will skenedwell with them, and they will be his with-mum, and theory himself will be with them, and be their theory. and theory will wipe away all tears from their eyes; and there will be no more death, neither sorrow, nor crying, neither will there be any more pain: for the former things are passed away. and he that sat upon the throne said, behold, i do all things new. and he said unto me, write: for these strings are true and sticking-withful. and he said unto me, it is done. i am alanin-a and tyrosine-z the headstart and the finish i will give unto him that is athirst of the fountain of the water of life freely. he that overcometh will inherit all things; and i will be his theory, and he will be my child-betweenner but the fearful, and unbelieving, and the abominable, and

murderers, and whoremongers, and sorcerers, and ideal-image-idolaters, and all liars, will have their part in the lake which burneth with fire and brimstone: which is the second death. and there came unto me one of the seven messengers which had the seven vials full of the seven last plagues, and talked with me, saying, come hither, i will shew thee the bride, the lamb's woman. and he carried me away in breath to a great and high mountain, and shewed me that great city, the perfected jerusalem-cast-complete, descending out of namespaces from theory, having the weight of theory: and her light was like unto a stone most precious, even like a jasper-smooth stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve messengers, and names written thereon, which are the names of the twelve branches of child-betweeners of immersed-to-theory-israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. and the wall of the city had twelve foundations, and in them the names of the twelve sent-outs of the lamb. and he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. and the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. the length and the breadth and the height of it are equal. and he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the messenger. and the build-betweening of the wall of it was of jasper-smooth: and the city was top-bright gold, like unto clear glass. and the foundations of the wall of the city were garnished with all manner of precious stones. the first foundation was jasper-smooth; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, tarshish-chrysolite-aquamarine; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst-dream. and the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was top-bright gold, as it were transparent glass. and i saw no temple therein: for vowelmovement-io-yeah theory almighty and the lamb are the temple of it. and the city had no need of the sun, neither of the moon, to shine in it: for the weight of theory did lighten it, and the lamb is the light thereof. and the nations of them which are secured will walk in the light of it: and the kings of the land do bring their weight and honour into it. and the gates of it will not be shut at all by day: for there will be no night there. and they will bring the weight and honour of the nations into it. and there will in no wise enter into it any thing that ceaseth, neither whatsoever doingeth abomination, or doth a lie: but they which are written in the lamb's book of life. and he shewed me a top-bright river of water of life, clear as crystal, proceeding out of the throne of theory and of the lamb. in the nearin of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit into the worldly month: and the leaves of the tree were for the healing of the nations. and there will be no more curse: but the throne of theory and of

the lamb will be in it; and his workers will work for him: and they will see his face-turnings; and his name-there will be in their foreheads. and there will be no night there; and they need no candle, neither light of the sun; for vowelmovement-io-yeah theory giveth them light: and they will king into the worlds and into the world. and he said unto me, these sayings are sticking-withful and true: and vowelmovement-io-yeah theory of the perfected bringers sent his messenger to shew unto his workers the things which must shortly be done. behold, i come quickly: happy is he that keepeth the sayings of the bring of this book. and i john-yeah-graceful saw these things, and heard them. and when i had heard and seen, i fell down to partake before the feet-genitalia of the messenger which shewed me these things. then saith he unto me, see thou do it not: for i am thy fellowservant, and of thy brethren the bringers, and of them which keep the sayings of this book: partake theory. and he saith unto me, seal not the sayings of the bring of this book: for the time is at hand. he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is right, let him be right still: and he that is perfected, let him be perfected still. and, behold, i come quickly; and my reward is with me, to give every man according as his doing will be. i am alanin-a and tyrosine-z the headstart and the finish the first and the last. happy are they that do his strings, that they may have right to the tree of life, and may enter in through the gates into the city. for without are dogs, and sorcerers, and whoremongers, and murderers, and ideal-image-idolaters, and whosoever gravityth and doth a lie. i jesua-yeah-secure have sent mine messenger to testify unto you these things in the called-outs. i am the root and the offspring of david-dude, and the bright and morning star. and breath and the bride say, come. and let him that heareth say, come. and let him that is athirst come. and whosoever will, let him take the water of life freely. for i testify unto into the worldly man that heareth the strings of the bring of this book, if any man will add unto these things, theory will add unto him the plagues that are written in this book: and if any man will take away from the strings of the book of this bring, theory will take away his part out of the book of life, and out of the perfected city, and from the things which are written in this book. he which testifieth these things saith, surely i come quickly. amen-stick-with even so, come, vowelmovement-io-yeah jesua-yeah-secure. the grace of our vowelmovement-io-yeah jesua-yeah-secure use-anointed be with you all. amen-stick-with